

बृहदारण्यकोपनिषत्



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बृहदारण्यक उपनिषत्

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the word बृहदारण्यकोपनिषत् there are three terms बृहत्, आरण्यक and उपनिषत्. The meaning of the word उपनिषत् is familiar as we have seen this often. The primary meaning of the word उपनिषत् is ब्रह्मविद्या. The word उपनिषत् through three portions उप, नि, and सद् indicates the benefit of ब्रह्मविद्या and the conditions to gain that benefit and also the method of gaining this knowledge.

Let us take the last portion षद्. If you separate you should pronounce it as 'सद्'. The meaning of the word 'सद्' we have been seeing and we have translated it as the destroyer, अवसादयति इति सद्. सद् means to destroy. But it doesn't say the destroyer of what. We can easily guess it; any knowledge will be a destroyer of ignorance. Therefore, ब्रह्मविद्या is primarily the destroyer of ignorance, अज्ञाननाशकम्. Once ignorance is destroyed, the ignorance of the ब्रह्मन् is destroyed, ब्रह्मविद्या ब्रह्म अविद्या नाशिका भवति. And according to scriptures ब्रह्म अविद्या is the cause of संसार and therefore, when ब्रह्म अविद्या is destroyed then the cause of संसार is destroyed. ब्रह्म अविद्या नाशे संसारकारण नाशः. When संसारकारणम् is destroyed then the संसारकार्यम् also is destroyed. So संसारकारण अविद्यानाशे सति अविद्यायाः कार्यभूत संसारस्यापि नाशः अवश्यम् भावि । कारणनाशात् कार्य नाशः । हेतु नाशात् फलनाशः । निमित्त नाशात् नैमित्तिक नाशः ।

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Therefore it can be said that ब्रह्मविद्या destroys not only ignorance, but it also destroys संसार, sorrow. So, therefore, ब्रह्मविद्या साक्षात् अज्ञान नाशिनि परम्परया संसार नाशिनि, ब्रह्मविद्या directly destroys ignorance, indirectly destroys संसार. Thus it is a twofold destroyer. Thus, अज्ञानं संसारं च अवसादयति इति सद् इत्युच्यते । In fact this meaning I have been giving in my previous उपनिषत्s also.

Here I would like to add one more meaning for the word सद्. सद् as destroyer I have discussed several times. The another meaning is, the root सद् has got a meaning of *reaching* or *leading* or *taking* to a place, गमयति. So सद् means the one who is a *leader*, a *taker*, a *reacher*.

Where does ब्रह्मविद्या take a person to? We say, ब्रह्म गमयति इति सद्. Thus, ब्रह्मविद्या leads a person to ब्रह्मन्. We have seen already in मुण्डकोपनिषत् “सः यो ह वै तत् परमम् ब्रह्म वेद ब्रह्मैव भवति” (३-२-९) the one who knows ब्रह्मन् by his mere knowledge becomes one with ब्रह्मन्. Therefore, Knowing ब्रह्मन् is ‘*Reaching*’ ब्रह्मन्. To put it precisely, ब्रह्मविद्या removes the distance between you and ब्रह्मन्. That is what is meant by ‘*taking*’. ब्रह्मवित् आप्नोति परं ब्रह्म. The previous meaning was – *it destroys sorrow*, the present meaning is – *it takes you to ब्रह्मन्*. What is the nature of the ब्रह्मन्?

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्भवेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्याभिसंविशन्ति ॥ तैत्तिरीयोपनिषत् ३-६-१ ॥

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ब्रह्म is आनन्द स्वरूपम्. Therefore, 'taking' to ब्रह्मन् means 'taking' to आनन्द. So therefore, ब्रह्म प्राप्ति can be translated as आनन्द प्राप्ति.

So we have two meanings for the word सद्, one is negative meaning and another one is positive i.e., दुःख निवृत्तिः and आनन्द प्राप्तिः. Therefore, सद् is that ब्रह्मविद्या which eliminates the sorrow and gives joy. दुःखं अवसादयति आनन्दं प्रापयति इति सद्. This is the benefit of ब्रह्म ज्ञानम्.

We shall now see the meaning of the word नि. The part नि indicates the conditions for gaining this benefit. What are the conditions? The conditions are the knowledge should be निश्चयात्मक ज्ञानम्. That means

1. The knowledge should be clear,
2. The knowledge should be free from doubts,
3. The knowledge should be free from our habitual complexes at the mental level.

Our intellectual personality and our mental personality are interconnected, that one can influence the other. Therefore, even if we are intellectually sharp enough to grasp the teaching, if we don't have emotional maturity, emotional freedom from complexes, emotional hang-ups like jealousy, frustration, anger, irritation, fear etc. All these are complexes at mental level called विपर्यय प्रतिबन्धः – the inborn and developed complexes. Some complexes are from birth picked up from our parents themselves and so many others are picked up in due course because of our background; all these are

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mental problems. Therefore, the knowledge should be free from doubts which is the problem at the intellectual level. And the knowledge should be free from विपर्यय which is the problem at emotional level. That is why it is often heard that I understand वेदान्त but I am not able to face situations in life. Here the problem is not the absence of knowledge. Here the problem is emotional maturity or the emotional soundness has not been attained. And as far as emotional maturity is concerned वेदान्त doesn't deal with that. Emotional maturity is not Vedantic department; it is धर्मशास्त्र department. So, the entire धर्मशास्त्र is full of values. अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः आर्जवम्. All values, morals, ethics etc., provide that emotional soundness, maturity. And only when that is there, the knowledge will be free from विपर्यय प्रतिबन्धः. And such a knowledge is called अप्रतिबद्ध ज्ञानम्. अप्रतिबद्ध ज्ञानम् means a knowledge which is free from the intellectual obstacles of doubts and emotional obstacles of विपर्यय. For that only we have श्रवणम् – for clarity of knowledge, मननम् – for taking care of doubts at the intellectual level, निदिध्यासनम् – an alert life dropping various complexes which is to remove विपर्ययः or विपरीत भावना. So this is called here as 'नि' – निश्चय ज्ञानम्, स्थिरप्रज्ञा, ज्ञाननिष्ठा, अप्रतिबद्ध ज्ञानम्. This is the condition. So, सद् – the benefit and नि – the condition has been said.

‘उप’ indicates the method of gaining this knowledge. What is that method? We have only one method, i.e., उप, which

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means गुरु उप सदनम् – going to a teacher with all humility, with all respect, with all reverence, with all faith.

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥ मुण्डक १-२-१२॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४॥

आचार्यवान् पुरुषो वेद ॥ छान्दोग्य ६-१४-२॥

आचार्यात् एव विद्या विदिता साधिष्ठम् प्रापति ॥ छान्दोग्य ४-९-३॥

All these indicate that we have only one मार्ग and that is going to a teacher. And we find that in the scriptures even greatest of ऋषिs and even the most popular and famous ऋषिs shed their ego, go to a teacher, do साष्टांग प्रणाम् and learn. So, अथाश्वलायनो; आश्वलायन is a ऋषि but he goes to a teacher. Similarly, नारद, such a great ऋषि, popular ऋषि, respected and worshipped by all but his ego does not obstruct him from going to a teacher. He goes and does नमस्कार. Just bending of the body itself is the deflation of the ego. So, therefore, one has to surrender to a teacher and surrender to the teaching and ask for the teaching directly and never indirectly.

अधीहि भगवन् ब्रह्मविद्याम् वरिष्ठाम् सदा सद्भिः सेव्यमानाम्
निगूढाम् । ययाऽचिरात् सर्वपापम् व्यपोह्य परात्परम् पुरुषम्
याति विद्वान् ॥ कैवल्यापनिषत् १-१॥

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Why cannot you openly ask? What is wrong in admitting the ignorance when it is a fact? And, therefore, the method is not reading the उपनिषत्, not reading the commentaries but गुरु उपदेश श्रवणम्. That is why it is always said वेदान्त श्रवणम् and not वेदान्त पठणम्. Thus, 'उप' indicates गुरु शास्त्र प्रमाण द्वारा प्राप्तिः. 'नि' indicates दार्ढ्यम्, निश्चयः and 'सद्' indicates the प्रयोजनम्.

So, the final meaning of the word उपनिषत् is *'that knowledge which will destroy sorrow and gives happiness if it is clearly gained (नि) and assimilated by approaching a teacher'*. If you join all of them it will boil down to ब्रह्मविद्या. This is the primary meaning.

Now, this ब्रह्मविद्या is a प्रमा, the knowledge which is gained through (not through प्रत्यक्ष प्रमाण or अनुमान प्रमाण or अर्थापत्ति प्रमाण, but it is gained through) शास्त्र प्रमाणम् or शब्द प्रमाणम्. This उपनिषत् which is ब्रह्मविद्या is gained through the शास्त्रशब्द and therefore शास्त्रम् becomes the प्रमाणम् and the उपनिषत् is 'प्रमा, the विद्या'.

Since the Upanishadic words or text is giving this knowledge, the textbook (the written words) also is indirectly called by the name उपनिषत्. The शास्त्रशब्दाः are the प्रमाणम्, which gives rise to प्रमा, that textbook also is indirectly called by the name उपनिषत्. So, the उपनिषत् word has got, now, two meanings. The primary meaning of the word उपनिषत् is not the textbook but is the knowledge which obtains in the mind. It is not a text obtaining outside, but it is a wisdom or

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knowledge obtaining in the mind of the pupil. So, always उपनिषत् is in the mind and not in the book.

But when you take to the secondary meaning then it refers to the प्रमाणम्, the शब्द प्रमाणम्. So, प्रमा is the primary meaning and प्रमाणम् is the secondary meaning of the word उपनिषत्. Wisdom is the primary meaning and the text is the secondary meaning of the उपनिषत्. When I say I am going to teach you the बृहदारण्यक textbook which meaning we are taking – the primary or secondary? We are not using the primary meaning, but we are using the secondary meaning only.

Then you may ask, let us make a small analysis, why do you say wisdom is the primary meaning of the word उपनिषत्? Why can't you take the other way round – the textbook is the primary meaning and the wisdom that is born out of the study is the secondary meaning?

Then we ask, which one of these two destroys संसार? Whether the textbook destroys संसार or the wisdom born out of the textbook destroys संसार? You know that the texts or the मन्त्रs themselves cannot destroy संसार. You can chant तैत्तिरीयोपनिषत् regularly,

ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । ॥२-१॥

If these words are उपनिषत् then they should have destroyed संसार. But the words do not destroy संसार. In fact if the words can destroy then my job also is simpler. I can start a वेदपाठशाला and teach you to chant the उपनिषत्s. By the time

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you finish all will be मुक्तपुरुषs. There is no need to know the meaning of the उपनिषत्, simple पाशयणम् will liberate all of us, and we can gain मोक्ष by chanting the उपनिषत्s.

So, from this it is clear that the words are called secondarily as the उपनिषत्. By the analysis of the words an understanding comes in the mind and that understanding destroys संसार.

Therefore, technically it is said वृत्तिज्ञानम् एव उपनिषदः मुख्यार्थः । अहम् ब्रह्म अस्मि इति वृत्तिज्ञानम् (i.e., understanding) एव उपनिषत् पदस्य मुख्यार्थः ।

Then, what is गौणार्थः the secondary meaning? अहम् ब्रह्मास्मि इति वृत्ति उत्पादक शब्दाः लक्षणया उपनिषत् इति उच्यन्ते ॥ The words that generates the ज्ञानम् are called उपनिषत्. प्रमा जनके शब्दे लक्ष्यार्थः । This is the primary meaning of the word उपनिषत् and the secondary meaning of the word उपनिषत्.

Now we are going to take up the बृहदारण्यकोपनिषत्, in the secondary sense. Hereafterwards, when I use the उपनिषत् I am taking the secondary meaning i.e., the text that I am referring to. Now this बृहदारण्यकोपनिषत् text occurs in शुक्ल-यजुर्वेदः. You know that the यजुर्वेद has got two branches कृष्ण-यजुर्वेद and शुक्ल-यजुर्वेद. The तैत्तिरीय उपनिषत्, the कठ उपनिषत् belong to कृष्ण-यजुर्वेद. Whereas ईशावास्य उपनिषत् and बृहदारण्यकोपनिषत् belong to शुक्ल-यजुर्वेद. This शुक्ल-यजुर्वेद has got so many शाखा's, वेदशाखाs. In fact all वेदs have got different शाखाs. For

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example in कृष्ण-यजुर्वेद, तैत्तिरीय is a शाखा. कठ is another शाखा. Similarly, शुक्ल-यजुर्वेद also has got two branches known by the names काण्व शाखा and माध्यन्दिन शाखा. Generally, different मन्त्रs occur in different शाखा's. For example, तैत्तिरीय उपनिषत् occurs in तैत्तिरीय शाखा and it will not occur in कठ शाखा. But here we find peculiarly, the बृहदारण्यकोपनिषत् occurs both in काण्व and माध्यन्दिन शाखा. It is repeated twice in the वेदs. Between these two शाखा's there are only certain slight differences in the text. Mostly it is repetition. The version that we are going to see is from the काण्व शाखा of बृहदारण्यकोपनिषत् belonging to शुक्ल-यजुर्वेदः. Next, I will go to the contents of this उपनिषत्, in a bird's eye view I will just discuss how the उपनिषत् is apportioned, divided. Broadly this उपनिषत् has been divided into three portions; each one being called as काण्ड – काण्डत्रयम्.

- i) मधुकाण्ड,
- ii) मुनिकाण्ड or याज्ञवल्क्य काण्ड,
- iii) खिलकाण्ड.

What are the main teachings in these three काण्डs? The aim of मधुकाण्ड is उपदेशः – the teaching of ब्रह्मन्. In fact some people say it is उपदेश काण्ड. It is called as मधुकाण्ड because in this काण्ड, in a particular place, ब्रह्मन् is revealed as the अधिष्ठानम् of the interrelated world or world of interdependence. And for this the उपनिषत् elaborately discusses the interdependence of the world. The

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interdependence of the पञ्चभूतs, Sun, moon, stars, human beings etc. In संस्कृत, we call it उपकार्य उपकारक भावः. This भावः or interdependence is revealed by a special word मधु. मधु is the technical word used in this section to indicate the interrelationship of the worlds and through that ब्रह्मन् is revealed. This portion is very famous in the बृहदारण्यक. Therefore, this काण्ड got the name मधुकाण्ड. मधु प्रतिपादक काण्डः मधुकाण्डः.

Now we will go to the second काण्ड, which is called याज्ञवल्क्य or मुनिकाण्डः. The main theme or job of this काण्ड is उपपत्तिः or reasoning, giving logical support to the teaching. In संस्कृत, the reasoning is called उपपत्तिः, showing the propriety of the teaching, showing the soundness of the teaching, showing the unshakability of the teaching. If the first can be compared to श्रवणम्, the second can be compared to मननम्. Therefore, sometimes, it is called as उपपत्ति काण्डः. This काण्ड is called as याज्ञवल्क्य काण्ड because, throughout this portion याज्ञवल्क्य happens to be the teacher. The various शिष्यs come and go but the teacher is the same याज्ञवल्क्य. याज्ञवल्क्य is not only the teacher of this particular काण्ड, generally, most of the शुक्ल-यजुर्वेद is attributed to याज्ञवल्क्य himself. याज्ञवल्क्य has got another name वाजसनेयः and वाजसनेयी is the teaching. He got this name because his गुरु is supposed to be सूर्य भगवान्. And सूर्य has got the name वाजसनिः. वाजम् means अन्नम्. सनिः means one who gives. सनोति, ददाति इति सनिः. So, वाजम् अन्नम् सनोति, ददाति इति वाजसनिः. We know सूर्य भगवान् alone gives us food and

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energy. Therefore, सूर्य is called वाजसनिः. And सूर्य's disciple is called वाजसनेयः. वाजसनेय's teaching is called वाजसनेयी. The entire शुक्ल-यजुर्वेद is often called as वाजसनेयी संहिता. Such an important वाजसनेयः याज्ञवल्क्य happens to be central one in second काण्ड and therefore it is called मुनिकाण्ड or याज्ञवल्क्य काण्ड.

Then, finally comes खिलकाण्ड. The contents of this section is varieties of उपासना's mainly and also कर्म's. It is called as खिल because, it is a compilation, anthology. Different उपासना's as are compiled and joined together. There is no systematic development, different उपासना's are given. In fact in many positions of the वेदs we get खिलकाण्ड. In संस्कृत, it is also called as अनुबन्धः – an appendix. This is the broad division of बृहदारण्यकोपनिषत्.

Each of this काण्ड is divided into two-two chapters. So there are six अध्यायs, षडध्यायि. Each अध्याय is divided into sections of variable numbers called ब्राह्मणम्. So this is the division of the उपनिषत्.

Why do you call it as बृहत् आरण्यकम्? It is called as बृहदारण्यक because it is very big. बृहत्त्वात् बृहत्, great or big in the sense of ग्रन्थतः अर्थतः च बृहत्त्वात्. It is great in both quantitatively and qualitatively. You take the size or the bulk of the book it is very big with 450 or odd मन्त्रs, that too big-big मन्त्रs. But छान्दोग्योपनिषत् also is big only. Both are equal in size. The greatness of बृहदारण्यक is not only quantitatively size-wise big but content-wise also it is greater,

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in fact greatest in terms of content. In बृहदारण्यकोपनिषत्, even though lot of उपासनाs are there, *Vedantic* content is plenty. All important ideas contained in all other उपनिषत्'s are in बृहदारण्यक. Take any उपनिषत् be it मुण्डकोपनिषत्, केनोपनिषत्, कठोपनिषत्, तैत्तिरीय उपनिषत् all the important themes are found in बृहदारण्यक. Not only that there are much more ideas which are not found in any other उपनिषत्. It is all-consuming, all-swallowing उपनिषत्. So, Qualitatively and quantitatively it is big, therefore 'बृहत्'.

Why it is called आरण्यकम्? Because, it is studied generally in the अरण्य, forest. In सन्न्यास आश्रम, after renouncing everything it is studied and therefore, it is called आरण्यकम्. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class, we saw how the बृहदारण्यकोपनिषत् got its name. ग्रन्थतः अर्थतः च बृहत्वात् बृहत्. It is great or big because of the bigness of the text itself and also because of the greatness of its content. वेदान्त is dealt with in its full depth and it contains all the important ideas contained in other उपनिषत्s and also more, much more other ideas are discussed. So, ग्रन्थतः अर्थतः च बृहत्वात् textually and content-wise it is great and therefore बृहत्. It is called आरण्यकम् because अरण्ये अनूच्यमानत्वात् आरण्यकम् – since it is generally studied or learnt in the forest. This is just to indicate the सन्न्यास or वानप्रस्थाश्रम, because, generally, we say the ritualistic portion of the वेदs known as the ब्राह्मण portion corresponds to the गृहस्थाश्रम as it is primarily meant for activity. And आरण्यक portion generally corresponds to वानप्रस्थाश्रम because, it is supposed to be उपासना प्रधानम्. Thus आरण्यकम् contains lots of उपासनाs and generally they are followed in वानप्रस्थाश्रम. And when at the end of the आरण्यक, the Upanishadic portion comes which is generally connected to सन्न्यासाश्रम. So, कर्म, उपासना & ज्ञानम् corresponds to गृहस्थ, वानप्रस्थ & सन्न्यासाश्रम respectively. The idea is by the time a person goes through कर्मकाण्ड and उपासनाकाण्ड, he would have gone through गृहस्थाश्रम completely and he would have fulfilled all the world desires – अर्थ & काम, he would have done sufficient rituals for purification. Therefore, a person is matured by that time.

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Therefore, when an ideal Vedic life is followed a person is ripe by the time of the end of his middle age. Maturity is measured in terms of detachment or renunciation. Therefore, सन्न्यास or सन्न्यासाश्रम indicates a maturity, detachment & renunciation. Only a matured, detached person can grasp the उपनिषत्. Therefore, it is called as आरण्यकम्. A teaching which is grasped by matured people, detached people, सन्न्यासिs. Therefore, अरण्ये सन्न्यासिभिः सन्न्यासिभ्यः सकाशात् अनूच्यमानत्वात् । Generally, सन्न्यासिs study from सन्न्यासिs in the forest. The सन्न्यास need not be physical सन्न्यास; inner renunciation also can make a person गृहस्थसन्न्यासि. यो न द्वेष्टि न काङ्क्षति ॥ गीता ५-३॥ सः संन्यासी च योगी च ॥ गीता ६-१॥ Therefore, अरण्ये अनूच्यमानत्वात् means learnt by सन्न्यासिs, where सन्न्यास is equal to matured, detached people.

So, बृहत्वात् बृहत् अरण्ये अनूच्यमानत्वात् आरण्यकम्; then the उपनिषत् is दुःखनिवर्तकत्वात् आनन्दप्रापकत्वात् च उपनिषत्. Since it removes psychological pains and it gives fulfillment, आनन्द, पूर्णता it is called the उपनिषत्. So, the final definition is बृहत्वात् बृहत् अरण्ये अनूच्यमानत्वात् आरण्यकम् दुःखनिवर्तकत्वात् आनन्दप्रापकत्वात् च उपनिषत् एवम् बृहदारण्यक उपनिषत् इति नाम ॥

Then we discuss the contents also three काण्डs, six chapters and chapter divided into ब्राह्मणम्s, which we saw in the last class.

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Now I will say a few words regarding the commentaries of the बृहदारण्यकोपनिषत्. While there are many भाष्यम्s, commentaries on this उपनिषत्, the most famous one is by आदि शङ्कराचार्य's भाष्यम्. And if the उपनिषत् is supposed to be great among the ten उपनिषत्s शङ्कराचार्य's बृहदारण्यक भाष्यम् is supposed to be the greatest ग्रन्थतः अर्थतः च it is supposed to be the greatest among all the उपनिषत् भाष्यम्. In no other उपनिषत् भाष्यम्, शङ्कराचार्य excels as much as in बृहदारण्यक भाष्यम्. Even where some of the ideas are repeated here, like तैत्तिरीय or मुण्डक, you find that शङ्कराचार्य's भाष्यम् in the other उपनिषत्s is comparatively small. But when the very same idea occurs in बृहदारण्यक शङ्कराचार्य is very elaborate. It looks like it is his favorite उपनिषत्. Therefore, you find the length of the text is very big. As I said, if you take the Upanishadic text alone, छान्दोग्य and बृहदारण्यक both are of equal size, difference may be a few lines. But when you take the commentary you will find that बृहदारण्यक is greater in content, it is double the size of छान्दोग्य भाष्यम्. So thus, this is a great भाष्यम्.

Generally, I will be following शङ्कराचार्य's भाष्यम् only. And wherever interesting discussions are there, I may not go elaborately but I will give the gist of those interesting discussions which he enters into. Since बृहदारण्यकोपनिषत् भाष्यम् of शङ्कराचार्य is very great in its size and contents, so many on the आदि शङ्कराचार्य's भाष्यम् have written so many secondary commentaries have come on the भाष्यम्. And

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among the various commentaries the most famous one is the सुरेश्वराचार्य's commentary, who happens to be one of the direct disciples of शङ्कराचार्य. सुरेश्वराचार्य's commentary is called बृहदारण्यकोपनिषत् भाष्य वार्तिकम् in short 'बृहत् वार्तिकम्' or 'वार्तिकामृतम्'. वार्तिकम् is slightly different from भाष्यम्. भाष्यम् is defined as

सूत्रार्थो वर्ण्यते यत्र वाक्यैः सूत्रानुसारिभिः ।

स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

A भाष्यम् should comment upon the text in the textual order, पाठ क्रमतः. So, सूत्रार्थो वर्ण्यते यत्र, सूत्र means सूत्रभूत वाक्यम्, pithy statements. the उपनिषत् is supposed to be सूत्र सट्शः. Because, every statement is like a सूत्रम्, being very pithy with lot of content in it. So these Upanishadic statements are to be commented in the order of the text. While commenting upon that the author may introduce certain words and sentences. If these words and sentences are vague then he has to comment upon his own sentences. In fact there are so many statements of शङ्कराचार्य which are as good as सूत्रम्. the उपनिषत् itself is pithy, and for that he makes a statement पश्वादिभिश्च अविशेषात्, then you can write plenty on it. When the commentator makes a pithy statement, he will have to explain that statement also, स्वपदानि च वर्ण्यन्ते भाष्यम् भाष्यविदो विदुः. शङ्कराचार्य's भाष्यम् is called भाष्यम् because this is what he exactly does for the उपनिषत्.

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But सुरेश्वराचार्य is writing a commentary on the भाष्यम्, but it is called वार्तिकम्. What is वार्तिकम्? वार्तिकम् is defined as

उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते ।

तं ग्रन्थं वार्तिकं प्राहुः वार्तिकज्ञा मनीषिणः ॥

वार्तिकम् is generally in poetic form and not in prose. It is श्लोक, and in the form of श्लोक the भाष्यम् or the original text is thoroughly analyzed. Therefore, सुरेश्वराचार्य in his वार्तिकम् analysis शङ्कराचार्य's भाष्यम्. This analysis contains three parts.

1. उक्तानाम् चिन्ता, whatever भाष्यकार says he should discuss.

2. अनुक्तानाम् चिन्ता, if भाष्यकार leaves out certain portions of the उपनिषत् वार्तिककार will have to discuss those leftout portions.

3. दुरुक्तानाम् चिन्ता, he will have to be critical also in his analysis. That means if he doesn't agree with some part of the commentary, then he will have to openly say 'this is wrong, I don't agree with this', and he should give his own explanation. And this is the most difficult thing when the शिष्य is writing a वार्तिकम् on his गुरु's भाष्यम् because he has to be critical on the गुरु's भाष्यम्. Here alone the intellectual honesty is really tested. Because, often शिष्य will have emotional attachment towards his teacher. But if he has to write a वार्तिकम्, he has to differ where he feels like differing. And this the glory of the tradition they have

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provided with this वार्तिकम् where शिष्य has got an access to even criticize his गुरु. सुरेश्वराचार्य, we find in certain places, does differ from शङ्कराचार्य's views themselves. But he doesn't openly say it is wrong but he takes the view and says that in this view certain flaws may come and therefore, this seems to be better. See the audacity! So thus, सुरेश्वराचार्य paves a new way as it were in certain respect and they call it वार्तिकप्रस्थानम्, वार्तिककार's school of thought. There in certain views subtle differences are held.

This famous work is called वार्तिकम्. उक्त अनुक्त दुरुक्तानाम् चिन्ता is done.

सुरेश्वराचार्य is famous for his वार्तिक work. He has written तैत्तिरीयोपनिषत् भाष्य वार्तिकम्, बृहदारण्यकोपनिषत् भाष्य वार्तिकम्, दक्षिणामूर्तिस्तोत्र वार्तिकम् in the name of मानसोल्लासः. Because he has written many वार्तिकम् only he got the name वार्तिककारः.

तं तोटकं वार्तिककारमन्यान् अस्मद्गुरुन् सन्ततमानतोऽस्मि ।

Here वार्तिककार means सुरेश्वराचार्य. Here the interesting thing is the उपनिषत् itself is 'बृहत्' ग्रन्थतः अर्थतः च and उपनिषत् भाष्यम् is बृहतरम्, still bigger, ग्रन्थतः अर्थतः च and when you go to वार्तिकम् it is still bigger than the भाष्यम्, बृहत्तमम्, ग्रन्थतः अर्थतः च. Around 12,000 verses are written on the बृहदारण्यकोपनिषत् भाष्यम् i.e., half the size of the वाल्मीकि रामायण.

And this बृहदारण्यकोपनिषत् भाष्य वार्तिकम् is so great in its extent – length-wise and content-wise that so many

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commentaries have come on वार्तिकम्. विद्यारण्य स्वामि has written बृहदारण्यकवार्तिकसारः, an abridged version of वार्तिकम्. Someone else has written वार्तिकसारसङ्ग्रहः, a further shortened version. Thus you find books after books after books have been written. And everyone becomes a magnum opus. बृहदारण्यकोपनिषत् is भगवान्'s magnum opus. भाष्यम् is शङ्कराचार्य's magnum. वार्तिकम् is सुरेश्वराचार्य's magnum. We get series of magnums. This is regarding the commentaries on that.

शङ्कराचार्य's comentary is on what? The काण्व शाखा of the बृहदारण्यक. Not the other शाखा. do you remember the other one? The माध्यन्दिन शाखा. विद्यारण्य has written a commentary on माध्यन्दिन शाखा. (As though he is having no other work!) विद्यारण्य has done two jobs.

1. Summarizing the 12,000 verses. That he has to read the 12,000 verses, thoroughly understand it; because to summarize one should have thorough knowledge.

2. He has written an independent commentary on माध्यन्दिन शाखा also.

This is about the commentaries and we will follow the शङ्कराचार्य's commentary.

सम्बन्ध भाष्यम्

Now the next thing I would like to do is just discussing the introduction to the उपनिषत् in शङ्कराचार्य's commentary. The very introduction to the उपनिषत् by शङ्कराचार्य is a very famous portion known as सम्बन्ध भाष्यम्. सम्बन्ध भाष्यम् is a famous portion, which is an introduction by शङ्कराचार्य to the बृहदारण्यकोपनिषत्. It is about two pages only and yet it is so important and so deep that it is very famous portion. सुरेश्वराचार्य's वार्तिकम् only on this सम्बन्ध भाष्यम् is equally famous known as सम्बन्ध वार्तिकम् which contains more than thousand verses, just one big book! सम्बन्ध वार्तिकम् is an introduction to बृहदारण्यक.

Now I will just give you the gist of the सम्बन्ध भाष्यम्, because it is famous I thought that I will give the essence. In this सम्बन्ध भाष्यम् the subject matter is the relationship between कर्मकाण्ड and ज्ञानकाण्ड of the वेदs. सम्बन्ध means relationship. Relationship between what and what? कर्मज्ञानकाण्डयोः सम्बन्धः is the discussion. This is a very controversial discussion, because so many people have got so many different views and therefore, शङ्कराचार्य discusses this. He gives three main points in his discussions.

1. शङ्कराचार्य says, the कर्मकाण्ड of वेद is as much a प्रमाणम् as ज्ञानकाण्ड or the उपनिषत्. So, कर्मकाण्डस्यापि प्रामाण्यम्. That means we should not say the उपनिषत् alone is प्रमाण and accept it, and dismiss the कर्मकाण्ड of the वेदs as ritualistic or as superstitious or blind belief etc. Either accept

the whole वेद as a प्रमाणम् or reject the whole वेद as अप्रमाणम्. Accepting the *Upanishadic* portion and dismissing ritualistic portion is not proper. When we say the कर्मकाण्ड is a प्रमाणम् then what is the meaning of the प्रमाणम् itself? When वेद is said to be a प्रमाणम्, the पूर्वमीमांसक people who analyze the ritualistic portions they hold a particular view. मीमांसक means those who analyze, पूर्व means previous portion i.e., dismissing ritualistic portion. They say that वेद's main thrust is to make the people act, whipping into act. They say, वेदः कार्य प्रधानः, विधि प्रधानः. Therefore, every part of the वेद has to prescribe some action or the other. They say wherever there are statements of facts they are all unimportant, अप्रमाणम्, अर्थवादः. So, what is important? Statements of actions are important; statements of facts are unimportant. In fact there is a सूत्रम् in पूर्वमीमांसा which says आमनायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थानां तस्माद् अनित्यम् उच्यते ॥ मिमांसासूत्राणि १-२-१॥

The entire वेद is meant to create action in people. If there are no actions then those portions should be ignored. In fact from their standpoint 'तत् त्वम् असि' is an unimportant statement. 'तत् त्वम् असि' is an unimportant statement because it is not a statement of action but it is only a statement of fact. Therefore, they say statements of facts are unimportant because they don't give me any benefit. The reason is what? They don't give me any benefit. Whereas statements of actions are important because they give us some benefit, either लाभः, सुख प्रप्तिः or दुःख निवृत्तिः.

Now, शङ्कराचार्य in his introductory भाष्यम् refutes this view and says you cannot say that वेद वाक्यम्s are कार्य प्रधानम् and वेदs do make statements of fact, which are important. See, the कर्मकाण्ड view looks very natural if we go by day to day व्यावहारिक experience. People will convert the statements of fact into statement of actions in our day to day experience. Suppose I am eating somewhere and a particular vegetable I like. I make a statement 'this dish is very good or I like this dish.' Immediately what will be the response? can you guess? You will find invariably the person comes to serve it a second time. Therefore, when I say dish is nice or I like it, it is a statement of fact. पूर्वमीमांसक tells statement of fact means bring. This you will find when I say that this program is very nice, indirectly what is taken? I am advising you to attend this program. Similarly, they say when there is a statement 'स्वर्ग is good' etc., they are all of no importance. The statements of action alone are प्रामाणिकम्, statements of facts are अप्रामाणिकम्. In संस्कृत, statements of facts are called सिद्ध बोधक वाक्यम्. सिद्ध means a fact, what obtains. बोधक means revealing, वाक्यम् means statement. Whereas a statement revealing action is called कार्य बोधक वाक्यम्.

So thus, when you say वेद is a प्रमाणम्, two different people take in two different senses. पूर्वमीमांसक says वेद is प्रमाणम् in the case of कार्य बोधक वाक्यम्s and not in the case of सिद्ध बोधक वाक्यम्. This is the view held by पूर्वमीमांसकs. We are all supposed to be उत्तर मीमांसकs, analyzing the उत्तर मीमांसा, the Vedantic portion. शङ्कराचार्य says it is not true,

सिद्ध बोधक वाक्यम् is also a प्रमाणम्. As an example he gives one thing. That being important I thought that I will share this point. शङ्कराचार्य says the very fact that a जीव survives death is revealed and known through कर्मकाण्ड only. What is the fact? The fact that a जीव or जीवात्मा survives death is known from the कर्मकाण्ड of the वेदs. How do we know? Because कर्मकाण्ड prescribes rituals, which will lead to स्वर्ग after death. This means, if I do rituals I am supposed to get स्वर्ग after death. That means, if I get स्वर्ग after death I must be surviving the death, which means death is not the end of जीव. From this it is clear that death is not the end of जीव. Then what is death? It is just changing the body, वासांसि जीर्णानि यथा विहाय, we had seen in the गीता. So thus, one of the facts revealed through कर्मकाण्ड is देह व्यतिरिक्त जीव अस्तित्वम्.

Now शङ्कराचार्य asks the question ‘Do you accept this fact or not?’ To whom? To पूर्वमीमांसक. Now suppose पूर्वमीमांसक says I accept this fact then he will have to accept that the वेद can reveal even fact and the वेद need not deal with action only, वेद can be a प्रमाणम् for facts also.

But suppose पूर्वमीमांसक says ‘I don’t accept this fact’ (because he intends to dismiss the fact portion as अप्रमाणम्). Suppose he says “this is a सिद्ध बोधक वाक्यम् and then if it reveals a सिद्ध वस्तु or a fact then it is अप्रमाणम्, I don’t accept”. Then we will say “why do you do rituals for स्वर्ग because you won’t survive.” Therefore, शङ्कराचार्य corners

and establishes that the कर्मकाण्ड does reveal सिद्धवस्तु. And one of them is देह व्यतिरिक्त जीव अस्तित्वम्.

Here a small diversion also comes, that also I am pointing out as it is worth noting. For this पूर्वमीमांसक gives an answer. What he says is “no doubt there is a जीव, different from the body, surviving death. It is fact that I accept.” And he further says “still it is not revealed by the वेद.” He says, “this information can be gained without the help of the वेद also, by logic.” He argues that “by logic a person can know that a जीव survives the death, he only sheds the body, this can be proved with logic, and so the वेद is not a प्रमाणम् for देह व्यतिरिक्त जीवात्मा अस्तित्वम्. These are all known to us, वेद talks about कर्म only.”

Then शङ्कराचार्य establishes (I am not going to the argument portions here) by refuting the reasoning and says that logically we can never prove the जीव's survival after death. शङ्कराचार्य says (which he has not said in any other भाष्यम्, that is why we get wonderful ideas here.) “you can never prove a जीव surviving the death by logic.” If anybody uses reasoning, then शङ्कराचार्य says, “I can show the loopholes in those reasonings.”

From this what clue we get is that “the past जन्म, future जन्म etc., cannot be logically or scientifically established” according to शङ्कराचार्य. If it cannot be established then how do we know it? We have to know it only through वेद प्रमाणम्. Does it mean that वेद प्रमाणम् is illogical? Very careful! It is

neither logical nor is it illogical. That means पुनर्जन्म cannot be logically established nor पुनर्जन्म can be logically dismissed also. This is our view. पुनर्जन्म cannot be logically established, पुनर्जन्म cannot be logically dismissed also. It is तर्क अविषयः. It is not within the scope of perception and logic. That is why we call it अपौरुषेय विषयः.

So then, शङ्कराचार्य himself raises a question “if logically it cannot be established how come often in the scriptures we ourselves use logic.” दृक् दृश्य विवेक that I am the Seer, body is the seen; Seer must be different from the seen. If you say – “अवस्थान्नय विवेक logic, पञ्चकोश विवेक logic, दृक् दृश्य विवेक logic” – you yourself are using the logic. Then शङ्कराचार्य says “our reasonings are supporting reasoning, it is not establishing reasoning.” It is called सम्भावना युक्तिः. Reasoning is of twofold. One is supporting logic and the second one is establishing logic. For पुनर्जन्म, what logic we have? Establishing logic or supporting logic? If you say establishing logic, then शङ्कराचार्य will dismiss that logic. And he says I can give you supporting logic. In संस्कृत it is called सम्भावना युक्तिः. This is one point. What is that point? कर्मकाण्ड is a प्रमाणम् and it is a प्रमाणम् in revealing certain facts.

2. Now come to the second point. In second point he establishes that कर्मकाण्ड cannot help in giving मोक्ष. He does accept कर्मकाण्ड as a प्रमाणम्. The second idea conveyed is कर्मकाण्ड cannot help in getting मोक्ष. Here, he doesn't go by logic but he takes quotations from बृहदारण्यकोपनिषत्

itself. This is a peculiar trait. For writing the introduction to the भाष्यम्, he takes quotations from that book itself. Therefore, we will not be able to understand much on that. I won't give the quotations now because we have yet to see. But I can give you the hint. He shows those places where ब्रह्मलोक itself is shown as संसार. The highest benefit of कर्मकाण्ड is ब्रह्मलोक and we have enough statements to show that ब्रह्मलोक falls within संसार. Take those statements and check for yourself. For such types of कर्म the benefit is given as ब्रह्मलोक. In that ब्रह्मलोक also संसार is there. So, you check for yourself. अशनायापिपासादिमत्त्वम्.

This is the second point. Logically also we established this, because कर्म being limited, कर्म फलम् is also limited. Whereas मोक्ष is limitless. Therefore, limitless मोक्ष cannot be attained through limited कर्म. Those logics are not said here, he goes by Vedic statements. This is the second point. What is that? कर्मकाण्डः मोक्षाय न उपकरोति. First point is कर्मकाण्डः अपि प्रमाणम् सिद्धं वस्तु विषये.

3. The third and equally important point is this. **Even though कर्मकाण्ड cannot give मोक्ष, we should never dismiss कर्मकाण्ड as useless. Because the कर्मकाण्ड alone prepares and brings you to ज्ञानम्.** Thus, कर्मकाण्ड and ज्ञानकाण्ड have special सम्बन्ध (this alone is important for calling it as सम्बन्ध भाष्यम्) called उपाय उपेय सम्बन्ध. उपायम् means a means; उपेयम् means an end. We can say as साधन साध्यम् also. That means कर्मकाण्ड and कर्मकाण्ड alone prepares a person to come to ज्ञानम्, prepares by giving

him ज्ञानयोग्यता and a ज्ञानयोग्य alone can get ज्ञानम्. Therefore, कर्मकाण्ड has got a plus point. At the same time it has got a minus point also. What is that minus point? It can take you up to the doorstep of ज्ञानम् but beyond that it is utterly useless. न कर्मणा न प्रजया न धनेन.

If a person overemphasizes कर्म thinking that it will give मोक्ष, that is also to be condemned. If a person underemphasizes or underrates कर्मकाण्ड, that is also equally dangerous. Under stress is dangerous, overstress is equally dangerous. Give it its due value.

Here alone various people can get trapped because of various misconceptions. When a person has got a value for कर्म, because he thinks, he doesn't have वित्तशुद्धि, and therefore he values कर्म; very much it is fine. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class we were discussing the famous सम्बन्ध भाष्यम् of शङ्कराचार्य which happens to be the introduction to the बृहदारण्यकोपनिषत्. And this सम्बन्ध भाष्यम् शङ्कराचार्य discusses primarily three points, which we were seeing in the last class. Of course, the word सम्बन्ध means relationship. So the question comes relationship between what and what? Here it is the relationship between कर्मकाण्ड and ज्ञानकाण्ड of the वेदs. The main aim of सम्बन्ध भाष्यम् is the discussion of कर्मज्ञानकाण्डयोः सम्बन्ध.

In this context, the three points that शङ्कराचार्य stresses are these

1. कर्मकाण्ड is a प्रमाणम् for revealing certain facts; सिद्धवस्तु विषये अपि कर्मकाण्डस्य प्रामाण्यम् वर्तते. This शङ्कराचार्य emphasizes because the पूर्वमीमांसकs argue that कर्मकाण्ड is meant for actions only. It is only विधिनिषेधयोः प्रमाणम्. But शङ्कराचार्य says “you cannot say so, it is a प्रमाणम् for सिद्धवस्तु also.” And what is that fact that कर्मकाण्ड reveals? देह व्यतिरिक्त आत्मत्वम् or the जीव’s survival after death. That there is a जीव which survives the death of the physical body, which can go from लोक to लोक, which we can never know through प्रत्यक्षम् or अनुमानम्. This is अपौरुषेय विषयम् and कर्मकाण्ड is the प्रमाणम् for this सिद्धवस्तु, this fact. This is one point that he discusses here.

2. Then the second point that शङ्कराचार्य emphasizes in सम्बन्ध भाष्यम् is “even though कर्मकाण्ड is प्रमाणम्, it cannot give मोक्ष.” कर्मकाण्ड न मोक्ष फलकः. It can give various प्रयोजनम्s or benefits, the highest प्रयोजनम् being ब्रह्मलोक, but ब्रह्मलोक also happens to be within संसार only. Therefore, कर्मकाण्ड फलम् falls within संसार and therefore it cannot take us to मोक्ष. This he doesn’t establish through logic even though in some other places logic is used. In सम्बन्ध भाष्यम् with the help of श्रुति प्रमाणम् itself शङ्कराचार्य establishes that. This is the second topic.

3. And then the final topic is the main thing and that is even though कर्मकाण्ड cannot give मोक्ष, कर्मकाण्ड has a very important use and that use is it prepares one to come to ज्ञानकाण्ड. कर्मकाण्ड prepares the mind to come to ज्ञानकाण्ड, कर्मकाण्ड gives ज्ञानयोग्यता, which means कर्मकाण्ड is a means to come to ज्ञानकाण्ड. ज्ञानकाण्ड is a means to attain मोक्ष. So, two steps – from कर्मकाण्ड step come to ज्ञानकाण्ड, with the ज्ञानकाण्ड step go to मोक्ष. If you want to put in a technical form, कर्मकाण्डज्ञानकाण्डयोः साध्य साधन सम्बन्धः or उपाय उपेय सम्बन्धः. Between कर्मकाण्ड and ज्ञानकाण्ड what is the सम्बन्ध? साध्य साधन सम्बन्धः or उपाय उपेय सम्बन्धः.

Similarly, between ज्ञानकाण्ड and मोक्ष what is the सम्बन्ध? साधन साध्य सम्बन्ध or उपाय उपेय सम्बन्ध. So कर्मकाण्ड is the means, ज्ञानकाण्ड is the end. ज्ञानकाण्ड is the means, मोक्ष is the end. Ok. Between कर्मकाण्ड and मोक्ष there is no direct connection and there is only परम्परा

सम्बन्ध. कर्मकाण्डः परम्परया मोक्षकारणम् भवति न तु साक्षात्. Therefore, कर्मकाण्ड must be given its due importance also.

Since कर्मकाण्ड has got its utility and its limitation also, we should give it importance but at the same time we cannot give undue importance also. It should be given due importance because it has got an utility. What is the utility? It is the means to prepare and come to ज्ञानकाण्ड. At the same time you cannot give over importance and get hooked to कर्म because it has its limitation also.

So only when we clearly know its plus points and minus points, we will use the कर्मकाण्ड properly. In fact शङ्कराचार्य in one of his commentaries says कर्मकाण्ड is like a boat, you have to enter into the boat to cross the river. At the same time, once you have reached the shore, you have to renounce the boat also. You have to enter, cross and renounce. This is called proper utilization of उपाय. There are two other extremes.

1. One person says afterall we have to renounce at the end, so why enter? When we have to get down from the boat, why should we enter at all. प्रक्षालनात् हि पङ्कस्य दूरात् अस्पर्शनम् वरम् ॥ महाभारतम् ॥ This is one extreme.

2. The other extreme is he enters but never gets down.

Both of them do not reach the shore. The one who never enters will never reach the shore. The one who enters and never renounces will also not reach the shore.

Therefore, every seeker has to be extremely with respect to the attitude towards कर्मकाण्ड. Otherwise you can get into certain traps. We can observe most/many of us get into one of the traps.

One trap is getting over attached to कर्मकाण्ड and developing राग towards कर्मकाण्ड. And that person never gives up कर्मकाण्ड, it goes more and more, more rituals, more पूजा, more याग, and never comes to वेदान्त. This is the problem of राग. The other person gets into the problem of द्वेष, always criticizing कर्मकाण्ड.

And once you develop either राग or द्वेष, your listening will become a filtered listening. When a person has got राग for कर्मकाण्ड, then wherever the plus points of कर्मकाण्ड is said he will listen carefully, because he likes कर्मकाण्ड, therefore wherever कर्मकाण्ड's glory is talked about he listens carefully. But what happens? Whenever the scriptures talk about the limitations of कर्मकाण्ड, he will not take them.

Similarly, the other person, who hates कर्मकाण्ड, he also develops filtered listening. Whenever the scriptures talk about the limitation of कर्मकाण्ड he will listen to them carefully.

प्लवा ह्येतेऽहदा यज्ञरूपाः ॥ मुण्डकोपनिषत् १-२-७॥

न कर्मणा न प्रजया धनेन ॥ कैवल्योपनिषत् १-३ ॥

Those श्लोकs he remembers well. Wherever we talk about चित्तशुद्धि through कर्म, those will not fall into his ear. So thus, we may trap in राग trap or द्वेष trap. We should very carefully

avoid them. We have to utilize कर्मकाण्ड judiciously to get the required benefit and go to the next step.

And still worse, not only we develop राग or द्वेष, some of us can develop even complexes also. Some of them who do rituals and their argument is ritual is important (they belong to राग group) and it is required for चित्तशुद्धि. They begin to look down upon other people, whoever is not in rituals. A sense of superiority complex – the other people are misguided ones, they are not following rituals at all, it is very important for चित्तशुद्धि, whereas I am following therefore I am in a higher level of साधन. This is one complex.

Now you talk to the other person who doesn't performs rituals or पूजाs or anything. He develops superiority complex equally, and says the other people misguided ones, still stuck to rituals, they are not able to come out at all, whereas I have come to the higher level. Thus, both people can develop superiority complex and look down upon the other people. There is another trap we may get into.

And still worse and the last trap is starting missionary work. When I have got love for ritual, I try to convert all other people into rituals, you have to perform पूजाs etc., starts the 'conversion program'. And the other person also starts the missionary work equally, "don't keep to the rituals, you have to get beyond."

Therefore, we should remember our business is to understand the due value of कर्मकाण्ड and follow according

to our need. *We avoid राग and द्वेष but we never criticize other people or advice other people, because different people are at different levels.* I may need कर्मकाण्ड and the other person may not need. I may not need कर्मकाण्ड while other person may need it. Therefore, let everyone follow according to his/her needs. I can give advice if somebody asks me otherwise better not to criticize or better not to advice also. Then as far as I am concerned, I avoid राग, I avoid द्वेष, and I utilize कर्मकाण्ड properly.

Finally you should remember that when I say कर्मकाण्ड, it does not mean the rituals alone. Ritual is one type of कर्म. If the rituals alone form the कर्म then the other वर्णस like क्षत्रिय, वैश्य, शूद्र etc., cannot get any benefit at all. Therefore remember when I say कर्मकाण्ड we should take

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥ गीता १८-४९॥

कर्मकाण्ड means स्वधर्म अनुष्ठानम्. In the case of ब्राह्मणस it becomes rituals. In the case of क्षत्रियस it becomes their duty and in the case of वैश्य it becomes their duty. Therefore, कर्मकाण्ड means स्वधर्म अनुष्ठानम् with ईश्वर अर्पण बुद्धि and प्रसाद बुद्धि. We have got so many methods of ईश्वर worship, it need not be in the form of रुद्राभिषेकम् alone, it need not be in the form of visiting temple alone; a simple prayer also is कर्मकाण्ड only.

Therefore, शङ्कराचार्य says don't put down कर्मकाण्ड, don't hang on to कर्मकाण्ड; use it, come to ज्ञानम्, attain मोक्ष

बृहदारण्यक उपनिषत्

सम्बन्ध भाष्यम्

and keep quiet. This is the सम्बन्ध भाष्यम् that we find in the बृहदारण्यक introduction. With this the introduction is over.

शान्तिपाठ

Now we will come to the शान्तिपाठः. We have seen that every उपनिषत् begins with a शान्तिपाठ. The purpose of शान्तिपाठ being विघ्न निवृत्त्यर्थम् – आध्यात्मिक, आधिभौतिक, आधिदैविक विघ्न निवृत्त्यर्थम् शान्तिपाठ is almost like विघ्नेश्वर पूजा. The वैदिक विघ्नेश्वर पूजा is शान्तिपाठ. We saw that the शान्तिपाठ varies from वेद to वेद. If it is ऋग्वेद उपनिषत् the शान्तिपाठ is वाङ्मे मनसि प्रतिष्ठिता; if it is सामवेद उपनिषत् then आप्यायन्तु ममाङ्गानि; if it is अथर्वणवेद उपनिषत् then भद्रं कर्णेभिः; and if it is यजुर्वेद उपनिषत् then it depends, for कृष्ण-यजुर्वेद the शान्तिपाठ is सहनाववतु, for शुक्ल-यजुर्वेद the शान्तिपाठ is पूर्णमदः पूर्णमिदम्. We saw that बृहदारण्यकोपनिषत् belongs to शुक्ल-यजुर्वेद, so शान्तिपाठ is पूर्णमदः पूर्णमिदम्. So, we will see the meaning of this मन्त्र.

ॐ पूर्णम् अदः पूर्णम् इदम् पूर्णात् पूर्णम् उदच्यते ।

पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः॥

You have to only note something regarding the स्वर. In शुक्ल-यजुर्वेद, especially in this पूर्णमदः, there is no raising at all. And more importantly the शान्ति also must be properly chanted. In other cases, as in सहनाववतु we lower the accent of the शान्ति and raise for the last शान्ति. But in शुक्ल-यजुर्वेद alone शा must be lowered and ति should not be raised at all. We have to just note that alone with regard to the स्वर. Ok, now we will come to the meaning. In fact this happens to be a

unique शान्तिपाठ in which the *Vedantic* teaching itself is summarized. It is like वस्तु निर्देशः शान्तिपाठ not नमस्क्रीया शान्तिपाठ. In other शान्तिपाठs, we pray to the Lord, Oh Lord! remove obstacles, give me strength at the physical level and let my sense organs be healthy, let my mind be healthy. Thus the prayer is health, strength, freedom from obstacles etc. But you find in this शान्तिपाठ there is no prayer asking for anything. It is a शान्तिपाठ which is a statement of fact. What fact? The fact revealed by *Vedantic* teaching, which is ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः ।

Ok, we will take up the मन्त्र and see the meaning. पूर्णम् अदः पूर्णम् इदम् we will take this part first. Here the word पूर्णम् means infinite, complete, full and all-pervading. शङ्कराचार्य translates as all-pervading, व्यापि. पूर्णम् is कर्तारिक्तः, पूर्णवत्. That which fills up everything, that which pervades everything, that which is limitless, अनन्तम् इत्यर्थः. The word अदः means literally ‘that’. In this context, ‘that’ means ईश्वरः or ‘तत्’ पदार्थः. तत् पदार्थः पूर्णः. So, ईश्वर is पूर्ण. Similarly, पूर्णम् इदम्. इदम् means ‘this’ and in this context ‘this’ refers to is जीवः. ‘त्वम्’ पदार्थः जीव पूर्णः. ईश्वर is referred by the word ‘तत्’. कारणरूपत्वात् तत् पदार्थः परोक्षः. कार्यरूपत्वात् अपरोक्षः इदम् पदार्थः. So, तत् पदार्थः पूर्णः त्वम् पदार्थः पूर्णः.

Incidentally, I hope you understand the word ‘तत् पदार्थः’, ‘त्वम् पदार्थः.’ ‘तत्’ पद is the word ‘तत्’ occurring in महावाक्यम् ‘तत् त्वम् असि’. तत् means ईश्वरः. In तत् त्वम् असि, त्वम् पदम् refers to the जीव. In *Vedantic* parlance ईश्वर

is referred to as 'तत्' पदार्थः and जीव is referred to as 'त्वम्' पदार्थः. Now here, when we analyze we get into some problem; a little bit मीमांसा (analysis) is required. In some other context, in छान्दोग्योपनिषद् etc., I had said that words can have different types of meanings.

1. One of the meanings possible is the direct meaning called वाच्यार्थ or the primary meaning.
2. And the second possible meaning is the लक्ष्यार्थ or implied meaning.

Though many possibilities are there, we are taking the two possibilities – वाच्यार्थ and लक्ष्यार्थ, the primary meaning and the secondary meaning. And the rule of मीमांसा (the science of analyzing the वेदs) is, according to this मीमांसा rule, we should try to apply the primary meaning first. And if the primary meaning does not fit in, then only we are supposed to take the secondary meaning or लक्ष्यार्थ. So, what is the rule? वाच्यार्थ बाधे लक्ष्यार्थ. Here we are making a statement पूर्णम् अदः and पूर्णम् इदम्. Let us take the primary meaning. ईश्वर is infinite and जीव is infinite. ईश्वर is infinite because we have not seen ईश्वर around. But when you say जीव is infinite, we will not be able to accept because जीव is an individual who is listening to the teaching. And the student knows जीव is seated in the class, he doesn't pervade even the classroom, what to talk of pervading everywhere. Therefore, we come to know that वाच्यार्थम् does not fit in here. Hence, we go in for लक्ष्यार्थम्.

What is the लक्ष्यार्थ? When you take the primary meaning of the word जीव, it includes आत्मा and शरीरम्. वाच्यार्थ of जीव is 'आत्मा and शरीरम्'. Whereas when you come to the लक्ष्यार्थ, the शरीरम् part is dropped. भागत्याग लक्षणया we have to drop the अनात्मा शरीरम् and the जीव is equal to the आत्मा, the वैतन्य स्वरूपम्. So, जीवः स्वरूपतः पूर्णः; लक्ष्यार्थ दृष्ट्या पूर्णः.

If this is understood with respect to जीव, you can extend the same logic to ईश्वर also. What is that? ईश्वरः अपि स्वरूपः पूर्णः. ईश्वर also is infinite from the point of its nature स्वरूपः दृष्ट्या, लक्ष्यार्थ दृष्ट्या. And जीव also is पूर्णः from the स्वरूपः दृष्ट्या, लक्ष्यार्थ दृष्ट्या. So, one problem somehow has been solved.

Now we have the second problem. What is that? ईश्वरः अपि स्वरूपः पूर्णः, जीवः अपि स्वरूपतः पूर्णः. How many पूर्णम्s are there now? ईश्वर is one पूर्ण and जीव is another पूर्ण. Therefore, we come to two पूर्णम्s. Now, that is not logically possible. Because we cannot have two Infinite ones. And therefore, we get the idea that ईश्वर and जीव are both '*one and the same*' पूर्ण वस्तु. Thus पूर्णमदः पूर्णमिदम् is a महावाक्यम्. पूर्णमदः ईश्वरः पूर्णमिदम् जीवः, जीवेश्वरौ अभिन्नौ लक्षण ऐक्यात्. जीव and ईश्वर are one and the same *both* being पूर्ण स्वरूपः. Thus तत्-त्वम् पद लक्ष्यार्थयोः ऐक्यम् उक्तम्. Identity between the 'secondary meaning' of जीव and ईश्वर is revealed, which we call as महावाक्यम्.

Having talked about the लक्ष्यार्थः, now the उपनिषत् comes to the वाच्यार्थः. पूर्णात् पूर्णम् उदच्यते. पूर्णात् तत् पदार्थात् ईश्वरात् पूर्णम् उदच्यते त्वम् पदार्थः पूर्णः जीवः उदच्यते, जायते, is born. The पूर्ण जीव the 'त्वम्' पदार्थ is born out of पूर्ण ईश्वर the 'तत्' पदार्थ. Here also we have to apply the वाच्यार्थ first and then the लक्ष्यार्थ. If you read superficially, पूर्णम् is born out of पूर्णम्. Now the literal meaning is absurd is very evident. Why? First to say, that पूर्णम् is born itself is a contradiction. पूर्णम् उदच्यते itself is a contradiction. Why contradiction? Because पूर्णम् is infinite. Infinite is त्रिकाले अबाधितम् or त्रिकाले वर्तमानम् and if it is infinite and existing in all three period of time, where is the question of उत्पत्ति of पूर्णम्. This is one absurdity. I don't say उपनिषत् is absurd. I am saying the literal meaning that we take is absurd. It is a sacrilege to say उपनिषत् is absurd.

The second mistake is also evident. When you say 'पूर्णम् is born out of पूर्णम्', you are accepting two पूर्णम्s, which is also not possible.

Therefore, the उपनिषत् must be meaning something else. And that meaning is सोपाधिक दृष्ट्या from the standpoint of the उपाधि, the पूर्ण ईश्वर or पूर्ण जीव is born out of पूर्ण ईश्वर. From the standpoint of उपाधि the पूर्ण जीव is born out of पूर्ण ईश्वरः. उपाधि means शरीरम्.

So, if you take the जीव's शरीरम्, which is व्याप्ति शरीरम्, कार्योपाधिः अयम् जीवः कारणोपाधिः ईश्वरः and if you look at the ईश्वर also from the standpoint of His शरीरम्, i.e., समष्टि

प्रपञ्चः, from शरीर दृष्ट्या both जीवः ईश्वरात् जायते. ओषाधिक दृष्ट्या जीवः ईश्वरात् जायते. Earlier it was said that शरीरे दृष्ट्या, आत्मदृष्ट्या जीवेश्वरौ अभिन्नौ and शरीर दृष्ट्या जीवेश्वरौ कार्यकारण सम्बन्ध युक्तौ. So, if you are asked, what is the सम्बन्ध between जीव and ईश्वर? You should put the counter question, from what standpoint? From the standpoint of आत्मदृष्ट्या both are one, पूर्णम्. From the standpoint of अनात्मा one is born out of the other. लक्ष्यार्थ दृष्ट्या both are one. वाच्यार्थ दृष्ट्या कारणकार्य सम्बन्ध. निरुपाधिक दृष्ट्या both are one. ओषाधिक दृष्ट्या one is born out of the other.

And the example that we give in वेदान्त is this, we use the expression the pot space is born, घटाकाशः जायते. The pot space is born. When you say pot space born, do you mean the space is born or pot is born? You know that space can never be born. Then why do you say the pot space is born? When you look at the space from the standpoint of the pot, ओषाधिक दृष्ट्या घटाकाशः जायते, the pot space is born. From the standpoint of the space, pot space is not born.

Similarly, जीवः शरीर दृष्ट्या जातः, जीवः स्वरूप दृष्ट्या अजः. जीवः शरीर दृष्ट्या ईश्वर कार्यम्, जीवः स्वरूप दृष्ट्या ईश्वर अभिन्नः. Therefore, पूर्णमदः पूर्णमिदम् is from the standpoint of शरीरे दृष्टि, पूर्णात् पूर्णम् उद्व्यते is from the standpoint of the शरीर दृष्टि. Ok, what is next then?

पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते. Now we will have a question? We said that जीव and ईश्वर are स्वरूपतः पूर्णम्, by their innate nature or आत्मदृष्ट्या it is पूर्णम्. जीव

and ईश्वर have got कार्यकारण सम्बन्ध from the standpoint of the उपाधि or शरीरम्. Now the question is you yourself are accepting that there is शरीरम् or उपाधि. There is one जीव शरीरम् and another ईश्वर शरीरम्. And शरीर दृष्ट्या you are talking about. taht means there are two things – शरीरी the आत्मा and शरीरम् the अनात्मा. So, if you accept जीव शरीरम् and ईश्वर शरीरम् then how can you talk about पूर्णत्वम् of the शरीरी? If you are accepting शरीरम्, the अनात्मा, how can you talk about the पूर्णत्वम् of आत्मा, the शरीरी? For that, the उपनिषत् wants to give the answer that अनात्मा शरीरम् is unreal; therefore, it does not disturb the पूर्णत्वम् of the आत्मा. So, the अनात्मा शरीरम् is unreal or उपाधि is unreal, therefore unreal उपाधि cannot limit the real उपहितम्.

But the उपनिषत् does not directly say the शरीरम् is मिथ्या. That is the problem. This is what is the interesting thing. Now the beauty is this. The ten उपनिषत्s are well known. This is just an aside topic. The ten उपनिषत्s when they enumerate, the first thing that they enumerate is ईशावस्य. In the श्लोक also

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतितिरीः ।

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

For the sake श्लोक they have put like this. Taking this for granted many people take up ईशावस्य for study, because he wants to read do that in order. And then he takes ईशावस्य and there he has to start with शान्तिपाठ, पूर्णमदः पूर्णमिदम्. From dictionary he gets the meaning as “This is the whole, that is

whole, from this whole that whole comes, when you remove this whole from that whole, (w)hole remains.” Hole remains in the head. So, remember ईशावस्य especially पूर्णमदः can never be the first मन्त्र that we learn. And that is why I am also teaching starting from मुण्डक, then केन, कठ, तित्तिरीय, माण्डूक्य, then if surviving (as a student) then we take पूर्णमदः. Lot of background is required, we should know वाच्यार्थम्, लक्ष्यार्थम्, शरीरि, शरीरम् etc. So thus, the उपनिषत् is doing another mischief, it is proving the unreality of अनात्मा in an indirect manner. How? We will see.

पूर्णस्य पूर्णम् आदाय. पूर्णस्य means सोपाधिक जीवस्य. Then what is meant by सोपाधिक जीव? It is the mixture of शरीरी and शरीरम्. पूर्णम् आदाय, पूर्णम् means the पूर्णत्व अंशम्. That is the शरीरी part. So, how to translate? When you remove, आदाय, the शरीरी part of the जीव who is the mixture of शरीरी and शरीरम्, algebra-wise what should remain? आत्मा plus अनात्मा is जीव. जीव minus आत्मा what should remain? जीव minus the आत्म अंश = अनात्मा अंश should have been there. But what the उपनिषत् is going to say is there is nothing left out.

So, it says once you remove the शरीरी part of जीव, the शरीरम् does not remain. Normally, we should say शरीरम् remains. But the उपनिषत् says nothing remains. That means what? When शरीरी is there the शरीरम् seems to exist but when शरीरी is removed the शरीरम् does not remain. From this what do we get? The शरीरम्'s existence depends upon शरीरी. And therefore, शरीरम् must be मिथ्या, unreal. It is like telling

when you remove the clay from the pot, what remains? Nothing remains. When the clay is there the pot name and form can exist and when the clay is removed the pot name and form cannot exist. Therefore, the name and form is मिथ्या. Similarly, when शरीरी is there the शरीरम् exists and when शरीरी is removed the शरीरम् does not exist and therefore the शरीरम् is मिथ्या. Therefore, पूर्णस्य जीवस्य पूर्णम् आदाय पूर्णत्व अंशम् आदाय पूर्णम् शरीरी एव अवशिष्यते शरीरम् न अवशिष्यते. So, शरीरम् is मिथ्या. Which शरीरम्? जीव शरीरम् or ईश्वर शरीरम्? When I say शरीरम् is मिथ्या, you should remember that both जीव शरीरम्, व्यष्टि and ईश्वर शरीरम्, समाष्टि are मिथ्या. What is ईश्वरस्य शरीरम्? The world. ईश्वर शरीरम् नाम प्रपञ्चः.

Therefore, the उपनिषत् says if you take आत्मा then neither प्रपञ्चम् exists nor शरीरम् exists. Therefore, जगत् is मिथ्या. So, ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः । This is the essence of the पूर्णमदः पूर्णमिदम्. The text proper we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We saw the meaning of the शान्तिपाठ, a शान्तिपाठ in which the entire *Vedantic* teaching has been summarized. ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव न अपरः. I will just give you the word for word meaning for this particular शान्तिपाठ only because it seems to be difficult and some people said that it was tougher and I was faster. Just the meaning of शान्तिपाठ only. अदः पूर्णम् – that ईश्वर is infinite; इदम् पूर्णम् – this जीव is infinite (from the standpoint of आत्मा). Then, पूर्णात् from the infinite ईश्वर, पूर्णम् the infinite जीव, उद्व्यते – is born. From the infinite ईश्वर, infinite जीव is born (from the standpoint of the body or अनात्मा). Then, पूर्णम् when the infinite आत्मा पूर्णस्य of the infinite जीव, आदाय – is separated; पूर्णम् एव – the infinite आत्मा alone अवशिष्यते – remains (अनात्मा does not exist).

So in the second line the corollary alone is important. That is, when the आत्मा is removed from the जीव what do we expect to remain? When the आत्मा is removed from the जीव, we think अनात्मा remains. But what does the उपनिषत् say? When आत्मा is separated from जीव, आत्मा alone remains, अनात्मा does not remain. From this what is the idea that we get? When आत्मा is separated, the अनात्मा cannot exist means अनात्मा depends on the आत्मा for its existence; therefore अनात्मा is मिथ्या.

When you say अनात्मा is मिथ्या, you should extend it to both in the case of जीव and ईश्वर. In the case of जीव, शरीरम् is the अनात्मा. In the case of total ईश्वर, the प्रपञ्च is the अनात्मा. Therefore, the conclusion is जीव शरीरम् व्याप्तिः and ईश्वर शरीरम् समष्टि प्रपञ्चः उभयम् अपि मिथ्या and therefore ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव नापरः । This idea comes out of this seemingly simple looking शान्तिपाठ.

Incidentally the शान्तिपाठ does not occur in the beginning of बृहदारण्यक. Originally, this शान्तिपाठ occurs in the beginning of the fifth chapter. I have told that there are total six chapters in the बृहदारण्यक, there in the fifth chapter, in the beginning of the खिलकाण्ड, we get the पूर्णमदः मन्त्र and शङ्कराचार्य also comments upon this मन्त्र there only and not in the beginning of the उपनिषत् itself. Since the शान्तिपाठ has become a standard शान्तिपाठ of all शुक्ल-यजुर्वेद उपनिषत्s, now in modern printings they present the शान्तिपाठ in the beginning. With this the शान्तिपाठ is over. Now we have to enter the text proper.

I have told you before that the text consists of six chapters. The first two chapters are called मधुकाण्ड or उपदेशकाण्ड. The next two chapters are called मुनिकाण्ड or उपपत्तिकाण्ड. And last two chapters are called खिलकाण्ड or उपासनाकाण्ड. Now we enter the first काण्ड, viz., the उपदेशकाण्ड consisting of the first two chapters.

What is the meaning of the word उपदेशः? उपदेशः is not, in this context, whispering a मन्त्र in the ears. But here, उपदेश

does not mean that. उपदेश means teaching. Teaching to reveal the ब्रह्मन् or आत्मन्, unfolding the ब्रह्मन् or आत्मन् is उपदेश.

Since ब्रह्मन् or आत्मन् is extremely subtle to directly reveal, the उपनिषत् uses a special methodology for revelation. A special सम्प्रदाय, a special प्रक्रिया, a special methodology is used for the revelation of truth. Why? अतिसूक्ष्मत्वात्. And this methodology I have talked about before also. It is well-known as अध्यारोप and अपवाद method.

अध्यारोप अपवाद Analysis

अध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् प्रपञ्च्यते ।

शिष्याणाम् सुखबोधार्थम् तत्त्वज्ञैः कल्पित क्रमः ॥

Our traditional गुरुs have made this method of teaching, which is known as अध्यारोप अपवाद method. And revealing ब्रह्मन् through this method is called उपदेश. अध्यारोप-अपवादाभ्याम् ब्रह्मबोधनम् उपदेशः.

Now, let us see what is अध्यारोप and अपवाद. To understand अध्यारोप अपवाद method, you should know three important words in वेदान्त. What are those three words?

1. असत्,
2. सत् and
3. मिथ्या.

1. असत् means that which is permanently non-existent, ever non-existent. In संस्कृत त्रिकाले अपि अविद्यमानम् असत्. And sometimes it is called तुच्छम्.

Then, the second thing is सत्, which is permanently existent. In संस्कृत, त्रिकाले अपि विद्यमानम् सत्.

Then the third category is called मिथ्या, which is temporarily existent. So, when a thing is temporarily existent it will come under असत् or सत्? It cannot come under either way. It is not असत् because it is not permanently non-existent. It is not सत् because it is not permanently existent. Being temporality existent it is सत् असत् विलक्षणम्. That which is temporarily existent is मिथ्या.

2. Now, we will go to the next point in this. When you take a temporarily existent thing, for example, a pot we discover an important thing. What is that? A temporarily existent pot is born out of clay, resolves back into clay. Not only that, it exists also because of clay only. The temporary pot is born out of clay, resolves into clay and what is important for us is the temporary pot exists because of the clay. Therefore, we can say that the temporary pot has got a dependent existence. Or to put it in another language, it does not have its own independent existence. From this, we can make a generalization. What is that? All temporary things enjoy dependent existence. And therefore, they don't have their own independent existence.

From this, we can say all मिथ्या वस्तुs or temporary things enjoy only dependent existence. They do not have their own independent existence. This is the second point.

3. Now let us go to the next point. All temporary things have got dependent existence, which means they depend upon another thing for its existence. Suppose, the other thing is also temporary, then what will happen? That temporary thing will depend upon another thing. Suppose, another thing is temporary that will depend upon another thing. So therefore, ultimately all the temporary things should depend upon one thing and that one thing is permanently independently existent वस्तु, which we call as सत्. Another name for that सत् is सत्यम्. Therefore, the final point is all मिथ्या वस्तुs depend upon सत्यम् or सत्.

Remember these three-points.

1. There are three words सत्, असत् and मिथ्या.
2. मिथ्या enjoys dependent existence.
3. And finally, मिथ्या has to depend ultimately on सत्यम् alone. These three things you should remember.

Now we are going to apply this knowledge for our अध्यारोप अपवाद method. अध्यारोप means the श्रुति accepting the existence of the world. And accepting its existence श्रुति talks about its origination.

आकाशस्सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी॥ पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्
पुरुषः ॥ तैत्तिरीयोपनिषत् २-१-२ ॥

So thus, श्रुति accepts the existence of the world, the existence of varieties in the world, the existence of the means, the existence of the end, the existence of the laws governing the means and the end. That acceptance, of all these things, is called अध्यारोप.

Having done the अध्यारोप first, the mischievous श्रुति in the later portion of the teaching the very श्रुति negates the existence of the world.

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ न
भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । ॥
कैवल्योपनिषत् २२-२३॥

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९ ॥ ॥
कठोपनिषत् २-१-११ ॥

Thus, it goes on negating everything. This negation of this whole world is called अपवाद. अध्यारोप is the acceptance of the world and अपवाद is the negation of the world.

Now let us apply our previous principle. Since the श्रुति is accepting the existence of the world, the world cannot be called असत्. It cannot come under first category i.e., असत्. What is the definition of असत्? That which is not available at all the three times, त्रिकाले अपि. Since the श्रुति accepts its existence, in the श्रुति's vision the world does not come under असत्.

Now, we will see whether the world can be accommodated under the second part. In the later portion of the teaching the श्रुति negates the whole creation and since the श्रुति negates the creation, it cannot be categorized under सत् also. Because, by definition सत् is that which is permanently existent, that which cannot be dismissed, that which cannot be destroyed, that which cannot be negated. Therefore, by negating the creation, श्रुति wants to show that it doesn't accept the world as सत् also. So, because of अध्यारोप it doesn't accept the world as असत् and because of अपवाद it doesn't accept the world as सत्.

So, in the light of this teaching, the world will have to be accommodated only in the third category. We have only three slots available. अध्यारोपात् असत् slot is gone, अपवादात् सत् slot is gone. And the poor world has to be accommodated only

in the third slot, which is मिथ्या. So, thus अध्यारोप-अपवादाभ्याम् जगतः मिथ्यात्वम् प्रतीयते.

Now, I said मिथ्या वस्तु can never exist independently because मिथ्या वस्तु enjoys dependent existence. And, therefore, मिथ्या वस्तु should have a substratum to support it. मिथ्या वस्तु being मिथ्या वस्तु requires a substratum, which is सत्यम्.

Now the श्रुति has negated the whole world as मिथ्या. How? अध्यारोप-अपवादाभ्याम्. Now there must be a सत्यम्, substratum. The question is what is that सत्यम्? You cannot take anything in the world as सत्यम्. Why? The whole world has been bundled as यं नेति नेति वचनैः. And therefore, whatever does not fall within the world, whatever is outside the possibility of the world, that remaining thing, that remaining वस्तु alone must be सत्यम्. And when everything is negated who remains? When everything is negated, I, the observer of everything alone will remain in an un-negated form, अबाध्यरूपेण, अनिदम् चैतन्यरूपेण बाध साक्षिरूपेण, बाध अवधिरूपेण, I alone will remain.

Therefore, when the whole world is negated सत्यम् becomes evident as myself. One thing is the whole world is मिथ्या and the second thing is 'I' the remainder am the सत्यम्. I means the चैतन्य आत्मा.

And then now there are two things – मिथ्या प्रपञ्चः and सत्यम्. I. By अध्यारोप-अपवादाभ्याम् I get two things मिथ्या प्रपञ्चः and सत्यम्. I. Then I had said that a मिथ्या वस्तु does

not have its own independent existence and therefore it is as good as non-existent. It is like one fellow is rich with borrowed money. Being rich with borrowed money is essentially poor only. In the same way, being existent with borrowed existence is originally non-existent.

Therefore, मिथ्या प्रपञ्च is as good as not there, because it doesn't exist separate from सत्यम्. Just as the pot is as good as non-existent because it cannot exist separate from the clay. Therefore, what is left out is the सत्यम्, I alone am left out. The मिथ्या प्रपञ्च is *as good as* not there. Therefore, I get a new name निष्प्रपञ्चम् आत्मतत्त्वम्. Who am I? निष्प्रपञ्चम् आत्मतत्त्वम्. अध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् आत्मतत्त्वम् प्रपञ्च्यते ।

शिष्याणाम् सुखबोधार्थम् तत्त्वज्ञैः कल्पित क्रमः ॥

Then you will ask what is the benefit? The benefit is once I know the entire प्रपञ्च is मिथ्या and I am सत्यम्, I will know that मिथ्या cannot affect सत्यम्. Pot cannot destroy the clay. Ornaments cannot destroy the gold. Therefore, ornament cannot threaten the gold, on the other hand ornament can always be a slave to the gold; 'kindly give me existence' that alone it can ask for. In the same way the world cannot threaten me. It can only survive because of my blessing. That is why the one who knows is called स्वामि, *the master* of the world. These are all benefits, incidentally, I will discuss on them when the occasion comes.

So, this अध्यारोप अपवाद method is the topic of उपदेशकाण्डः, the first two chapters of बृहदारण्यक. Of this the first chapter deals with the अध्यारोप part of the teaching. And the second chapter deals with the अपवाद part of the teaching. Thus, these two chapters together doing the अध्यारोप and अपवाद job becomes the उपदेशकाण्ड of the बृहदारण्यक.

Let us come down to the अध्यारोप discussion. अध्यारोप is the acceptance of the whole creation, everything is accepted for the time being, as it will be negated afterwards.

The first chapter accepts the world. Here while accepting it, the world is divided into two broad portions, for our convenience of discussion. In the अध्यारोप itself we are coming to the subdivisions. In the अध्यारोप, world is accepted and this world is divided into two portions. One is called अव्याकृत प्रपञ्चः or अव्यक्त प्रपञ्चः, the unmanifest form of creation. The second one is व्याकृत प्रपञ्चः or व्यक्त प्रपञ्चः, i.e., the manifest creation. Incidentally, later the उपनिषत् calls the व्याकृत प्रपञ्च by another name also, viz., नामरूपकर्मात्मकम् व्याकृत प्रपञ्चः. नाम means name, रूप means form, कर्म means function. What is a pot or what is a bangle? It is nothing but name, form and a function, हस्त अलङ्कारः. What is the chain? It is also name, form and a function. ब्रीवा अलङ्कारः. Thus, व्याकृत प्रपञ्च can be divided into three as नामरूपस कर्म.

This व्याकृत प्रपञ्च is sub-divided into the साधन प्रपञ्च and the साध्य प्रपञ्च. Thus, the whole universe, व्याकृत

universe is in the form of साधनम्, the means and in the form of the साध्यम्, the end.

The first chapter talks about साधनम् and साध्यम्, both will come under the व्याकृत and also the first chapter talks about the अव्याकृतम्. Of this, in the first chapter, the first three sections deal with the varieties of साधन. Each section is called by the name ब्राह्मण. ब्राह्मण is a section occurring within a chapter. So in the first chapter, the first three ब्राह्मणः deal with the साधन प्रपञ्च or the साधनानि. And varieties of means and ends are there but श्रुति is bothered about the means and ends discussed in the वेदः, not the means and ends obtaining in the लौकिक प्रपञ्च.

And in these three साधन sections, we get three different उपासनाः. They are अश्व उपासना, अग्नि उपासना and प्राण उपासना. These are the साधनः discussed in the three sections. Later the साध्यम्, the end will be discussed viz., the हिरण्यगर्भ पदम्, ब्रह्मलोक प्राप्तिः will be talked about. Here we will confine to the beginning portion.

The first ब्राह्मणम् is called by the name अश्व ब्राह्मणम्. Because here the अश्व उपासनाम् is the topic and therefore it is called अश्व ब्राह्मणम्. अश्व means a horse. A 'horse उपासना' is being discussed here.

Incidentally, some idea about उपासना you should know. You know उपासना is meditation. This उपासना is of two types.

1. One is called स्वतन्त्र उपासनम्.

2. And the second is कर्माङ्ग उपासनम्.

स्वतन्त्र उपासनम् means a meditation, which is done independently for some results.

The second one is कर्माङ्ग उपासनम् is not an independent meditation but it a part of a ritual, a part of कर्म. In this the ritual alone is मुख्यम्, that is 'अङ्गि' that is मुख्यम्. And the ritual alone will give फलम् also. But that ritual has got many secondary portions or satellite rituals and among many rites within the main ritual one portion is उपासना. While doing a particular कर्म, at a specific place उपासना has to be performed. For example, when you want to do विष्णुसहस्रनाम लक्षार्चना, everything is ready, you have done गणपति पूजा, you have done initial पूजा for विष्णु आवाहनम् etc., so many people are ready. It is the main ritual. But before you start अर्चना, you say अथ ध्यानम् । क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् । We do in hurry burry. But the idea is the लक्षार्चना is the main ritual and as a part of ritual the ध्यानम् becomes a कर्म अङ्गम्. Thus, कर्माङ्ग उपासना is a secondary उपासना part of the main ritual. स्वतन्त्र उपासना is an independent meditation. Of this, the अश्व उपासना is discussed in this particular chapter is really speaking is a कर्माङ्ग उपासना.

The अश्व उपासना, which is discussed in this section, is originally a कर्माङ्ग उपासना. A meditation, which is part of a big ritual, that ritual is अश्वमेध याग which is supposed to be the greatest of all the rituals. In fact there is a general idiom used, in the ritualistic jargon an idiom used, he has done

everything from अग्निहोत्रम् to अश्वमेध. अग्निहोत्रम् is supposed to be the fundamental, basic ritual and अश्वमेधम् is supposed to be the highest ritual. So, अग्निहोत्रम् to अश्वमेध means all rituals are included.

In that अश्वमेध याग the horse has to be used. That is why it is called अश्वमेधः. In fact मेधः means यज्ञः. And in this अश्वमेध याग when they use a horse as a part of the ritual, the horse must be meditated upon. So अश्व उपासना is a part of अश्वमेध याग. But there is a problem here. What is the problem? अश्वमेध याग is prescribed only for क्षत्रियसः. Therefore, the other people are अनधिकारिः (they are not entitled to do अश्वमेध याग). Suppose, they are interested in that result then what to do? Even though he might be a ब्राह्मण he cannot do that. Then the वेद itself comes with a compromise. In the case of other people other than क्षत्रिय, the अश्वमेध याग फलम् can be attained if they do अश्व उपासना only. That अश्व उपासना portion alone will suffice. This उपासना is capable of giving अश्वमेध याग फलम्. This is not for क्षत्रियसः but for people other than क्षत्रियसः. Therefore, in their case अश्व उपासनम् becomes स्वतन्त्र उपासनम्. It is this अश्व उपासना that is being talked in the first section called अश्व ब्राह्मणम्.

Then you will ask what is the benefit that you are going to get by meditating on a horse? We say that even though अश्व is to be meditated upon, the अश्व is not meditated upon as अश्व but upon अश्व we are supposed to visualize the विराट् स्वरूपम्. And therefore, it becomes the विराट् उपासनम्, अश्वे विराट्

उपासनम्. Incidentally आनन्दगिरि, one of the sub-commentators makes a point and says “how can one do the अश्व उपासना when अश्व itself is not there in front?” Then he says he should think himself as the अश्व, when various parts of अश्व are mentioned correspondingly he should think of his own body parts. He says, आत्मनि अश्वम् कल्पयित्वा विराट् उपासनम्.

Thus, अश्वे विराट् उपासनम् is the topic of the first section. It is like शालग्रमे विष्णुबुद्धिः, शिवलिङ्गे शिवबुद्धिः or turmeric power is हरिद्राबिम्बे विनायकबुद्धिः एवम् अश्वे विराट् बुद्धिः is meditated upon. Therefore, what this section is going to do is every part of horse is taken and it is seen as विराट् अवयवम्. Thus you have to see the back portion, the front portion, head portion leg portion etc. When you visualize the horse, you are visualizing the whole cosmos. This is the अश्वे विराट् उपासनम्. And the फलम् which will be said later is the हिरण्यगर्भ पद प्राप्ति. One attains that also. And later what it will we say? That हिरण्यगर्भ पदम् also falls within व्याकृत प्रपञ्च, therefore it is also मिथ्या, therefore it cannot also liberate you; saying so it negates everything and at last *you are* ब्रह्मन् will be told. This is going to be the development. The text portion we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We saw that the first two chapters are going to be अध्यारोप and अपवाद chapters. Through this, the उपनिषद् first accepts the world and thereafterwards it rejects the world. When the world is accepted and rejected, it becomes *unreal*, मिथ्या, *as though existent*. Thus, through अध्यारोप and अपवाद the मिथ्यात्वम् of the world is established.

Once the world is proved मिथ्या the next question will be what is the अधिष्ठानम्, the support and we will find there will be only one thing left out as the support and that is the observer of the world 'I'. This the उपनिषद् need not reveal because it is *self-evident*. Thus, by way of अध्यारोप and अपवाद, the उपनिषद् causes the self-evident I to remain, शेषयति, causes the observer I to remain as the सत्यम्, अधिष्ठानम्. This is called the revelation of the आत्मा.

For this purpose, the अध्यारोप has been started in the first chapter. Therein we saw the world is classified into two – व्याकृतम्, the manifest and अव्याकृतम्, the Unmanifest. व्याकृतम् is also named as नामरूपकर्म, name, form and function. This व्याकृतम् itself is divided into as साध्य and साधन, the means and end. Thus, the उपनिषद् is going to talk about the means, the उपनिषद् is going to talk about the end, the उपनिषद् is going to talk about the means and ends in the potential form, अव्याकृतम्. Having talked about all these

things, later the उपनिषद् will dismiss the means and ends and the means and ends विलक्षण 'I' will be left out.

And 'the means' means a साधन that I make use of for achieving any end, साध्यम्. There are so many लौकिक साधनानि as well as शास्त्रिय साधनानि. लौकिक साधनानि means the means that I use, but not taught by the scriptures. So, when I make use of an airplane to reach America, it is not said in शास्त्र. It is what I know by my knowledge. Here, the शास्त्रम् is not interested in लौकिक साधनसाध्यम्s. शास्त्रम् is talking about शास्त्रिय साधनम् and शास्त्रिय साध्यम्, the scriptural means and ends, but this includes उपलक्षणेन लौकिक साधनम्s as well as लौकिक साध्यम्s, the worldly means and the worldly ends.

Of this, the first three sections of this chapter or the first three ब्राह्मणम्s talk about शास्त्रिय साधनानि. Remember that this whole thing is अध्यारोप प्रकरणम्. When we talk about the शास्त्रिय साधनम्s, scriptural means some of them are in the form of कर्म, rituals, and some of them are in the form of उपासना, meditation. Rituals are also शास्त्रिय साधनम्, उपासनाs also are शास्त्रिय साधनम्. In these three sections, we get उपासना रूप शास्त्रिय साधनानि. There I said three उपासनाs are mentioned. The first ब्राह्मणम् talks about अश्व उपासना, the second ब्राह्मणम् talks about अग्नि उपासना and the third ब्राह्मणम् talks about the प्राण उपासना.

Here in the first ब्राह्मण, we are seeing the अश्व उपासना. There also we said that originally the अश्व उपासना is a part of

अश्वमेध याग. It is originally a कर्माङ्ग उपासना, which is done by क्षत्रियs, the kings only. But शास्त्र makes a special provision that in the case of non-क्षत्रियs, they cannot do अश्वमेध याग, therefore in their case the अश्व उपासनम् itself is equivalent to अश्वमेध याग. If a ब्राह्मण (non-क्षत्रियs) does अश्व उपासनम् prescribed here he gets the फलम् of अश्वमेध याग. Therefore, for ब्राह्मणs it will not be कर्माङ्ग उपासना but it will become a स्वतन्त्र उपासना, an independent उपासना.

And here in this अश्व उपासना, we are not seeing अश्व as अश्व. If you are going to see a horse as a horse, it is not उपासना. If you see stone as stone, it is not उपासनम्, it is ज्ञानम्. तस्मिन् तद्बुद्धिः ज्ञानम्. जले जलबुद्धिः ज्ञानम्, अश्मणि अश्मबुद्धिः ज्ञानम्. Then what is उपासनम्? जले ईश्वरबुद्धिः उपासनम् or अश्मणि शिवबुद्धिः उपासनम्. Deliberately seeing one thing as another thing is उपासनम्. One condition is you need to see it differently and the other condition is it should be deliberate. Suppose by mistake you see something as the other, अज्ञानेन अतस्मिन् तद्बुद्धिः भ्रम. Out of ignorance you see one thing as another, it is called भ्रम. With knowledge you see something as other, it is उपासना. If you see अश्व as अश्व, it cannot be called उपासनम्, ज्ञानेन अतस्मिन् तद्बुद्धिः. So, if you see अश्व as अश्व it cannot be called उपासनम्. Here, for उपासनम्, you are seeing अश्व as something else. That is what दयानन्द स्वामिजि often says, everybody who worships a stone knows it is a stone. And knowing it is a stone if he worships it means he has got some other vision and that some other vision is called उपासना. Here the question is what is the

vision that we should have when we see the अश्व? And that is the विराट् दर्शनम्, अश्वे विराट् दर्शनम् or प्रजापति दर्शनम् is called here उपासनम्. Therefore, we can call this either अश्व उपासनम् or we can call this as विराट् उपासनम् also. This is the topic of the first ब्राह्मणम्.

Here the उपनिषत् mentions each part of the horse and correspondingly how we should think of, which part of the विराट् is which part of the horse. That is the discussion. विराट् means the समष्टि विश्वरूप, the world. विराट् is not another specific deity like राम or कृष्ण. विराट् is the universe as ईश्वर. विविधम् राजते इति विराट्, नानारूपेण विराजते इति विराट्. Each part of the horse should be seen one, one part of the universe. Therefore, when you see the horse it is as good as seeing the cosmos.

What is the benefit if you ask, essentially the mind will expand because we are conceiving the whole cosmos, which we generally do not do. If we look at our daily routine do we ever think of total? We don't see the Sun, at the time of सन्ध्यावन्दनम् we are supposed to see, since we generally do not do, to see the Sun at least during that time also there is no chance. Then there is no question of seeing the sky or moon or ocean or any thing; even if we go to the beach we see the peanuts rather than the ocean. So here is a chance by which we conceive the cosmos. Thus, the expansion of the mind is the purpose. You should think of the total whether you do in the form of अश्व उपासनम् or अग्नि उपासनम्. There is no rule that one must do this अश्व उपासनम् or अग्नि उपासनम्. Our

idea is what? We should think of the total in one form or the other, at some time or the other of the day. Every day at least for once, even you fail to do सन्ध्यावन्दनम् also, at any time we should have an opportunity to think of

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा
नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । ॥
तैत्तिरीयोपनिषत् १-७-१ ॥

all the विराट् उपासनाs are to expand the mind. Therefore, we are not particular about the specific उपासना but we only talk about the expansion of the mind by thinking the total in one form or the other. Now the details are given in this मन्त्र we will read.

1.1 अश्वमेध ब्राह्मणम्

मन्त्र 1-1-1

उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुः, वातः प्राणः, व्यात्तमग्निर्वैश्वानरः,
संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठम्, अन्तरिक्षमुदरं, पृथिवी पाजस्यं, दिशः
पार्श्वे, अवान्तरदिशः पर्शव, ऋतवोऽङ्गानि, मासाश्चार्धमासाश्च पर्वाणि,
अहोरात्राणि प्रतिष्ठाः, नक्षत्राण्यस्थीनि, नभो मांसानि । ऊवध्यं सिकताः, सिन्धवो
गुदाः, यकृच्च क्लोमानश्च पर्वताः, ओषधयश्च वनस्पतयश्च लोमानि, उद्यन्पूर्वार्धः,
निम्लोचङ्जघनार्धः, यद्विजृम्भते तद्विद्योतते, यद्विधूनुते तत्स्तनयति, यन्मेहति
तद्वर्षति, वागेवास्य वाक् ॥ १-१-१ ॥

In this मन्त्र, each part of the horse is seen as each part of the cosmos, the universe. Just enumeration of the parts of the horse and the parts of the universe we have to equate. अश्वस्य मेध्यस्य. So here मेध्यम् means sacred, यज्ञार्थः मेध्यः. Here अश्व is called मेध्यः because it the अश्व which has been purified with मन्त्रs etc., for using in the याग. Whatever is used in the याग is purified. Therefore, they all become मेध्यः, यागार्हः, पूजार्हः. Here, the horse also is मेध्यः अश्वः. So, it is of no use to meditate on whatever horse, it should be purified horse. And thereafterwards, each word is referring to one one part. I am not going to explain each word and its meaning. Because if I am going to take elaborately every मन्त्र every word as done in the भाष्यम्, then बृहदारण्यक perhaps it will be lifelong study. Therefore, what I want to do is wherever the उपासना and other secondary portions come I will give you the essential meaning without going for word for word

meaning. Here also I will give you which part is equated to which part.

The head of the horse is compared to the dawn, the early morning. The eye is the Sun; the प्राण is the air, wind; the mouth is वैश्वानर अग्नि (or any sacred fire); the body is the year, संवत्सर; the back portion is heaven; the stomach is the sky; the hoof is the earth; the sides are the primary directions i.e., east, west, north and south; the ribs are the secondary directions i.e., northeast, northwest, southeast and southwest; the other limbs those portions which we have not been said here like ears, nose etc.) are the seasons, like summer, spring, etc., ऋतवः; the joints are the months (मास) and fortnights (पक्ष); the legs are the days and nights (अहोरात्राणि); the bones are नक्षत्राणि, the stars; the muscles are the space (मांसानि नभः); the undigested food, अर्धजीर्णमशनं (उवध्यं) in the stomach is sand; the नाडि or nerves (or blood-vessels) are the rivers; the protruding muscles on the sides of the heart are mountains; the hairs are trees and herbs (ओषधिवनस्पतयः); the front portion of the body is the rising Sun, that is the former part of the day; the back part is the setting Sun, the latter part of the day, afternoon; the stretching of the body is the lightning; shaking of the body with the sound is thundering; urination, मूत्र विसर्जनम् is like the rain; finally the वाक्, the speech, whatever sound it makes, is the speech, the speech of the horse is the speech of विराट्. I have simplified. शङ्कराचार्य in his भाष्यम् is justifying each one of them. Why this is compared like this, he gives logic for it.

The only difference is in the वेद, we are taking the horse and other things for उपासनम् but we find similar उपासनम्s in the पुराणs like भागवतम्. But when in the भागवतम् the उपासनम् is said what do we do? Instead of taking horse or cow or anything, we will take कृष्ण शरीरम् or विष्णु शरीरम्. You will find in the भागवतम् from toe onwards up to the tip of the head comparison is made, what is the calf muscles, what is the thigh muscles etc. Therefore, in the पुराणs the symbols is in the human form, whereas in the वेदs we take cow, horse etc., because they were closer to nature, so nature-things were taken; but in the पुराणs the body of the Lord is taken. That is the only difference. Ultimately, the purpose is that we have to visualize the cosmos.

So the first word 'उषा' stands for the dawn. This is a familiar word. उषा is सकारान्तः स्त्रीलिङ्गः उषस् शब्दः; उषाः उषसौ उषसः. This is the first मन्त्र. Now we will go to the next मन्त्र.

मन्त्र 1-1-2

अहर्वा अश्वं पुरस्तान्महिमान्वजायत, तस्य पूर्वे समुद्रे योनिः ; रात्रिरेनं पश्चान्महिमान्वजायत, तस्यापरे समुद्रे योनिः ; एतौ वा अश्वं महिमानावभितः सम्भवतुः । हयो भूत्वा देवानवहत्, वाजी गन्धर्वान्, अर्वासुरान्, अश्वो मनुष्यान् ; समुद्र एवास्य बन्धुः, समुद्रो योनिः ॥ १-१-२ ॥

If you are interested in the word for word meaning, it is there in the book itself. There in the previous मन्त्र, there is only one word that is differently translated. There is one word विजृम्भते, which they have translated as yawning. Whereas

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शङ्कराचार्य has translated it as stretching. विजृम्भणम् has got two meanings – yawning and stretching. शङ्कराचार्य takes गात्राणि विनामयति विक्षिपति, the stretching meaning.

Here also the उपासना continues. In the अश्वमेध याग, in front of the अश्व, the horse, it seems they keep a golden cup, which is called पुरस्तात् महिमा. The vessel is called महिमा. It is the name of the cup. पुरस्तात् means which is kept in front. It is made of gold. That is why only a king can perform it. And there is another महिमा, which is to be kept behind the horse, which is called पश्चात् महिमा. This one is supposed to be made up of silver. A gold महिमा is in front and a silver one is on the backside.

How do you do the उपासनम्? The उपनिषत् says, the day and night अहः and रात्रिः are seen as the पुरस्तात् महिमा, the gold cup and पश्चात् महिमा, the silver cup. And the उपनिषत् says, the day, which is born out of the eastern ocean (that means the Sun rises from the eastern ocean) and therefore the origin of the day is पूर्व समुद्र योनिः. And the origin of the night is पश्चिम समुद्र योनिः, the western Ocean. We have got both the eastern ocean and the western ocean. The day, whose origin is the eastern ocean, is the gold cup and the night, whose origin is the western ocean, is the silver cup and in this form one should meditate. Up to this is the meditation part. Thereafterwards the उपनिषत् glorifies the अश्व, अश्व स्तुति. What is going to be meditated upon that must be glorified. This is the मीमांसा rule.

What is the glorification? The horse alone is the vehicle of all people – देवs, असुरs, गन्धर्वs and मनुष्यs. So, देवान् अवहत्, असुरान् अवहत्, गन्धर्वान् अवहत् and मनुष्यान् अवहत्. अवहत् means carries. Thus, the horse is a great one being the वाहनम् of all the higher beings as well the lower beings.

Finally, the उपनिषत् concludes saying, the origin of this horse is समुद्र. This is used in a pun form. The horse has got two meanings. Originally, the horse is the horse. And we are seeing the horse as विराट् also. And the word समुद्र also is taken in two meanings. One meaning is समुद्रः, the ocean and the another meaning is समुद्रः, ईश्वरः.

Therefore, अश्व, the horse has got its source in समुद्रम्, the ocean. According to mythology the horse is born out of समुद्रम्, the ocean. While doing समुद्रमथनम् उत्त्वैःश्रवस् came, and the horses come from that lineage, hence the horse has got its origin in the ocean. ‘अप्सुयोनिर्वा अश्वः’ (तै. सं. २-३-१२) इति श्रुतेः That is why one of the names of the horse is सैन्धवम्, सिन्धोः जातम् सैन्धवम्. In literature also they say सैन्धवम् means salt also. Therefore, somebody said सैन्धवम् आनय while taking food. A horse is brought! After all it is सैन्धवम् only. Or when he is about to go out for a walk, he said सैन्धवम् आनय, packets of salt are brought! So, सैन्धवम् has the meaning of horse and salt also, because both are born out of सिन्धुः, समुद्रः. Therefore, अश्व is born out of समुद्र, the ocean.

Now let us take the second meaning. अश्व, the विराट् is born out of समुद्रः, the ईश्वरः or माया सहितम् ब्रह्म. तस्मादेव विराट् समष्टि स्थूलशरीरसहित चैतन्यम् अजायत. And how can you get the meaning ईश्वर from समुद्रः? शङ्कराचार्य gives a beautiful derivation for the word समुद्रः. भूतानि समुद्रपट्ट द्रवन्ति अस्मिन् इति समुद्रः. समुद्रपट्ट means having come to existence, द्रवन्ति means resolves back, so, समुद्रपट्ट द्रवन्ति अस्मिन् इति समुद्रः. From where all the living beings originates and resolves back is called समुद्रम्. ईश्वर is called समुद्रम् because the whole universe originates from and resolves back into ईश्वर. The ocean is also called समुद्रम् because नद्यः समुद्रपट्ट द्रवन्ति अस्मिन् इति समुद्रः, the rivers originate and resolve in समुद्रः. So, what is the derived meaning of the word समुद्रम्. The source and the resolution ground of everything is called समुद्रः. It can be applied to ocean because, it is the source and the resolution ground of all the rivers. ईश्वर is समुद्रः because, it is the source and the resolution ground of all living beings.

Not only that, it is बन्धुः. बन्धुः means स्थिति कारणम्. समुद्र is सृष्टि लय कारणम्. बन्धुः means स्थिति कारणम्. बध्यतेऽस्मिन्निति बन्धुः. Therefore, बन्धुः is स्थिति कारणम्. समुद्र is सृष्टि लय कारणम्, समुद्रपति द्रव कारणम्. Therefore, ईश्वर alone is the सृष्टि, स्थिति लय कारणम् of this विराट् and therefore this अश्व is great. With this स्तुति the अश्व उपासना ब्राह्मणम् is over. इति प्रथमं ब्राह्मणम्.

शङ्कराचार्य adds a note here. Since the फल स्तुति is not given here, शङ्कराचार्य says that this cannot be a total

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उपासना in itself, this उपासना should be combined with the next उपासना also, i.e., अग्नि उपासना. Hence, शङ्कराचार्य concludes that अश्व उपासना and अग्नि उपासना should be conducted together.

Now we will go to the second ब्राह्मणम्. As said before the second ब्राह्मणम् is अग्नि उपासनम्. What type of अग्नि? Not any type of अग्नि. This is also the अग्नि, which is part of अश्वमेध याग. Therefore, अश्वमेधाग्नि उपासनम्. आश्वमेधिक अग्निः. Here also the last mentioned previous उपासना holds good. If the क्षत्रियः are to perform this उपासना, they cannot independently do it, they have to do it as part of अश्वमेध याग. whereas the other people cannot do अश्वमेध याग, but they can do the अग्नि उपासनम् independently. Here also upon the आश्वमेधिक अग्निः, the fire what is visualized is विराट् alone. अग्नौ विराट् दर्शनम् alone is the topic. Therefore, this उपासनम् can be called either अग्नि उपासनम् or you can call it as विराट् उपासनम्. Both are विराट् उपासनम् only. Then what is the difference? In one the अश्व is taken as the symbol, in the second one the अग्नि is taken as the symbol. The symbol varies and the symbolized does not vary.

Before talking about this उपासनम्, the उपनिषत् wants to talk about the glory of the अग्नि. Like अश्व स्तुति done before, in the same way the उपनिषत् wants to do some अग्नि स्तुति. How does the उपनिषत् do अग्नि स्तुति? By talking about the origin of the अग्नि. So, it has got a sacred lineage and a sacred origin, and therefore this अग्नि is great and therefore meditate upon.

To talk about the sacred origin of the fire the उपनिषत् gets into the सृष्टि topic, in a brief manner. सृष्टि is not for the

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अग्नि ब्राह्मणम्

purpose of सृष्टि, तात्पर्यम्, the emphasis is not in सृष्टि but the emphasis is in the glorification of अग्नि. Therefore, this सृष्टि will be of peculiar type, it will read funny, it will read peculiar, unique etc. You should not get bothered by the सृष्टि discussed here, because the emphasis is not in the सृष्टि. We will read the first मन्त्र.

मन्त्र 1-2-1

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृतमासीत् अशनायया, अशनाया हि मृत्युः ; तन्मनोऽकुरुत, आत्मन्वी स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त ; अर्चते वै मे कमभूदिति, तदेवाकर्ष्यस्यार्कत्वम् ; कम् ह वा अस्मै भवति य एवमेतदकर्ष्यस्यार्कत्वं वेद ॥ १-२-१ ॥

घट भाष्यम्

अग्निस्तुत्यर्थम् सृष्टिम् कथयति. the उपनिषत् begins the सृष्टि topic with a statement, which is नैव इह किंचन अग्रे आसीत्. A terrible statement it makes. इह – here, किंचन नैव आसीत् – nothing was there, अग्रे – before creation. Now this statement creates a very big problem. Because when you say nothing was there before creation it looks as though the उपनिषत् is talking about शून्यवादः. शून्यवादः means a वाद, a philosophy which says nothing is there or the truth of everything is nothing. Everything comes from nothing, everything exists in nothing and everything goes back into nothing. Since, this statement is seemingly supporting those theories, शङ्कराचार्य feels that he should clarify this. And a very big भाष्यम् is written on this line, in which शङ्कराचार्य discusses the origin of things or creation of things. For

discussing this, he is taking the example of the origin of a pot. Just taking a घट, the origin of a pot शङ्कराचार्य is analyzing the various theories of creation and dismisses all the wrong theories. Since in this big भाष्यम् the word घटः, pot occurs hundreds of times, this भाष्यम् is popularly known as घट भाष्यम्. घट भाष्यम् runs to pages, they are all written on this one line नैवेह किंचनाग्र आसीत्.

Here शङ्कराचार्य broadly divides all philosophers into two varieties and dismisses both of them. Since it is a famous discussion, I thought I will give you a gist of that. I am not going to the भाष्यम्, as I said it will take lot of time and lot of logic, but since I have said भाष्यम् is great I just wanted to give a taste of it. Therefore, today and in the next class also, I will just give you a gist of घट भाष्यम्.

What are the two divisions? One set of people say that before सृष्टि there is no कारणम् at all. सृष्टेः पूर्वम् सृष्टेः कारणम् किञ्चित् नास्ति. They are called कारण असत् वादिनः. There are many in this category and primary among them are a group of बौद्धाः, Buddhists known as क्षणिकविज्ञान वादिनः.

The second group of people शङ्कराचार्य takes up for discussion are those who say that कार्यम् is not there before सृष्टि. They are called कार्य असत् वादिनः. Thus we have got people negating cause before सृष्टि and people negating effect before सृष्टि. 'सृष्टेः पूर्वम् कारणम् नास्ति' एकः पक्षः, 'सृष्टेः पूर्वम् कार्यम् नास्ति' द्वितीयः पक्षः. What we are going to say? Both are अस्ति. सृष्टेः पूर्वम् कारणमपि अस्ति and सृष्टेः पूर्वम्

बृहदारण्यक उपनिषत्

अग्नि ब्राह्मणम्

कार्यमपि अस्ति, we are going to establish that both are there. For that we have to negate the other two people. This is the gist of घट भाष्यम्, the main points of घट भाष्यम् I will discuss in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अग्नि ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृतमासीत् अशनायया, अशनाया हि मृत्युः ;
तन्मनोऽकुरुत, आत्मन्वी स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त ;
अर्चते वै मे कमभूदिति, तदेवाकर्ष्यस्यार्कत्वम् ; कम् ह वा अस्मै भवति य
एवमेतदकर्ष्यस्यार्कत्वं वेद ॥ १-२-१ ॥

The उपनिषत् is talking about some उपासनाs in the beginning chapter for the sake of अध्यारोप so that in the second chapter the अपवाद can be done. We saw that the first three sections have three उपासनाs. The first उपासना we saw was अश्व उपासना. It is not any अश्व but the आश्वमेधिक अश्व, a horse connected with अश्वमेध याग. Through अश्व symbol, the object of meditation prescribed was विराट् only and therefore अश्व आलम्बनक विराट् उपासनम् was prescribed.

Now in the second section, again विराट् उपासना alone is prescribed but the आलम्बनम् happens to be अग्नि. It is not any अग्नि but it is आश्वमेधिक अग्नि, the अग्नि belonging to अश्वमेध याग. Therefore, we can say अग्नि आलम्बनक विराट् उपासनम्. So, उपास्ये न भेदः आलम्बने एव भेदः.

Before talking about this उपासना, the उपनिषत् wants to glorify अग्नि, the आलम्बनम्. For this purpose, the उपनिषत् is talking about the origin of अग्नि. It originates from a great source, just as some people claim their glory through their parentage. They don't have any original so they claim glory through their parentage.

To talk about the glory of the origin the उपनिषद् talks about the सृष्टि briefly in the first five मन्त्रs. There we were seeing the first statement which is a disturbing statement. What is the first statement? नैव इह किञ्चन अग्रे आसीत् । सृष्टेः पूर्वम् अत्र किञ्चन न आसीत् । Nothing was there before creation.

Therefore, it appears to be a शून्यवाद statement and therefore other philosophers can take advantage of this statement. In order to avoid this possibility i.e., the other philosophers misquoting this statement शङ्कराचार्य himself uses the law of 'best defense is offence.' Before they quote, शङ्कराचार्य negates all of them and establishes his view. As a commentary for this single line शङ्कराचार्य discusses the topic of creation and dismisses all misconceptions regarding creation.

As I said in the last class, he takes the origin of a pot as an example for this analysis. Since pot सृष्टि is analyzed here, the word pot, the word घट occurs repeatedly therefore this portion is known as घट भाष्यम्. Here the discussion can be broadly classified into two portions. These are all purely भाष्यम् discussions and it is not there in the बृहदारण्यक text. Just for a sample I am discussing this briefly.

Before the creation, did a कारणम् exist or not? This is one discussion. सृष्टेः पूर्वम् कारणम् अस्ति वा न वा? The second discussion is सृष्टेः पूर्वम् कार्यम् अस्ति वा न वा? To extend it to the example, before creation of the pot is there a clay as its

कारणम्? This is one discussion. What is the other discussion? Let us assume that there is clay. Now did the pot exist in the clay?

What is the first question? Did the clay exist. What is the second question? Supposing the clay exists, did the pot exist in the clay before सृष्टि? In संस्कृत, कारण सत्ता विचारः and कार्य सत्ता विचारः.

For the first discussion शङ्कराचार्य primarily considers the Buddhistic philosophy. The Buddhism also is divided into four divisions of which the present one for consideration is one division called क्षणिकविज्ञानवाद division. They are also called योगाचार Buddhism.

Before we consider what they say we will just see what their philosophy is, briefly. According to these people (योगाचार, क्षणिकविज्ञान) there is no external world at all other than the mind. The varieties of objects in the world correspond to the verities of cognitions or perceptions of the mind. So, there is pot perception, there is no pot. There is tree perception, there is no tree object. There is man perception, there is no man object. Perceptions alone are there, otherwise to be precise cognitions alone are there but there are no cognized objects and to understand that the best example is our स्वप्न. Just as there is no external world in स्वप्न, dream and what you see as external world is nothing but your own mind. Dream tiger is 'tiger thought' in your mind; dream elephant is 'elephant thought' in your mind. Extend the same

to the waking state. You are all not sitting here, just as in dream I see the objects without their existence, in the waking also my mind alone projects you all. If my mind goes to sleep you are not there. If my mind wakes up, you are there. अन्वयव्यतिरेकाभ्याम् when mind is there world is there, when mind is not there then world is not there. Therefore, mind alone projects the world. There is no world other than mind.

Thus, we have got a series of cognitions, mental perceptions. And what they say is, these cognitions never remain stationary but these cognitions change constantly and each cognition has got only one moment existence. There is no continuous cognition. It is exactly like in the cinema, the reel is constantly moving and suppose you see, in a cinema, a person sitting in meditation. You see a person sitting continuously but according to that reel you will find that the same picture is moving and when it moves very fast, the first picture comes, the second, the third, since it is moving fast you have a seeming continuity but there is no real one person sitting. Like that when I look at the clock continuously, the cognitions are – clock cognition, clock cognition, clock cognition, clock cognition, ... each clock cognition is momentary. This momentary clock cognitions in fast movement creates a seeming continuity. This momentary is called in संस्कृत as क्षणिकम्, cognition is called विज्ञानम्. Therefore, momentary cognition means क्षणिकविज्ञानम्. According to this philosophy, everything is क्षणिकम्. The observer is क्षणिकम्, the observed is क्षणिकम्, the observation

is क्षणिकम्; subject, object, action and all are क्षणिकम्. Even the *so-called* आत्मा also is क्षणिकम्.

Therefore, there is no question of continuity in their philosophy. Therefore, they don't accept clay being the cause of pot. They don't accept clay, the कारणम् becoming or producing a pot. Because for कारणम् and कार्यम् a continuity is required. Clay should continue to exist till it becomes pot. Therefore, what happens? You are perceiving clay, in the first moment and later you are perceiving pot. Clay cognition comes and clay cognition goes. Pot cognition comes and pot cognition goes. There is no question of a cause producing an effect. So, this is the क्षणिकविज्ञानवादम्'s theory of सृष्टि. In fact it is not सृष्टि as such, there is no कारणम् and कार्यम्, you have a series of cognition that is all.

How does शङ्कराचार्य refutes this? I will give you the main clinching argument that he gives. What is that? शङ्कराचार्य says we have got the knowledge that *that clay alone* is appearing as *this pot*. We have got a cognition that *that clay alone*, which was *yesterday*, is appearing as *this pot* and this *recognition* is called प्रत्यभिज्ञा. प्रत्यभिज्ञा (*recognition*) is a very important concept. प्रत्यभिज्ञा is a cognition or understanding in which you connect the past and the present. It is the past-present-linking perception. This प्रत्यभिज्ञा is always in the form of 'that is this', सोऽयम्. For example, when you are looking at this hall for the second time, you are seeing the hall and you recognize the hall as the very hall seen yesterday or last week.

When you are seeing the hall for the first time, you are not able to connect to the past. So therefore, it is only present perception. But now not only you are seeing the hall in the present but you are also connecting *this hall is that hall*. So when you are able to recognize, प्रत्यभिज्ञा, re-cognition, an object, you are connecting the object to the past and present. Whenever you are recognizing an object you are connecting the object to the past and present. *Recognition connects the past object to the present object*. The hall that was there in the past week that same hall you are seeing now; it has existed throughout the week and it is existing now also. Thus, प्रत्यभिज्ञा is a proof for continuity.

We find that whatever be the कारणम् द्रव्यम्, the substance which is a cause we see that cause continuing in the effect also. The cloth, that was brought yesterday, is the shirt today. We see the continuity of the cloth in the shirt also. We see the continuity of the vegetables in the curry also. From क्षणिकविज्ञानवादम्'s theory, vegetable's perception is different from that of curry's perception. We see the continuity of wood in the furniture also. Thus, कारणम् कार्ये अनुवर्तते इति प्रत्यभिज्ञया जानीमः. So thus मृत् continues in the pot is known through प्रत्यभिज्ञा. Yesterday's clay is today's pot. Yesterday's rice is today's दोसा. So, प्रत्यभिज्ञायमानत्वात् कारणम् अस्ति.

Then क्षणिकविज्ञानवादि argues. He says, no, you are not seeing any continuity. When you say that clay alone is this pot, सोऽयम्, that clay alone is in this pot, Buddhist says, there

is no continuity but there is only similarity. That clay that was perceived *like that* same/similar clay is in this pot. It is not that the same clay is continuing. That clay is gone, a new clay has come, but we falsely take it as the same clay because of its similarity. सादृश्यात् प्रत्यभिज्ञा न तु अनुवृत्तेः प्रत्यभिज्ञा. It is only similarity.

शङ्कराचार्य says: that argument will not hold good in your philosophy. Because, if you have to talk about similarity between the past clay and the present clay you require an observer who was continuously existing. If you have to talk about similarity between the past and the present you require an observer who was continuing in the present also having existed in the past. Are you able to follow? When I say today's sunrise is similar to yesterday's sunrise, what does it mean? *I have* seen yesterday's sunrise and *I am* seeing today's sunrise, that means not only I was there yesterday but I am present today also. क्षणिकविज्ञानवादि can never talk about similarity between two things – the past and the present – because, he doesn't have anyone existing in the past and present continuously. Why? Because for him observer also is क्षणिक. So, don't talk of सादृश्यात् प्रत्यभिज्ञा and all, it is only प्रत्यभिज्ञा, therefore I saw the clay, today I see the clay continuing in the pot, therefore as the कारणम् was existing. Therefore, कारण असत्ता वक्तुम् न शक्यते कारणम् अस्ति एव and that कारणम् alone inheres in the कार्यम् also. This is the clinching argument. There are several arguments which links

each other. In that this is one clinching argument. With this first portion is over.

Now we will come to the second portion. What is the first portion? कारणम् अस्ति वा न वा. What is our conclusion? सृष्टेः पूर्वम् कारणम् अस्ति एव. घट सृष्टेः पूर्वम् कारणम् मृत् अस्ति एव. Now we are entering the second phase of discussion. What is that? Ok, let there be clay. Now you say from the clay (the कारणम्), pot (the कार्यम्) originates. The question is does the pot exists in the clay before its origination. सृष्टेः पूर्वम् कार्यम् अस्ति वा न वा? The condition is before origination does the pot exist in the clay? Some philosophers mainly तार्किकs, नैयायिकs, the logicians say that the pot does not exists in the clay before the creation. Therefore, सृष्टेः पूर्वम् कार्यम् न अस्ति. These people are कार्य असत्ता वादिनः, असत्कार्य वादिनः, नैयायिकs etc., to name a few. Their main argument is what? “If the pot is already there before creation, why should it be born at all?” So, you should not say that “*the pot was existing before creation*”, but you should say that “*the pot was non-existent in the clay before its origination.*”

शङ्कराचार्य says that the pot also was existent before origination. Only thing is we will add at the end ‘potentially’. Potentially the pot was existent in clay and that is why it is born. For this, शङ्कराचार्य takes up an elaborate discussion to dismiss the theory of नैयायिकs. He gives five main reasons to negate.

1. अभिव्यक्तिलिङ्गत्वात्. *Because the pot comes to manifestation, it must be already existent.* शङ्कराचार्य gives the example of an object in a dark room. Any object, table for consideration, in the dark room can be taken. When the light is switched on, the table comes to manifestation. Previously it was not evident, not manifest. When you switch on the light table becomes manifest and if the table becomes manifest must in the dark room, it should have been existent or non-existent? It should have been existent. When you switch on the light, the table comes to manifest and therefore, table must have been there in the dark room already. Similarly, the pot come to manifestation, and therefore pot must have been there already.

For this, नैयायिक argues: “How do you say so?” Suppose the clay is kept there in a dark room. According to you the pot must be there in the clay. Which means the pot is there in the clay and that is in the dark room and when I switch on the light the pot in the clay must come to manifestation. This is said by the नैयायिक. You say pot is there, and it comes to manifestation, you are giving the example of a table in the dark room, and therefore, when I switch on the light, the pot in clay should come to manifestation.

For that शङ्कराचार्य argues: the manifestation takes place when the covering is removed, when the आवरणम्, the obstacle is removed. For the table to manifest, what was the obstacle? For the table to manifest the obstacle was the darkness. The light removed the obstacle, i.e., the darkness.

But when there is pot in the clay the obstacle is different. Darkness alone is not the obstacle and there is one more obstacle. If the obstacle is removed, the pot will come to manifestation.

For that the नैयायिक asks: What obstacle, आवरणम्, प्रतिबन्ध is there?

For that शङ्कराचार्य says: see the clay can assume any number of forms. It can be either pot or jug or plate, any number of forms. But the problem is clay can assume only one form at a time. That means when it is in pot form it cannot be in jug form. When it is in jug form it cannot be in chair form. When it is in chair form it cannot be in table form. Can it be there simultaneously in both forms? Are you following? When the clay is in pot form it cannot be in jug form. So being the case, what should be done to change the clay from pot form to jug form? Without destruction of pot form, jug form cannot come. Without destruction of pot form, you cannot mould it into another form.

Therefore, शङ्कराचार्य says, since many forms cannot be simultaneously taken as the presence of one form becomes the obstacle for the other form. एक कार्य आकारः अन्य कार्य आकारस्य आवरणम् भवति. One particular form becomes the obstacle to the other form. Therefore, what should you do? If pot has to be created all forms other than pot form should be removed and you have to bring out the pot form. You have to bring out the pot form by removing all other forms including

the lump form. Even lump form is a कार्यम्. Thus, when all other कार्यम्s or forms are removed and that particular form is brought then we call it manifestation. The effort of कुलाल, the pot maker is only to remove the आवरणम् and manifest the pot form. In the case of table, we had to only switch on the light for आवरण निवृत्ति. Whereas in the case of pot, the कुलाल, the pot maker is working not for the production of the pot but for the manifestation of pot by removing the covering called all other forms. Therefore, अभिव्यक्तिलिङ्गत्वात् तमः आवृत पीठवत्. Therefore, the pot comes to manifestation and therefore, it must be already existent like the chair in the dark room. This is the first argument. And therefore pot *is*. When? Even before its creation. Where? In the clay. In what form? In unmanifest form.

2. Then we will see the second argument. He says विप्रतिषेधात्. विप्रतिषेध means विरोध. Here शङ्कराचार्य says this: when the pot maker is about to make the pot, a person has come who has given the order. He has come to ask whether the pot has been made. For that the potter says घटः भविष्यति. He says the pot *will come*. Now शङ्कराचार्य asks, When he says घटः भविष्यति – *pot is going to come*, the subject is what? Pot. For this sentence the subject is pot. Is it an existent pot or non-existent pot? This is before making the pot.

Suppose you say it is non-existent pot, then it means subject of the sentence is non-existent and when the subject is

not there how can you use the verb भविष्यति. Then it becomes subject-less sentence.

Now suppose he argues “I am talking from the standpoint of the future.” What is going to come in the future based on that I am talking, suppose he says. Then, “In the future, when pot has come to existence, he will not say घटः भविष्यति.” Keeping the future in mind, what he should say? In future, what is going to come? Pot is going to come. If pot comes to existence, what he should say? He will say घटः अस्ति and he won’t say घटः भविष्यति. So, even keeping future in mind if he says, in future pot is existent there, then to say in future it is घटः अस्ति. I am talking while keeping the future in mind, in future pot is going to come, when it comes what I say? घटः अस्ति. Therefore, घटः भविष्यति is a statement connecting the वर्तमान कालम् and not the भावि कालम्. So, I am talking about the pot, which is going to come in भावि कालम् (the future), connecting to वर्तमान कालम् (the present). I am talking about the would-be existent pot as connected with the वर्तमान कालम्. शङ्कराचार्य uses the word भविष्यता सम्बन्धेन वर्तमान काले वर्तते. As a would-be existent pot it is present now. To put in simple language, it is potentially existent now. The translation of भविष्यता सम्बन्ध in English is ‘potentially it is existent’. Therefore, here in घटः भविष्यति, what is घटः? The potential pot is the subject. Is it असत् or सत्? It is very much existent.

Then he asks the question, “If pot is already existent even before सृष्टि, how come people say that there is no pot? Is

there a pot when it is in clay form? Or is there a cooked rice when it is in paddy form? Paddy is potential cooked rice. But what we say is cooked rice is not there.

For that शङ्कराचार्य says: the existence is of two kinds. One is functional existence and the other is potential/real existence, स्वरूप सत्ता. One is functional i.e., useful existence and the second is स्वरूप सत्ता, actual existence. If you take the pot, the pot is actually existent in all the three periods of time. Before making the it *is* in potential/unmanifest form and after breaking again it *is* in unmanifest form and in between these two it *is* in manifest form. That *is*-ness is the स्वरूप सत्ता. स्वरूप सत्ता is always there for the pot. Functional existence is temporary because only when it is manifest it is functional. अर्थक्रीयाकारित्वरूप सत्ता – functional existence. Therefore, before also pot is there, because it is not useful its existence or non-existence does not matter. It is not functional, it is not yet manifested, so no utility, that is why we say it is not there, but actually घटस्य स्वरूप सत्ता अस्ति एव. कदा? सृष्टेः पूर्वम्. तस्मात् सृष्टेः पूर्वम् घटः अस्ति. This is the second argument.

The functional existence is temporary because it is only when it is manifest it is functional. The pot is there even before but as it is not useful and the existence is taken to as if it is not there. This is the second argument. विप्रतिषेध means if you it is not there then it contradicts, घटः भविष्यति इति contradiction will come.

3. सर्वज्ञान अप्रामाण्यात्. This is the third argument. शङ्कराचार्य admits that ईश्वर and योगिs or महर्षिs or ज्ञानिs have the knowledge of the past, present and future. Therefore, they are able to talk about what is going to happen in the future in the present also. If they are able to talk about the future in the present, the future must be already existent in the present in potential form. 'Coming events cast their shadow' it is said. The future must be already existent in the present in potential form. And if it is not existent, their knowledge will become without an object, objectless knowledge. And they cannot be called सर्वज्ञ. Therefore, the future must become the object of their knowledge in the present existing in its potential form. Therefore, the घट must be there in potential form. Hence, you have to accept सर्वज्ञ (ईश्वर and योगिs). This is the third argument. Two more arguments are there which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अग्नि ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृतमासीत् अशनायया, अशनाया हि
मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत
आपोऽजायन्त; अर्चते वै मे कमभूदिति, तदेवाकर्ष्यस्यार्कत्वम्; कम् ह वा अस्मै
भवति य एवमेतदकर्ष्यस्यार्कत्वं वेद ॥ १-२-१ ॥

In this section, the उपनिषत् is going to talk about the अग्नि उपासना or to be precise अग्नौ विराट् उपासना. For this purpose, the अग्नि (आश्वमेधिक अग्निः and not any other अग्नि) is being glorified. In order to glorify the अश्वमेधाग्नि the origin of अग्नि is being discussed. For this purpose, the उपनिषत् talks about सृष्टि. The उपनिषत् begins the सृष्टि with a statement, which statement is being analyzed by शङ्कराचार्य through घट भाष्यम्. The statement is that there was nothing in the beginning that is before creation and शङ्कराचार्य analyzes this aspect. The statement is नैव इह किंचन अग्र आसीत् – nothing was there before सृष्टि. शङ्कराचार्य wants to say ‘nothing’ does not mean ‘nothing’. And to establish this, he wants to show that before सृष्टि, कारणम् also existed and before सृष्टि, कार्यम् also existed. सृष्टेः पूर्वम् कारणम् अस्ति, सृष्टेः पूर्वम् कार्यम् अपि अस्ति.

First, he established कारणम् अस्ति by negating the Buddhism, the क्षणिकविज्ञानवादिs. Because क्षणिकविज्ञानवादि says कारणम् नास्ति. शङ्कराचार्य refuted them and said कारणम् अस्ति. And the argument he used was प्रत्यभिज्ञायमानत्वात्.

And thereafterwards he establishes सृष्टेः पूर्वम् कार्यम् अपि अस्ति and this he establishes by negating नैयायिकs, because they claim that सृष्टेः पूर्वम् कार्यम् नास्ति. Therefore, by negating the नैयायिकs शङ्कराचार्य establishes कार्यम् अस्ति.

And I pointed out in the last class that to establish this शङ्कराचार्य mainly uses five arguments of which three of them, we have seen.

1. अभिव्यक्तिलिङ्गत्वात्
2. विप्रतिषेधात्
3. सर्वज्ञज्ञान अप्रामाण्यात्

Now, we will see two more reasons to refute नैयायिकs and establish कार्य सत्ताम्. Now we are going to the fourth reason.

4. The fourth reason is अभावत्वात्. To understand this, we have to know certain concepts of नैयायिकs or न्याय philosophers. The न्याय philosophers divide the *non-existence* or अभाव into four types. What are those four types of non-existence?

1. प्राग् अभावः – prior non-existence,
2. प्रध्वंस अभावः – posterior or later non-existence,
3. अत्यन्त अभावः – absolute non-existence or total non-existence
4. अन्योन्य अभावः – which literally means mutual non-existence.

What do they mean?

1. Prior non-existence, the first type, means the non-existence of a thing before its origination is called प्रागभावः. For example, tomorrow has got प्रागभावः today. A child has got प्रागभावः before its birth. Any thing has got its प्रागभावः before its origination.

2. प्रध्वंस अभावः means non-existence after destruction. ध्वंस means नाशः. Therefore, नाश अभावः, नाशानन्तरम् उत्पत्मानः अभावः. After the pot is broken, the pot is not there, it is called प्रध्वंस अभावः.

3. Third one अत्यन्त अभावः is total non-existence (not prior or posterior) i.e., त्रिकाले अपि नास्ति. The examples are rabbit's horn, man's horn, आकाश पुष्पः – sky flower, square circle etc.

4. The last one is अन्योन्य अभावः – mutual non-existence, which means in a pot the clothness is not there. Pot enjoys potness. Cloth enjoys clothness. Table enjoys tableness. Therefore, table does not have clothness and cloth does not have tableness, cloth does not have micness, mic does not have bookness. In short अन्योन्य अभावः is equal to difference or भेदः. In तर्कशास्त्र, difference between any two things is called अन्योन्य अभावम्. The difference is the absence of *this-ness in that* and the absence of *that-ness in this*.

Now शङ्कराचार्य is going to argue based on this division.

Fourth category अन्योन्य अभावः, which is called difference in their philosophy, is a positive idea. Is difference existent or non-existent? Difference *is* there. Therefore,

difference is a positive category. What is the name of the difference? अभावः. The name of the difference is अन्योन्य अभावः. Difference is a भावः concept. Therefore, शङ्कराचार्य says: your अन्योन्य अभावः is a भावरूपम्, positive concept, existent concept and not a negative absent. And if अन्योन्य अभावः can be positive, he says, the other अभावs also must be positive only. Before सृष्टि what was there? कार्य प्रागभावः (first category prior non-existence). He says, कार्य प्रागभावः also is a भावरूपम् because it is अभाव like अन्योन्य अभाव. So, कार्य प्रागभावः भावरूपः अभावत्वात् अन्योन्य अभाववत्. Your prior non-existence also is a positive concept, because you are calling it अभाव, which is like अन्योन्य अभाव.

शङ्कराचार्य concludes there is no such thing called अभाव in the world. अद्वैत never accepts a concept called अभाव. That is why in अद्वैतम्, जगत् अभाव or प्रलयम् is translated as ब्रह्मन्, because we don't accept non-existence at all. Therefore, when you say जगत् अभावः we mean अभाव साक्षिभूतम् अभाव अधिष्ठानभूतम् चैतन्यम् अस्ति इत्यर्थः. Therefore, सृष्टेः पूर्वम् घटः अस्ति. This is the fourth argument.

5. Then we will go to the final argument, the fifth one. The fifth argument is असत् सम्बन्ध अयोगात्. This refutation is based on the definition of सृष्टि or उत्पत्ति or जन्म according to the न्याय philosophers.

How does he define सृष्टि? He says before creation, pot was non-existent. Because according to him before सृष्टि कार्यम् is असत्, as he is असत्कार्यवादि. And therefore before the pot maker works on the clay, there is the clay the कारणम्

alone and pot the कार्यम् is non-existent, असन् घटः असत् कार्यम् whereas कारणम्, the मृत् is सत्.

Now what he says is that when the pot maker begins to work on clay to produce the pot, the pot originates, comes into existence by getting intimate (समवाय सम्बन्ध) association with clay. He argues that when the non-existent pot originates with the intimate association with clay, what happens? the pot can borrow existence from the clay.

Thus how is the non-existent pot born? Not existent pot is born by borrowing existence from the clay because of its intimate association with clay. Therefore, what is घट सृष्टिः or कार्य सृष्टिः? कारण सत्ता सम्बन्धः is कार्य सृष्टिः. When the pot gets association with कारणम् and borrows, then कार्यम् is born. This is their सृष्टि theory.

शङ्कराचार्य demolishes it in half a minute. In fact you yourself should have seen the loophole in this argument. Let us see what is the loophole. He says: असन् घटः, the non-existent pot originates because of its सम्बन्ध with existent clay. There is सम्बन्ध between, what and what? The existent clay and the non-existent pot. And because of this सम्बन्ध alone the origin, creation is going to happen.

Now शङ्कराचार्य says: how can there be सम्बन्ध between असत् कार्यम् and सत् कारणम् for the घट, the pot to originate? For the pot to originate, the non-existent pot should have सम्बन्ध with existent clay. He says: सम्बन्ध is possible only between two सत् वस्तुs. सदोः सम्बन्धः असदोः न सम्बन्धः सदसदोः अपि न सम्बन्धः. Between two असत् वस्तुs, there can

be no सम्बन्ध, because both are non-existent. Between one सत् वस्तु and another असत् वस्तु there can be no सम्बन्ध, because one is non-existent. If that is possible then a boy who doesn't get a girl or a girl who doesn't get a match boy, they can marry a non-existent bride. विवाह is possible between existent bride and existent groom. If one of them is non-existent or if both of them are non-existent then सम्बन्ध is not possible.

So, now what नैयायिक is saying? सत् कारणम् and असत् कार्यम् get सम्बन्ध. And by this सम्बन्ध, what happens to the असत् घट? It comes to existence. असत् घट associates with clay to get/become सत् घट.

How can असत् घट associate with clay? To associate, it should be existent. Therefore, असतः सम्बन्ध अयोगात् you cannot talk about सृष्टि if you are असत्कार्यवादि. Therefore, you have to say सृष्टेः पूर्वम् कार्यम् अस्ति.

Thus five arguments discussions is over. अभिव्यक्तिलिङ्गत्वात्, विप्रतिषेधात्, सर्वज्ञज्ञान अप्रामाण्यात्, अभावत्वात् and असत् सम्बन्ध अयोगात्. Because of this five reasons सृष्टेः पूर्वम् कार्यम् अस्ति. And प्रत्यभिज्ञायमानत्वात् सृष्टेः पूर्वम् कारणम् अपि अस्ति. And therefore, by नैव इह किञ्चन अग्रे आसीत् don't take it as non-existent.

Then finally, शङ्कराचार्य gives one clinching proof also. शङ्कराचार्य has interpreted this line as *not non-existent*. But a person can argue that it is all fine to give argument and we are

not interested in तर्क because we are all श्रुतिप्रमाणवादि. Don't argue with me. Because,

नैषा तर्केण मतिरापनेया । ॥ कठोपनिषद् १-२-९ ॥

It is beyond argument. You just look into श्रुति वाक्यम्. श्रुति clearly says नैव इह किञ्चन अग्रे आसीत्. Therefore शङ्कराचार्य says let us forget all arguments. I will give you श्रुति support itself for my argument. It doesn't matter even if you have failed to understand or forgot all the above said six arguments. Try to comprehend the श्रुति support.

What is श्रुति support? शङ्कराचार्य points out: you are reading only the first statement and why cannot you read the next statement in this श्रुति itself. The next statement says, मृत्युना एव इदम् आवृतम् आसीत्. मृत्यु, the final meaning we will see later. It is going to be कारणम्. मृत्यु indicates कारणम्. And इदम् indicates कार्यम्. And मृत्युना एव इदम् आवृतम् आसीत् means the कार्यम् was enveloped, veiled by the कारणम्.

“If इदम् कार्यम् is non-existent as पूर्वपक्षि claims and if the कारणम् also is non-existent,” what will the meaning for this statement? The non-existent कार्यम् is enveloped by the non-existent कारणम्. One non-existent thing is enveloped or covered by the other non-existent thing. Is it ever possible anywhere? Can one non-existent be covered by other non-existent?

Suppose somebody says that there is rabbit's horn on the table. And the rabbit's horn is covered by the sky flower. Is it

possible? Remember, Whenever you talk about covering there are two *existent* things. One is the *covered existent one* and the other is *covering existent one*. Our body is covered by clothes. Body is existent or non-existent? Does a non-existent body need cloth? Cloth is existent or non-existent? Cloth is existent one, not emperor's cloth! Body is also existent and the cloth is also existent.

Hence, शङ्कराचार्य claims मृत्युना एव इदम् आवृतम् आसीत् clearly indicates कारणम् अपि आवारकरूपेण आसीत् कार्यम् अपि आवृतरूपेण आसीत्, therefore, कारणम् अस्ति and also कार्यम् अस्ति.

So thus, the final argument is the श्रुति statement, which is मृत्युना एव इदम् आवृतम् आसीत्.

With this घट भाष्यम् is over. What is the conclusion? The conclusion is that before सृष्टि both कारणम् and कार्यम् were existent.

Hereafterwards the सृष्टि is going to come. This सृष्टि is discussed in five मन्त्रs. These मन्त्रs read very, very obscure; very complicated मन्त्रs. शङ्कराचार्य's भाष्यम् sometimes seem to be more complicated than the मन्त्र itself. The सृष्टि also appears to be funny like cock and bull story, but we should not do परिहास (joke) of the सृष्टि, because it is वेद. And again, whether you believe in this or not it doesn't matter, because here the purpose is not the सृष्टि. It just wants to glorify the अग्नि, the सृष्टि is being talked about in a funny way for the sake of glorifying the अग्नि and so we should not

be carried away by this peculiar सृष्टि. I am not going to go to elaborately analyze this. I will do the संक्षेप (abridgement) of the सृष्टि contained in the five मन्त्रs. First, we will read the मन्त्रs up to the fifth.

मन्त्र 1-2-2

आपो वा अर्कः ; तद्यदपाम् शर आसीत् तत्समहन्यत । सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥ १-२-२ ॥

मन्त्र 1-2-3

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयं, वायुं तृतीयं ; स एष प्राणस् त्रेधा विहितः । तस्य प्राची दिक् शिरः असौ चासौ चेमौ । अथास्य प्रतीची दिक् पुच्छम्, असौ चासौ च सक्थ्यौ ; दक्षिणा चोदीची च पार्श्वे, द्यौः पृष्ठम्, अन्तरिक्षमुदरम् ; इयमुः, स एषोऽप्सु प्रतिष्ठितः । यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ १-२-३ ॥

मन्त्र 1-2-4

सोऽकामयत, द्वितीयो म आत्मा जायेतेति ; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः ; तद्यद्रेत आसीत् स संवत्सरोऽभवन् । न ह पुरा ततः संवत्सर आस ; तमेतावन्तं कालमबिभः यावान्तसंवत्सरः ; तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात् ; स भाणकरोत्, सैव वागभवत् ॥ १-२-४ ॥

मन्त्र 1-2-5

स ऐक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्य इति ; स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किञ्च – ऋचो यजूंषि सामानि छन्दांसि यज्ञान् प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमघ्नियत ; सर्वं वा अत्तीति तददितेरदितित्वं ; सर्वस्यैतस्यात्ता भवति, सर्वमस्यान्नं भवति, य एवमेतददितेरदितित्वं वेद ॥ १-२-५ ॥

In these five verses we are getting सृष्टि and among these five verses, the third मन्त्र alone is relevant for us, which is talking about अग्नि उपासना. Therefore, before going to this

उपासना, I will summarize the सृष्टि contained in the other मन्त्रs.

Now here, सृष्टि is not begun from ईश्वर himself. Normally सृष्टि begins from ईश्वर. What is the definition of ईश्वर? ब्रह्मन् plus माया समष्टि कारणप्रपञ्च. And from ईश्वर, the first creation is what? हिरण्यगर्भः, which is ब्रह्मन् plus समष्टि सूक्ष्मप्रपञ्च. And here the creation has begun from हिरण्यगर्भ only. We take for granted that हिरण्यगर्भ has come from ईश्वर. What happens thereafter is told here. Here the उपनिषत् uses the word मृत्यु to indicate हिरण्यगर्भ. For that lot of reasonings are given, I want to skip those portions. From that मृत्युरूपात् हिरण्यगर्भात् the सृष्टि came and a few items are given. This is the list of सृष्टि. So, I am going to give you only the list of things that are mentioned without going to the details. (1) मनः – समष्टि मनः; (2) स्थूल आपः – जलम् in grosser form, not subtle one; (3) स्थूल पृथिवी – gross earth; (4) विराट्; (5) आदित्य; (6) शब्दः – words or sound; (7) वेदाः – ऋग्, यजुस्, साम; (8) यज्ञाः; (9) प्रजाः – people; (10) पशवः – animal.

For all these often it uses peculiar words and शङ्कराचार्य tries to justify by giving various logics, because he has respect for वेदs. The final result is all these things came. All these were born out of मृत्युः हिरण्यगर्भः. This is the content of the other four मन्त्रs. Then I am coming to the main मन्त्र, the third, where अग्नि is going to be talked about. There the teacher says this हिरण्यगर्भ divided himself into three portions, which are called अग्नि, वायु and आदित्यात्मकः. हिरण्यगर्भः अग्नि, वायु, आदित्य रूपेण त्रेधा अकुरुत. त्रेधा

means became three. You know the meaning of these three - अग्नि, वायु, आदित्य.

अग्नि is fire principle and वायु is वायु तत्त्वम्, the wind or air and आदित्यः the सूर्य तत्त्वम्. This is the सृष्टि. Of this, what is relevant to us? “अग्नि is manifested out of हिरण्यगर्भ” is the relevant portion for us. हिरण्यगर्भः manifested himself as अग्नि. Therefore, अग्नि is great. This अग्नि is given two titles (1) अर्कः and (2) अप् प्रतिष्ठितः. How did अग्नि get this title? I will briefly tell you about this because in the many उपासनाs this has been inculcated. So he says, how हिरण्यगर्भ created the world is briefly described there. He says, हिरण्यगर्भ did not create through effort. When हिरण्यगर्भ was thinking of his creative power or more precisely admiring his creative power, then the सृष्टि came out. In that admiration only the सृष्टि came out.

What is the second सृष्टि as per the list? (हिरण्यगर्भ being the first सृष्टि) मनः and आपः. आपः is called कम्, it is the shortened form of उदकम्. When कम्, the जल तत्त्वम् came? When हिरण्यगर्भ was glorifying himself, अर्चन्. The glorification is called अर्चति. So अर्चते or अर्चतः हिरण्यगर्भात् कम् अभूत् इति हिरण्यगर्भस्य अर्कः इति नाम. अर्कः has to be divided into two. अर् and कम्. अर् means while doing glorification. कम् means water came. So, while doing अर्चन the water came so, hence he got the name अर्कः. Since हिरण्यगर्भ is called अर्कः, the जलम् associated with हिरण्यगर्भ is also called अर्कः and from that जलम् came the अग्नि, that अग्नि associated with जलम् is also called अर्कः. So, who all

have got the name अर्कः? हिरण्यगर्भ, जलम्, अग्नि are also called अर्कः. And therefore, the उपनिषत् says, the one who meditates upon the अग्नि, which is अर्कम्, he will get lot of अर्कम्, the water. Not only that he gives another thing also. In संस्कृत, कम् means सुखम् or आनन्द also. कम् means सुखम् and one who does the अर्क or अग्नि उपासना gets peace of mind, सुखम् or आनन्दः. This is one title of अग्नि.

The second title is अप् प्रतिष्ठितम्. अग्नि is based on जलम्. Why? Because in this सृष्टि (not the usual सृष्टि, but as given here) आपः comes first and thereafter alone the अग्नि comes. Therefore, अग्नि is based upon the आपः, which has originated before. So, अग्नि has got the second title, which is based upon जलम् or आपः. Since अग्नि is अप् प्रतिष्ठितः, the one who does this meditation will get प्रतिष्ठा or good support and security in life. He will have lot of प्रतिष्ठा, support. Thus two titles are given. There afterwards in this मन्त्र, how the उपासनम् is to be done is given. Just as in the first उपासना, उषा वा अश्वस्य मेध्यस्य शिरः, the various limbs of अश्व are seen as various parts of विराट् and here also various parts of अग्नि should be seen as various parts of विराट्. Thus in the third मन्त्र, we are going to get which part of अग्नि is which part of विराट् etc. Those details we will see in the next class and continue further.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the first five मन्त्रs of this second section, i.e., अग्नि ब्राह्मणम् we are getting the topic of अग्नि स्तुति and अग्नि उपासना. Here अग्नि is अश्वमेधाग्नि i.e., the अग्नि used for अश्वमेध ritual. अग्नि स्तुति is done by talking about अग्नि सृष्टि from हिरण्यगर्भ and this सृष्टि portion we saw briefly in the last class. The idea conveyed through this सृष्टि प्रकारणम् is that अग्नि is manifested out of हिरण्यगर्भ himself. That is हिरण्यगर्भ divided himself into three as अग्नि, वायु and आदित्य we saw. This अग्नि is given two titles; one is अर्कः and the other is अप् प्रतिष्ठितः. Thus अर्कत्व विशिष्ट अप् प्रतिष्ठितत्व विशिष्ट अग्नि उपासनम्.

In this अग्नि उपासनम् अग्नि happens to be the symbol upon which विराट् has to be meditated upon. Therefore, it is अग्नौ विराट् उपासनम्; therefore, we call this as विराट् उपासना also or you can say अग्नि उपासना. Now this अग्नौ विराट् उपासना alone is the main theme of this portion and this occurs in the third मन्त्र. This third मन्त्र alone is the main मन्त्र in the first portion.

Now the question is how do you see विराट् upon the अग्नि. Those details are given in the third मन्त्र. I will give you the meaning of this मन्त्र without going through the actual संस्कृत words.

The eastern part (प्राची दिक्) of the fire is to be seen as the head (शिरः) of the विराट्. The western part (पश्ची दिक्) is the

lower part (पुच्छम्) of विराट्. The southern and northern parts (दक्षिणा चोदीची) are seen as the side portion (पार्श्वे) of विराट्. So, four main directions are over.

Then the northeast and southeast portions (असौ वासौ) are to be seen as the hands (इमौ) of विराट्. Similarly, northwest and southwest portions (असौ वासौ) are to be seen as thighs (सक्थ्यौ). Then the पृष्ठम् that is the upper portion of the fire is seen as the heaven (द्यौः); the chest (उरः) just below the upper portion is seen as (इयम्) पृथिवी or the other way round पृथिवी is seen as the chest portion.

The intermediary portion (अन्तरिक्षम्) is seen as the stomach (उदरम्). So, thus the upper portion is the heaven, the intermediary portion is the stomach and the lower portion is the chest of विराट्. The whole अग्नि is to be seen as the manifestation of विराट्, which includes all the three लोकs. And also, the अर्कत्वम् and अप् प्रतिष्ठितत्वम् also must be seen along with this. This is called अग्नौ विराट् उपासना. With this the first portion of the second section is over. Now we get the concluding portion in the last two मन्त्रs, which we will read now. Now the sixth and the seventh मन्त्रs we will read.

मन्त्र 1-2-6

सोऽकामयत्, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्, स तपोऽतप्यत् ; तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम् ; तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत् ; तस्य शरीर एव मन आसीत् ॥ १-२-६ ॥

मन्त्र 1-2-7

सोऽकामयत्, मेध्यं म इदं स्याद्, आत्मन्व्यनेन स्यामिति । ततोऽश्वः समभवद्, यदश्वत् ; तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम् । एष ह वा अश्वमेधं वेद य एनमेवं वेद । तमनवरुध्यैवामन्यत । तं संवत्सरस्य परस्तादात्मन आलभत । पशून्देवताभ्यः प्रत्यौहत् । तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते । एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा ; अयमग्निरर्कः, तस्येमे लोका आत्मानः । तावेतावर्काश्वमेधौ । सो पुनरेकैव देवता भवति मृत्युरेव ; अप पुनर्मृत्युं जयति, नैनं मृत्युराप्नोति, मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ॥ १-२-७ ॥

In this concluding portion, the उपनिषत् is prescribing another उपासना and this उपासना is a combination of the previous two उपासनाs – the अश्व उपासना prescribed in the first section and the अग्नि उपासना prescribed in the second section. Both of them are to be combined and we are going to get a समस्य उपासनम्. शङ्कराचार्य calls it समस्य उपासनम्. समस्यम् means combination or combined उपासना.

शङ्कराचार्य points out that this उपासना alone is the main, मुख्य उपासना and the other two are only supporting उपासनाs, dependent on the third one i.e., समस्य उपासना. In this उपासना, what are we are going to take? अश्व and अग्नि or अर्कः. Therefore, we can call it अश्व अर्क समस्य उपासना, the

उपासना combining अश्व and अर्क. But in between, the उपनिषद् does a small mischief, or a diversion, a change.

In the first section, अश्व is the horse used in the अश्वमेध याग. There, the word अश्व meant the horse upon which the विराट् was invoked. But in this portion, the उपनिषद् points out that अश्व is another name of विराट् himself. Therefore, we should forget the horse for the time being and whenever we say अश्व, we have to remember the विराट्, the समष्टि.

Now the question is how can विराट् be called अश्वः. For that the उपासना tells a small story. What is that story? The विराट् or हिरण्यगर्भ himself, who has become विराट् (joining these two शङ्कराचार्य calls them as प्रजापति. प्रजापति means हिरण्यगर्भ in the form of विराट्) was doing lot of यागs because he loved यागs. You should remember प्रजापति also has come to this status only because of the यागs done as मनुष्य. प्रजापति is none other than मनुष्य, who has got the status because of याग. Therefore, he has got lot of याग संस्कार, because of his past habits of doing यागs in his पूर्वजन्म, so he like very much to do यागs. And he went on doing याग and got extremely tired and in spite of that he continued and the result was he died. But the उपनिषद् does not say he died, it only says his सूक्ष्म शरीरम् left the body. What is meant by सूक्ष्म शरीरम् left the body? It is only a euphemistic term for death. Just like developing country means undeveloped.

So विराट् died indicating the सूक्ष्म शरीरम् of the विराट् left the विराट् शरीरम्, which is nothing but the समष्टि body. Because of the loss of सूक्ष्म शरीरम्, his physical body, which is nothing but this world, started bloating, expanding, swelling and not only it bloated, it became unholy also. In संस्कृत, it is अमेध्यम्. मेध्यम् याग, मेध्यम् means that which is worthy for याग i.e., holy and अमेध्यम् means that which is unworthy for याग or पूजा. Not only the body bloated and became unholy but विराट् also became unhappy because he doesn't have a body to perform याग.

Therefore, what did विराट् do? He decided to re-enter this body itself. And then, he entered the body. Then the very same विराट् शरीरम् or the समष्टि शरीरम् again became holy, मेध्यम्. But now the body has become swollen, expanded and not only that again the body has become holy. How do you express it in संस्कृत? In संस्कृत, we say श्वि श्वयति – to expand. The past tense verb is अश्वयत्, अश्वयत् means expanded. अश्वयत्, अश्वयताम्, अश्वयन्. Not only that the अमेध्य शरीरम् has now become मेध्यम्.

Now the विराट् शरीरम् is अश्वः च मेध्यः च अश्वमेध्यः. अश्वः means swollen, मेध्यः means now become holy. अश्वमेध्यः alone after long usage got a corrupted form of अश्वमेधः. Therefore, the final meaning of अश्व or अश्वमेधः is विराट्, who is holy and expanded.

Therefore, अश्वमेध अर्क उपासना is now renamed as विराट् अर्क उपासना or विराट् अग्नि उपासना. What we should know

is when the combination comes अश्व should be taken as विराट्, therefore अश्व अग्नि उपासना is equal to विराट् अग्नि उपासना.

But the उपनिषत् feels that this उपासना is also difficult for direct performance because विराट् cannot be conceived because it is समष्टि. We cannot even see the whole hall in one sweep. Because of this limitation, अश्व the विराट् is symbolized by आदित्य, the Sun. Therefore, अश्व अग्नि उपासना is equal to विराट् अग्नि उपासना, विराट् is represented by सूर्यः or आदित्यः, therefore विराट् अग्नि उपासना is equal to आदित्य अग्नि उपासना. Therefore, the combination उपासना is in the form of आदित्य अग्नि उपासना. One is the upper fire and another is lower fire; शङ्कराचार्य adds, one is साध्य fire and another is साधन fire. Thus, Therefore, साध्यसाधनभूतौ आदित्य-अग्निरूपौ that is the thing to be meditated. The combination उपासना is meditating upon अग्नि and आदित्य, the fire and the Sun. The उपनिषत् concludes saying these two are nothing but expression of हिरण्यगर्भः. So thus, समस्त्योपासनम् is nothing but the meditation on अग्नि and आदित्य as expression of हिरण्यगर्भः.

Then the conclusion is the फलम्. फलम् is based on the type of उपासना. In this section, हिरण्यगर्भ has been called by a special name and the special name is मृत्युः. And the final उपासना is अग्नि and आदित्य as expression of हिरण्यगर्भ or as expression of मृत्यु. Since it is मृत्यु रूप हिरण्यगर्भ उपासनम्, the फलम् is अपमृत्यु जयः – one can get over the problem of unnatural death (अपमृत्यु). Nobody can win over मृत्यु except through वेदान्त. Here मृत्यु जयः means अपमृत्यु जयः unnatural

death, where the body is lost, not obtained as in accidents, कर्मs cannot be done properly, all these problems are called अपमृत्युः, that won't come. This is the second section.

The first section is called अश्व ब्राह्मणम् and the second section is called अग्नि ब्राह्मणम्. In these three उपासनाs have been said, (1) अश्व उपासना, (2) अग्नि उपासना and (3) आदित्य अग्नि उपासना, the main one. Now we will go to the third section.

The third section is called उद्गीथ ब्राह्मणम्. First, I will give you an introduction to this section. Now the topic in the section is प्राण उपासना. Here the प्राण refers to समष्टि प्राण i.e., the very life energy, which is in all the living beings. समष्टि प्राण उपासनम् or it can be called हिरण्यगर्भ उपासनम् also. But we will retain the word प्राण उपासनम्.

Here the उपनिषत् is going to talk about the various glories of प्राण. The प्राण as endowed with several glories, गुणs, विभूतिस. The idea is one should meditate upon प्राण with all these glory. Therefore, we can call it as गुण विशिष्ट प्राण उपासना, meditation on प्राण as endowed with various गुणs.

In the beginning portion of the section a story is introduced to talk about the glories of प्राण. So a आख्यायिका for प्राण गुण कथनम् to talk about the greatness or the glories of प्राण. But when talking about this in the introduction, शङ्कराचार्य enters into a big enquiry. Every section शङ्कराचार्य finds some topic to the other and enters into some important enquiry or the other. Here the enquiry happens to be on the वेदप्रामाण्यम्, enquiry into the nature of वेदप्रमाण. There is a specialty in each section.

प्रमाण भाष्यम्

Before the commence of the first section, he wrote सम्बन्ध भाष्यम् as an introduction to first section. घट भाष्यम् is in the introduction to the second section.

In this section's introduction, शङ्कराचार्य enters into a प्रमाण enquiry, प्रमाण भाष्यम् we find, so I thought that I will summarize that discussion.

In the घट भाष्यम्, शङ्कराचार्य refuted two main philosophers – one is the बौद्ध philosopher, क्षणिकविज्ञानवादि and the other is a न्याय philosopher, logician. But here शङ्कराचार्य is taking up against the मीमांसक i.e., the पूर्वमीमांसक who specializes on ritualistic portion or कर्मकाण्ड portion. Whereas वेदान्ति is called उत्तरमीमांसक to which category we belong.

Before talking about the arguments of शङ्कराचार्य against the पूर्वमीमांसक, we should know the important features of पूर्वमीमांसक, what he talks about, which शङ्कराचार्य negates.

Now he (पूर्वमीमांसक) says: the whole वेद is meant only for prescribing actions or the rituals. Therefore, rituals alone are the important teachings of वेद and therefore he argues that if there are any portions other than rituals they all should be taken as unimportant portions and invalid portions.

For this purpose, he uses two technical words. One word is विधिः. विधि means the portions prescribing rituals, commanding portion. Do this याग, do सन्ध्यावन्दनम्, do अग्निहोत्रम्, do जपम्, do, do, do only.

कुर्यात् क्रियेत कर्तव्यं भवेत् स्यादिति पञ्चमम् ।

एतत् स्यात् सर्ववेदेषु नियतं विधिलक्षणम् ॥ शाबरभाष्य ॥

For entire वेद the only job विधि. What does that विधि do? कुर्यात् – do this, do that, it says. And whichever portion does not prescribe rituals that is like story portions, talking about various देवताs etc., all those story portions are unimportant, irrelevant, and invalid portions and those portions he call it by the term अर्थवादः. Therefore, वेद contains विधि portion and अर्थवाद portion. विधि portions are useful, relevant, valid portions and अर्थवाद portions are useless, irrelevant, invalid portions. Whatever is relevant valid portions he calls them as प्रमाणम् and whatever is irrelevant, invalid portions he calls अप्रमाणम्, which means they are not factual. This is expressed in his famous सूत्रs.

आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थानां तस्माद् अनित्यम् उच्यते ॥ मिमांसासूत्राणि १-२-१॥

विधिना तु एकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः ॥
मिमांसासूत्राणि १-२-७॥

Based on these two सूत्रs, he puts his main theme – वेद is to prescribe rituals and all other portions are irrelevant. Therefore, according to him all the देवताs are not factual. इन्द्र देवता is not there. For saying इन्द्राय स्वाहा you get फलम् and not because of इन्द्र. अग्नि देवता is non-existent. So thus, all the देवताs become non-existent but the ritual is existent. And if the देवताs are not there, then who will give the फलम्? The rituals themselves can give the फलम् and we don't require देवताs to give us the फलम्. By doing कर्म, you get फलम्, you don't require any देवता for that. Therefore, he doesn't accept

any देवता and he doesn't accept even ईश्वर. Thus, पूर्वमीमांसक believes in the वेदs but he does not believe in god. Is he an आस्तिक or नास्तिक? We feel he does not believe in god and so he is a नास्तिक. But in our culture आस्तिक and नास्तिक is not based on belief in god but it is based on वेद. So पूर्वमीमांसक though he doesn't have belief in god, since he believes in वेद we call him an आस्तिक.

If god is not there, then who gives the कर्म फलम्? ईश्वरः न कर्मफलदाता परन्तु कर्म एव कर्मफलदाता. So action produces result. When you keep water over the fire, it boils. Why need भगवान् for this? When you drop a stone down below, the stone falls because of the action and laws. Why need भगवान्?

“But वेद talks about ईश्वर, if you say.” “That is अर्थवाद portion. So wherever वेद talks about ईश्वर, they are called अर्थवाद portions, which are irrelevant and invalid portions.” This is the peculiar system of पूर्वमीमांसा.

Therefore, what he says is: in this story that is going to come, the various गुणs mentioned in the प्राण, they are also not factual because they are अर्थवाद portions, they are not प्रामाणिक portions and therefore you should not take them as existent. This is पूर्वमीमांसावाद. There is a very interesting point, both technically and logically, which I will specify before taking to पूर्वमीमांसावाद.

To establish this, he gives an argument. What is प्रमाणम्? प्रमाणम् is that which is a means of knowledge or a source of knowledge. We say that वेद is a प्रमाणम्. So, he ask the

question when you say वेद is a प्रमाणम् do you refer to the वेदपदम्s, the words or do you refer to the वाक्यम्s, the sentences. Is पदम् a प्रमाणम् or is वाक्यम् a प्रमाणम्? Is the word a source of knowledge or Is the sentence a source of knowledge. And he argues, पदम्, a word can never be a source of knowledge. Only वाक्यम्, a sentence can be a source of knowledge. How do you say so? The argument is like this.

Whenever I use or I talk to you, you can understand when I speak the words known to you or words unknown to you. Do you understand when I speak the words known to you or the words unknown to you? Suppose if I talk to you in संस्कृत you will say I follow nothing. Therefore, when I use a word, I am not giving you any new knowledge because, the word I use is already known to you. When I use a word, the word doesn't give you any new knowledge, because the word is already known to you. Every word is already known to you. Therefore, when I use a word, the word doesn't give you any new knowledge. Therefore, remember you have already understood the meaning of the word through प्रत्यक्ष प्रमाण. In the kindergarten, initially, I have to tell you look at the objects in front of you. You all will see. Then I use the sound watch and simultaneously I will raise the watch and make statements like 'I am taking watch, seeing watch, keeping down the watch' and thus by saying so I teach you the relationship between the *sound* watch and the *object* watch. How do you know this? By प्रत्यक्ष प्रमाण or व्यवहार प्रमाण. Suppose, if

you have never experienced the clock then you can never learn a new word.

Thus first through व्यवहार (technically they call for this as वृद्धव्यवहार) which is प्रत्यक्ष you know the relationship between the word and the object. Once you have understood the word clock or watch through प्रत्यक्ष प्रमाण (is it a known word or unknown word now? It is a known word), then when I talk I use the word clock, without having a clock in hand I use the word, and when I use the word clock am I giving you a new knowledge or are you reminded of the old knowledge. You are reminded of the old knowledge only and I am not giving you any new knowledge. And therefore, पदम् is not a means of knowledge and therefore पदम् न प्रमाणः.

Then the question is, if पदम् is not प्रमाणम् how can you say वेद is a प्रमाणम्? Then he says वेद is not a प्रमाणम् as पदम् (words) but वेद is a प्रमाणम् as वाक्यम्. Sentences are प्रमाणम्.

Then you will ask how. If the words themselves are not a प्रमाणम् it doesn't produce any new knowledge, how can a sentence give a new knowledge? What is a sentence? Sentence is nothing but words put together or arranged together. So, if words cannot give you a new knowledge how can a sentence in which words are arranged together give you a new knowledge?

For that, मीमांसक answers and we also accept that. Through a sentence we come to know the relationship of the various objects, which are indicated by the words. The objects

are not newly understood but the relationship among the new words is the new knowledge. In a sentence there is a subject, an object, instrument, location, etc. Thus you understand one word is the subject, another is the object, another is the instrument, another is dative, another is अपादानम् etc. This is technically called syntactical relationship (In संस्कृत, it is संसर्ग अर्थः) among the words if you knew information.

राम drinks water with a cup. You know राम, water and cup. But what is new information you have got? That राम is *the subject* you do not know. The water is *the object* you do not know. The cup is *the instrument* you do not know. And again while saying, 'राम was drowned in water' means the same water becomes *the location* for drowning. Therefore, what you learn is not a new object but the relationship among the कारकs. So वाक्यम् is प्रमाणम् and वाक्यम् reveals syntactical relationship.

Then the next step is once you say वाक्यम् is a प्रमाणम् then पूर्वमीमांसक argues that there must be *a verb indicating action*. Therefore, वेद as वाक्यम् is a प्रमाणम्, वाक्यम् requires *verb indicating the action*, and therefore action is the most important part of the वेदs. Action is called कर्म and so कर्म is important in वेद.

So, in this sequence the पूर्वमीमांसक argues and lastly concludes आमन्वायस्य क्रियार्थत्वात् आमन्वायस्य धातुप्रधानत्वात् वाक्यस्य प्रामाण्यात्. पूर्वमीमांसक is going to say: वाक्यम् प्रमाणम्, वाक्यम् requires verb, verb indicates

बृहदारण्यक उपनिषत्

उद्गीथ ब्राह्मणम्

action, and hence action is कर्म, therefore कर्मप्रधानः वेदः. For that we (वेदान्ति) need to answer. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this third section, the उपनिषत् is discussing प्राण उपासना, प्राण meaning समष्टि प्राण or हिरण्यगर्भ. Here प्राण is to be meditated upon as endowed with certain गुणs. So, गुण विशिष्ट प्राण उपासना is the topic. Certain stories are mentioned in this section to talk about the प्राण गुणs. In this context, शङ्कराचार्य is entering into a discussion, which is whether these stories talking about प्राण गुणs are to be taken as valid प्रमाणम् or should they be taken as अप्रमाणम्. So, whether the प्राण गुणs revealed by the stories are to be taken as factual प्रमाणम् or should they be taken as अप्रमाणम् i.e., merely imagined for उपासना. So, are they mere imaginations for उपासना or are they factual. For this alone शङ्कराचार्य enters into a debate with पूर्वमीमांसकs. Because, पूर्वमीमांसकs are the one who have specialized in the analysis of the वेदs. In fact the *Vedantins* borrow lot of ideas from पूर्वमीमांसकs only. The view of the पूर्वमीमांसकs we saw in the last class. What was their view?

आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थानां ॥
मिमांसासूत्राणि १-२-१॥

The entire वेद is only for prescription of actions. वेदाः कार्यपराः and the statements, which prescribe the actions are called विधि statements. विधि meaning the commandments, prescription of actions. Do this, do that, do जप, do पूजा, do उपासना,

कुर्यात् क्रियेत कर्तव्यं ॥ शाबरभाष्य ॥

Thus वैदिक विधि statements, which prescribe actions alone should to be taken as प्रमाणम्भूतम्, valid and all others are अप्रमाणम्, invalid, nonfactual. All other statements, which are other than विधिभिन्नवाक्यानि सर्वाणि अपि he calls अर्थवाद वाक्यानि, which are अनर्थ, they are not useful, they are invalid वाक्यम्s. Therefore, the description of इन्द्र, the description of वरुण are merely for the sake of imagination and इन्द्र, वरुण etc., are not factually existent. There is no such one called इन्द्र देवता, there is no such one called वरुण देवता, they are all imaginary, nonfactual, अर्थवाद statements. Only when इन्द्राय स्वाहा or वरुणाय स्वाहा etc., the ritualistic portion comes, that ritual alone is valid. This is one point we saw in the last class.

Then I gave a technical point also, that is he that words by themselves cannot reveal any new thing but they can only remind you what you already know. Words can never reveal a new thing that you don't know and it can only remind you something you already know. Therefore, words are not प्रमाणम्, the words cannot teach anything new.

On the other hand, when the words join themselves to form a वाक्यम्, then a वाक्यम्, a sentence can reveal something new. And that something new brings the relationship among the known things. So, when you say, राम brings a cow, you are not knowing a new राम. You already know. You do not know a new bringing, you already know the word bring. And

you already know the word cow also. So, when you understand my statement, you are not understanding the word राम, because you already know. You are not understanding the word bring, you already know. You are not understanding the word cow, you already know. Then what is the new knowledge? The relationship among राम and the cow. राम as the subject, cow as the object. And similarly, with the stick. Stick as an instrument and from the grazing ground, that as the अपादानम्, from which place. So, thus the relationship among the words is the new information you get. We call it as कारक सम्बन्धः. Therefore, the conclusion is वाक्यम् प्रमाणम् न तु पदम्.

Then he said, if वाक्यम् is प्रमाणम्, there should be a verb, because without a verb a वाक्यम् cannot exist. That is why we use the word कारक सम्बन्ध and the word कारक itself means words connected with a क्रिया. क्रिया सम्बद्धम् कारकम्. Thus, when you say “राम brings a cow”, for the *bringing* action, राम is the subject, for the *bringing* action cow is the object, for the *bringing* action the stick is the instrument. To what all are centered? Unto that action called *bringing*, for that the subject, for that the object, for that the instrument, for that the प्रयोजनम्, benefit, for that location.

Thus, a sentence has got different nouns all hanging on the verb. If you remove the verb, then the subject cannot exist, the object cannot exist, instrument is meaningless, the location is redundant. Therefore, what he says? For the वाक्यम् to be प्रमाणम्, the verb is important. Therefore, वेद वाक्यम्s are

प्रमाणम् because of the verb. Then he says, once you say वेद वाक्यम्s are प्रमाणम् because of the verb, then his sail is smooth sail, the verb indicates action and therefore all वेद वाक्यम्s are centered on action. If there is no action then there is no verb, if there is no verb then there is no वाक्यम् and if there is no वाक्यम् then there is no प्रमाणम्. Therefore, you have to accept

आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थांनां ॥
मिमांसासूत्राणि १-२-१॥

This is the observation of the पूर्वमीमांसकs.

Now शङ्कराचार्य is elaborately answering and his answer I will briefly discuss. In this context, he is discussing three topics.

1. The first topic is the अर्थवाद प्रामाण्यम्. How does शङ्कराचार्य begins his discussion? First he says, Oh Mr. पूर्वमीमांसक, I do accept that पदम् is not प्रमाणम् and वाक्यम् alone is प्रमाणम्. I also accept that a वाक्यम् should have a verb because without a verb, a sentence cannot exist. I accept that. वाक्यम् is प्रमाणम्, accepted and वाक्यम् requires a धातु or verb, is also accepted.

Then शङ्कराचार्य says, how do you say that all the verbs indicate action? For example, I say that there is a temple one kilometer away in the eastern direction or as the *Shastric* example itself goes वसुमति सप्तद्वीपा अस्ति – the earth has got seven continents, the earth is seven continental. Now this is a statement. And I am conveying a knowledge. You are receiving a knowledge. Now tell me in this statement what

action is conveyed to you? Nothing. Thus, शङ्कराचार्य says there is the verb of अस्ति, *to be* which verb conveys a fact. A factual statement has got a verb, which reveals a fact and it never prescribes any action. Such statements are अस्ति घटित क्रिया रहित वाक्यम्. अस्ति घटित means with the verb of *being*, क्रिया रहित means without prescribing any action. It is a वाक्यम्, which is a प्रमाणम्. So, it fulfills your condition. What is that condition? For वाक्यम् to be a प्रमाणम्, a verb is required. Because of verb it is वाक्यम्. And for being वाक्यम्, it is प्रमाणम्. But at the same time, it doesn't reveal any action as it doesn't ask you to do anything.

Therefore, शङ्कराचार्य says that वेद वाक्यम्s can be without कार्यम् and still be a प्रमाणम्. वेद वाक्यम्s can be without विधिः, without prescription of an action and still it can be a प्रमाणम्. Therefore, शङ्कराचार्य says विधिः भिन्न अर्थवादवाक्यम्s also are प्रमाणम्. पूर्वमीमांसक said विधि वाक्यम् alone is a प्रमाणम्. अर्थवादवाक्यम् have no validity. शङ्कराचार्य says अर्थवादवाक्यम्s are also वाक्यम्s and therefore, they are प्रमाणम्s and therefore, they are valid and therefore, they are factual. इन्द्र देवता is a fact and not an imagination. वरुण देवता is a fact and not an imagination. Thus, the first point to be noted is अर्थवादs are also the प्रमाणम्.

Then शङ्कराचार्य says but for अर्थवादs to be प्रमाणम्, two conditions are required. Without those conditions अर्थवाद will not be प्रमाणम्, which means they are not-factual and invalid. what are the two conditions?

1. One condition is that the अर्थवाद should not reveal that which is already known by other methods. If it is already known, we are not gaining to gather any new knowledge. This condition is called प्रमाणान्तर संवादः, which means already known through other methods. संवादः means concurrence. Therefore, an अर्थवाद is not a प्रमाणम् if it is repeating an already known thing. If अर्थवाद should be a प्रमाणम्, it *should not repeat something which is already known*.

2. Similarly, a second condition also. What is that? अर्थवाद should not contradict what is already known. This is called प्रमाणान्तर विसंवादः. विसंवादः means contradiction. You should not say fire is cold, because it is contradictory to our experience. Therefore, it is प्रमाणान्तर विसंवादः. Then also अर्थवाद will not be a प्रमाणम्. For this a special name is given. When अर्थवाद repeats an already known thing, it is called अनुवादः a repetition. We are not going to get anything from this. Is अनुवाद प्रमाणम् or अप्रमाणम्? अनुवाद is अप्रमाणम्, because we don't learn anything from that, it doesn't produce any new knowledge. Similarly, when अर्थवादः contradicts our previous knowledge, then also it is अप्रमाणम् and it is called गुणवादः. That means it is not a factual statement and it is an exaggeration. गुणवादः means boosting. Exaggeration is not a fact. अनुवाद is a repetition therefore it is invalid. गुणवाद is exaggeration and therefore also it is invalid. Therefore, अनुवाद is अप्रमाणम्, गुणवाद is also अप्रमाणम्. Both are subdivisions of अर्थवाद only. But there is third a अर्थवाद, which neither repeats what is already known nor does

it contradict what is already known. Neither it repeats nor does it contradicts, neither there is संवादः nor there is विसंवादः. संवाद विसंवाद विलक्षण वाक्यम्. And all such वाक्यम्s should be taken as प्रमाणम्.

When इन्द्र is defined as वज्रहस्तः. इन्द्र is having वज्रायुधम्. Do you already know it? Do any us know it? Have we seen it? We don't know what वज्रायुधम् is. So, when वेद tells इन्द्र has got वज्रायुधम्, we do not know this already, therefore there is no way to say it is प्रमाणान्तर संवादम्, it is not repetition of already know thing. Can you say it is प्रमाणान्तर विसंवादः? Suppose somebody says: "Look, I am not ready to accept that इन्द्र is वज्रहस्तः, because it contardicts my experience." where did you see इन्द्र? So, we have never seen इन्द्र somewhere. Suppose, instead of वज्रायुधम् you see him with AK-47. Therefore, AK-47हस्तः इन्द्रः is my अनुभव and वज्रहस्तः is श्रुतिवाक्यम्, hence there is प्रमाणान्तर विसंवादः and therefore it is अप्रमाणम्. But we have never experienced इन्द्र before to cantradict the श्रुति. Therefore, does वज्रहस्तः पुरन्दरः, an अर्थवाद fall under प्रमाणान्तर संवादम् or प्रमाणान्तर विसंवादम्? It does not come under any of the two. When both are not there शङ्कराचार्य says that अर्थवाद a प्रमाणम्, valid. So, इन्द्र has to be accepted, even he is not seen. Whereas पूर्वमीमांसक does not accept इन्द्र as a fact, but we Vedantins accept इन्द्र as a fact, a जीवः. And so also with वरुणः, a जीवः. All the देवताs are factual जीवs existing. Why? Because they are revealed by श्रुतिवाक्यम्. And it fulfills two conditions, it neither repeats

what we already know nor does it contradict what we already know? And such अर्थवादs which fulfill these two conditions, ie., if it is प्रमाणान्तर संवाद प्रमाणान्तर विसंवाद विलक्षण अर्थवाद वाक्यम् then it is called भूतार्थवादः. So, अर्थवाद is divided into three. अनुवादम्, गुणवादम् and भूतार्थवादम्. अनुवादम् is repeating a known thing. गुणवादम् is contradicting the already known thing. भूतार्थवादम् neither does repetition nor does contradiction. Of these three first two are अप्रमाणम्, and भूतार्थवाद is प्रमाणम्.

Now, पूर्वमीमांसक says, Ok, भूतार्थवाद I accept. May be a statement of fact. But still I cannot accept it because by knowing the fact we are not getting any पुरुषार्थ, whereas वेद is meant to give you धर्मार्थकाममोक्ष पुरुषार्थ. So, what is the use of अर्थवाद वाक्यs, which give us statements of fact which are utterly useless? Whereas विधि वाक्यs I can understand, it persuades me to do something – I put on effort, I get benefit. When we do something there is some प्रयोजनम्. By knowing so many things what प्रयोजनम् we get?

उद्यमेन न हि सिद्ध्यन्ति कार्याणि न मनोरथैः न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ।

Even cooking also there is no प्रयोजनम् in just knowing how to cook, if cooked only it is प्रयोजनम्.

Therefore, he again argues, since the अर्थवादs are utterly useless they cannot be accepted as प्रमाणम्. This is said by पूर्वमीमांसक. अर्थवादs are अप्रमाणम्, because they not give me

any benefit. Whereas to विधि वाक्यs are प्रमाणम्, because they give me स्वर्ग, वित्त, पशु, पुत्र, धान्यम्, etc., by doing कर्म.

For this शङ्कराचार्य answers. He says, a प्रमाणम् gives a valid knowledge whether it is useful or not is not the question, is not all relevant. In short, validity of knowledge does not depend upon utility. So, I see a star or for that matter any object in the world. Eyes are प्रमाणम् and i see the object. Now, once the eyes report the object, the knowledge is valid or invalid? If it is seen by the eyes then it is valid only. That object you see may be useful to you or may not be useful to you. You cannot say it is of no प्रयोजनम् to me and therefore, what the eyes report is wrong. So, what eyes give is knowledge irrespective of its utility or nonutility. Similarly, भूतार्थवादs are प्रमाणम् even though they may not be useful for you. इन्द्र or वज्रायुध may not be useful to you, whether it is useful to you or not is not the question here, but it is revealed by वाक्यम् प्रमाणम् and therefore it is valid.

प्रयोजनम् अपेक्षन्ते न मानानि इति हि स्थितिः प्रमाणानि प्रयोजनम् न अपेक्षन्ते

Validity of a प्रमाणम् does not depend upon its utility.

Therefore, शङ्कराचार्य concludes the अर्थवाद प्रामाण्यम् by saying: अर्थवादs are also प्रमाणम् if they are भूतार्थवादs. And I accept that they are not useful. Therefore, the अर्थवादs should be connected to विधि वाक्यम्s for utility. अर्थवादs are प्रमाणम्. At the same time they are not useful. How do you

make them useful? By joining the अर्थवाद with विधि वाक्यम्, they become useful.

Therefore, अर्थवादs are called विधिशेषम्, विधिशेषम् means to be connected with विधि. Like इन्द्र वज्रहस्तः पुरन्दरः is of no use. Then for what we use? When इन्द्रध्यान comes, then there it is utilized as to how to meditate on इन्द्र. Thus, भूतार्थवादs are प्रमाणम्. They are useless by themselves, they are not स्वतन्त्रम्, they do depend upon विधि वाक्यम्s for their validity and therefore they are called विधिशेषः. शेषः means dependent on विधि not for प्रामाण्यम् but for its utility.

3. Now, we are entering into the second topic, which is वेदान्त प्रामाण्यम्. Having discussed अर्थवाद प्रामाण्यम्, then शङ्कराचार्य comes to वेदान्त वाक्यम्s. Now he asks the question. वेदान्त वाक्यम्s like तत् त्वम् असि or अहम् ब्रह्म अस्मि are valid or not? शङ्कराचार्य says वेदान्त is also a प्रमाणम् because it is a वाक्यम् and also it fulfills two conditions for प्रामाण्यम्. Whereas पूर्वमीमांसक says that वेदान्त is not a प्रमाणम् because it doesn't ask you to do anything.

शङ्कराचार्य says, even though in वेदान्त no action is involved, it is statement of fact, therefore, it is a प्रमाणम्. It is a valid knowledge only. If it is a statement of fact, it should fulfill two conditions. It should not repeat what is already known and it should not contradict what is already known. Now see whether वेदान्त does that?

वेदान्त tells that you are infinite. Do you know it before? Nobody knows it, so you cannot say it is प्रमाणान्तर संवादः. Therefore, you cannot say it is अनुवादः. There is no way to say that it is a repetition of what is already known fact. Then can you say वेदान्त contradicts what is already known? No. Because everything that you know is objective अनात्मा विषय. You know the world, which is अनात्मा; you know the body, which is अनात्मा; you know the mind, which is अनात्मा. All your knowledge deals with अनात्मा whereas वेदान्त is talking about आत्मा. Therefore, where is the contradiction between your अनात्मज्ञानम् and वेदान्त's आत्मज्ञानम्? They deal with totally different thing. I say राम is five feet. You know लक्ष्मण is four feet. Are they contradictory? If I say राम is five feet and you know राम is four feet then there is a contradiction between राम being five feet and राम being four feet. If राम is five feet and लक्ष्मण is four feet where is the contradiction? Similarly, our knowledge is about अनात्मा and वेदान्त reveals the आत्मा. Therefore, there is no contradiction between our knowledge and वेदान्त. Therefore, प्रमाणान्तर विसंवादः अपि नास्ति, so you cannot say it is गुणवादः also. Since neither it repeats the already known idea nor does it contradict what is already known knowledge and therefore वेदान्त is a प्रमाणम्.

Then he says all right वेदान्त is not repeating and therefore it is not अनुवाद. वेदान्त does not contradict and therefore it is not गुणवाद. Now what is left out? Let us assume वेदान्त is therefore भूतार्थवाद. Once you say भूतार्थवाद, then again you will have to connect it with विधि. शङ्कराचार्य argues that

वेदान्त is not even भूतार्थवाद. I hope you are enjoying. Otherwise, it will be a problem.

So वेदान्त is not भूतार्थवाद. Why? He says वज्रहस्तः पुरन्दरः etc., is a भूतार्थवाद because that knowledge is not useful to me by itself, for utility I have to connect it with some विधि and use it to होम, ritual, उपासना etc. When connected to विधि then that knowledge gets utility.

Whereas शङ्कराचार्य argues, in वेदान्त वाक्यम् the knowledge is not only valid but also the knowledge happens to be useful by itself. And since it is useful by itself, you don't have to apply this knowledge in some other विधि वाक्यम् or action.

Therefore, वेदान्त is स्वतन्त्रम् and not विधिशेषः. That is why you will find mere भूतार्थवादs in the वैदिक portion, in the text wherever भूतार्थवाद statements are there, nearby there will be विधि वाक्यम्s also. Because भूतार्थवाद requires विधि वाक्यम्s for utility. But in वेदान्त, विधि वाक्यम्s does not come at all. Nowhere it is said that you say अहम् ब्रह्म अस्मि and do होम. It is also not said say अहम् ब्रह्म अस्मि and then do ध्यानम्. It is just a statement of fact to know.

After knowing, you need not apply it either for doing any कर्म or for doing any उपासना or for anything. Therefore, वेदान्त वाक्यम् is not even भूतार्थवाद but it is स्वतन्त्रम् प्रमाणम्. Whereas भूतार्थवाद is प्रमाणम् but at the same time अस्वतन्त्रम् प्रमाणम् for its utility whereas वेदान्त वाक्य is

प्रमाणम् and at the same time स्वतन्त्रम् for its utility. This is वेदान्त वाक्य प्रामाण्यम्.

4. And finally comes the third topic, in which शङ्कराचार्य goes from defense to offence. As they say 'Best defense is offence.' He is counter questioning the पूर्वमीमांसक. पूर्वमीमांसक has said that वेद वाक्यम् is प्रमाणम् only when it is prescribing action. Now शङ्कराचार्य asks the question. You accept निषेध वाक्यम्s also as प्रमाणम्. As you say विधि वाक्यम्s are प्रमाणम् in the same way you accept निषेध वाक्यम्s also as प्रमाणम्. निषेध वाक्यम् means हिंसा न कुर्यात्, मांसम् न अश्नीयात्, न सुराम् पिबेत्. *Don't tell lie, don't drink alcohol, don't eat meat, don't kill.* Such वाक्यम्s are called निषेध वाक्यम्. They *don't prescribe* any action but *refrains doing* certain actions.

Now शङ्कराचार्य asks: Do you accept निषेध वाक्यम् as प्रमाणम्. For that he says: I do accept. I accept विधि also as प्रमाणम् निषेध वाक्यम्s also as प्रमाणम्. Then शङ्कराचार्य asks the question, if निषेध वाक्यम् is a प्रमाणम् what should you do there, tell me? If निषेध वाक्यम् is a प्रमाणम् what are you supposed to do there? It is said, "Don't tell lie." There what should I *do*? Don't tell lie. Not telling a lie is not an action. There no action is involved. Not doing something is not a doing. Therefore, निषेध वाक्यम्s do not involve any action at all. What happens in निषेध वाक्यम्s? That शङ्कराचार्य discusses here. That is why third topic can be called निषेध वाक्य प्रामाण्यम्.

Here he discusses how निषेध वाक्यम् works. How a prohibitive injunction works? He asks, निषेध वाक्यम् functions in which field? A negative statement functions in which field? Does it function in इष्ट विषयम् (desirable pursuit) or अनिष्ट विषयम् (undesirable pursuit)? If a pursuit is undesirable, then nobody will pursue that. निषेध वाक्यम् is not required. If a pursuit is desirable, then people will pursue it and निषेध वाक्यम् should not be there because it is desirable. So, where does निषेध वाक्यम् function? It functions in a special condition when an undesirable thing *is falsely taken* as desirable and a person pursues it then निषेध वाक्यम् is required. When an undesirable thing, like smoking is mistaken as desirable (as they say it is status symbol) then alone निषेध वाक्यम् is required. Therefore, निषेध वाक्यम् functions in a field where the pursuit is because of भ्रान्ति, the delusion. Where there is भ्रान्ति प्रवृत्ति there निषेध वाक्यम् works. When we listen to the निषेध वाक्यम् what happens? We understand that the pursuit is undesirable and harmful. The moment we listen to निषेध वाक्यम् we understand that it is harmful, that which is अनिष्टम् I was thinking it as इष्टम्, now I understand अनिष्टम् as अनिष्टम्. The moment the निषेध वाक्यम् has given me the knowledge भ्रान्ति ज्ञानम् goes away. निषेध वाक्यम् reveals that something is bad अनिष्टम्, अनिष्ट बोधक वाक्यम् and once I know it is अनिष्टम्, then my delusion goes. What delusion? The delusion that it is इष्टम् goes and once the delusion goes my pursuit also goes away. When भ्रान्ति goes

बृहदारण्यक उपनिषत्

उद्गीथ ब्राह्मणम्

भ्रान्तिप्रवृत्ति goes away. कारणनाशे कार्यनाशः, भ्रान्तिनाशे भ्रान्तिप्रवृत्तिनाशः. Then this person becomes उदासीनः.

ज्ञानम् मात्रेण this person frees himself from all अनर्थम् and therefore you have nothing to *do* there. Therefore, without doing also निषेध वाक्यम् can be प्रमाणम्. A few more points we have to see in this and then we will consolidate the whole thing and continue this in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the introductory portion of this third section, शङ्कराचार्य is discussing the प्रामाण्यम् of the वैदिक portions. In the last class, we were discussing निषेध वाक्य प्रामाण्यम्. This शङ्कराचार्य is discussing to refute the पूर्वमीमांसक's theory. पूर्वमीमांसकs say that a वैदिक statement is valid, is प्रमाणम् only when it prescribes an action.

आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थानां ॥
मिमांसासूत्राणि १-२-१॥

Now शङ्कराचार्य argues: if this is your statement then it will be illogical to accept निषेध वाक्यम् as valid.

First of all you should remember that पूर्वमीमांसकs accept निषेध वाक्यम्s also as प्रमाणम्. What is निषेध वाक्यम्? निषेध वाक्यम् means the prohibitive statements i.e., those statements, which prohibit one from doing certain actions. That is don't tell a lie or don't eat meat, don't kill a person etc. In simple language, we can say "don't वाक्यम्s." If विधिs can be translated as "do वाक्यम्s" or do's then निषेध वाक्यम्s can be translated as "don'ts". Now these वाक्यम्s are accepted as प्रमाणम् by the पूर्वमीमांसकs. At the same they make another statement. What is that? Every प्रमाणम् should prescribe some action. शङ्कराचार्य is joining these two statements. (1) Every प्रमाणम् should prescribe an action. (2) निषेध वाक्यम्s are प्रमाणम्.

Now शङ्कराचार्य argues: if निषेध वाक्यम्s are to be प्रमाणम् then according to your own statement निषेध वाक्यम्s also should prescribe some action. Combining the statements (1) and (2) शङ्कराचार्य argues, if निषेध वाक्यम्s should be प्रमाणम् then निषेध वाक्यम्s also should prescribe some actions. Because according to you a प्रमाणम् is a प्रमाणम् only if it prescribes some action.

Then शङ्कराचार्य dismisses that by saying, निषेध वाक्यम्s does not prescribe any action. Because, prohibitive statements only stop a person from doing some action. Therefore, we can say the prohibitive statements lead to inaction, which we call in संस्कृत as औदासीन्यम्. औदासीन्यम् means inaction. Now, suppose somebody is going to harm someone else, he is about to do an action and when he hears the वैदिक statement हिंसां न कुर्यात् (don't injure) what happens? The action which he would have otherwise done that action he doesn't do and he remains quiet. शङ्कराचार्य argues this औदासीन्यम् or inaction itself is not a particular type of action, it is the natural condition of a person. And therefore, prohibitive statements does not prescribe any action.

Then he gives a final clinching argument and tells पूर्वमीमांसकs, suppose if you say inaction is also an action, you can never make a difference between विधि and निषेध. Therefore, better you accept that निषेध वाक्यम्s do not prescribe any action. At the same time they are प्रमाणम् or not? You yourself accept that they are प्रमाणम्s. Therefore,

what is the conclusion? The conclusion is the वैदिक statements can be valid whether they prescribe action or whether they don't prescribe action. So, prescription or non-prescription of action has nothing to do with the validity or the प्रामाण्यम् of the वेदs.

Whereas what is पूर्वमीमांसकs view? Only when it prescribes action it is valid.

What is शङ्कराचार्य's conclusion? The validity has nothing to do with the prescription of action or not. वैदिक statements are valid. If at all the validity has got some criterion, there is only criterion, which we have already pointed out, for validity. What is that? प्रमाणान्तर संवादविसंवादाभ्याम् विलक्षणम्. You should neither repeat what is already known nor should you contradict what is already known. This is the for a statement to be a प्रमाणम्. For the वैदिक statement "अग्नि is hot" we don't take it as a प्रमाणम्. अग्नि is hot is not a प्रमाणम्. If it is said that अग्नि is cold, then can it be taken as प्रमाणम्? That is also not a प्रमाणम्, because it contradicts what we already know. If this particular condition is fulfilled then all वेद वाक्यम्s are प्रमाणम्s irrespective of prescription of action or non-prescription of action. This is the discussion.

Now I will just consolidate the whole discussion that we had in two or three points.

1. First what we should note is all the वेद वाक्यम्s, which fulfill these two conditions (non-repetition and non-

contradiction) are प्रमाणम्. If these two are not fulfilled those वाक्यम्s are अप्रमाणम्.

2. All वेद प्रमाण वाक्यम्s can be classified into four.

- i)विधि वाक्यानि,
- ii)निषेध वाक्यानि,
- iii)भूतार्थवाद वाक्यानि and
- iv)वेदान्त वाक्यानि.

All the four वाक्यम्s are प्रमाणम् since all of them fulfill the conditions of non-repetition and non-contradiction.

Among the four-प्रमाण वाक्यम्s we do find some uncommon and common features. What is the common feature to all the four? All the four वाक्यम्s are प्रमाणम्s is the common feature. They are valid.

What are the uncommon features?

1. When we come to uncommon features, firstly, विधि वाक्यम् is a प्रमाण वाक्यम् and it is useful by itself. It can give you सुखम्. सुखप्राप्तये it is useful.

Similarly, निषेध वाक्यम्s are also independently useful. How? निषेध वाक्यम्s are independently useful by saving us from दुःखम्. दुःखनिवृत्तये it is useful, independently.

Similarly, वेदान्त वाक्यम्s are also useful independently because it helps in मोक्षप्राप्तये. Therefore, three प्रमाण वाक्यम्s i.e., विधि वाक्यम्s, निषेध वाक्यम्s and वेदान्त वाक्यम्s are independently useful, स्वतन्त्रम्. In technical language, it is called अनन्यशेषम्, which means it is independent, it can stand on its own.

Whereas the भूतार्थवाद is प्रमाणम्, valid all right but it cannot be independently useful. On the other hand for utility it has to be connected to any one of the other three either विधि or निषेध or वेदान्त वाक्यम्s, like in सृष्टि. सृष्टि is भूतार्थवाद connected with तत् पद. Anyway, how भूतार्थवाद functions that is not the discussion. That is another big discussion, hopefully we will discuss that on some other context. So, of the four वेद प्रमाण वाक्यम्s, three are अनन्यशेषम्, and the remaining one is अन्यशेषम्. शेषम् means dependent. On what dependent? One of the other three. Thus, भूतार्थवाद has to depend upon any one of the other three for utility and not for प्रमाण. It is प्रमाण by itself but for utility, it depends upon either विधि or निषेध or वेदान्त वाक्यम्s. Thus, you should remember भूतार्थवादs can occur in कर्मकाण्ड also as विधिनिषेधशेषम् or भूतार्थवादs can occur in ज्ञानकाण्ड as also महावाक्यशेषम्. This is the first uncommon feature अनन्यशेषम् and अन्यशेषम्.

2. Second uncommon feature is this. All the विधि वाक्यम्s prescribe action. They become useful through the prescription of action and therefore it is कार्यपरम्. And therefore, action is required for its utility. Whereas निषेध वाक्यम्s do not prescribe any action and it is therefore अकार्यपरम्. Still it is प्रमाणम्. भूतार्थवादम्s also do not prescribe any action, it is अर्थवाद. So, अकार्यपरम्. And finally, वेदान्त वाक्यम्s also do not prescribe any action. That is also अकार्यपरम्. Of the four प्रमाण वाक्यम्s how many prescribe action? शङ्कराचार्य is beating the crap out of them! Only one प्रमाण वाक्यम्

prescribe action. निषेध वाक्यम् is प्रमाणम् prescribing no action, भूतार्थ वाक्यम् is प्रमाणम् with no action. वेदान्त वाक्यम् is प्रमाणम् but no action. Therefore, आमनायस्य क्रियार्थत्वाद् all such statements cannot be accepted. These are the four points that you should remember. What is fourfold प्रमाण वाक्यम्? विधि, निषेध, भूतार्थ and वेदान्त वाक्यम्. Of these, three of them are independently useful and one of them is dependently useful. Three of them are अकार्यपरम् and one of them is कार्यपरम्. With this our discussion is over.

Why should शङ्कराचार्य bring this in this प्राण उपासना topic, हिरण्यगर्भ उपासना topic? Remember शास्त्र diversion is not allowed unless there is some purpose. For what purpose do we discussed on? The purpose is this.

In the प्राण उपासना that is prescribed here, certain glories are mentioned for the प्राण certain गुणः are prescribed for प्राण through a story. When the glories are prescribed through story, it comes under which वाक्यम्? Should we say विधि? Should we say निषेधम्? Should we say वेदान्त वाक्यम्? We cannot say विधि वाक्यम्, because no prescription of action. Neither it is निषेध वाक्यम्, because no prohibition of action, nor is it वेदान्त वाक्यम् for no 'तत् त्वम् असि' is there. Therefore, this story comes under what? It is अर्थवाद. That too what अर्थवाद? It is भूत अर्थवाद. This भूतार्थवाद is to be accepted as a प्रमाणम् and this is what शङ्कराचार्य wants to establish.

Don't take it as an imaginative story, a cock and bull story. The story may be imaginative. But the प्राण and its glories are not imagination, they are to be taken as factual. हिरण्यगर्भ

गुणs which are prescribed here are to be taken as भूतार्थवाद प्रमाण for it fulfills those two conditions – it is non-repetition (have we seen हिरण्यगर्भ to say we already know him? we have not seen.) and it is non-contradiction (we never know who हिरण्यगर्भ is?). Since there is neither repetition nor contradiction the story is भूतार्थवाद and भूतार्थवाद is a प्रमाणम्. शङ्कराचार्य enters into a big discussion only to establish भूतार्थवाद प्रामाण्यम्. Now we will go the story. Now we will read the मन्त्रs, which form the first part of the story. The first seven मन्त्रs we will read.

मन्त्र 1-3-1

द्वया ह प्राजापत्या, देवाश्चासुराश्च । ततः कानीयसा एव देवाः, ज्यायसा असुराः ; त एषु लोकेष्वस्पर्धन्त ; ते ह देवा ऊचुः, हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १-३-१ ॥

मन्त्र 1-3-2

ते ह वाचमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यो वागुदगायत् । यो वाचि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं वदति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा, यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ १-३-२ ॥

मन्त्र 1-3-3

अथ ह प्राणमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यः प्राण उदगायत् ; यः प्राणे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं जिघ्रति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा ; यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ १-३-३ ॥

मन्त्र 1-3-4

अथ ह चक्षुरूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं पश्यति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा, यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ १-३-४ ॥

मन्त्र 1-3-5

अथ ह श्रोत्रमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यः श्रोत्रमुदगायत् ; यः श्रोत्रे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं शृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा, यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा ॥ १-३-५ ॥

मन्त्र 1-3-6

अथ ह मन ऊचुः, त्वं न उद्गायेति ; तथेति, तेभ्यो मन उदगायत् ; यो मनसि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं सङ्कल्पयति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा यदेवेदमप्रतिरूपं सङ्कल्पयति स एव स पाप्मा ; एवमु खल्वेता देवताः पाप्मभिरुपासृजन्, एवमेनाः पाप्मनाविध्यन् ॥ १-३-६ ॥

मन्त्र 1-3-7

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्य एष प्राण उदगायत् ; ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविव्यत्सन् ; स यथाश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव विध्वंसमाना विष्वङ्चो विनेशुः, ततो देवा अभवन्, परासुराः ; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ १-३-७ ॥

I will give you the essence of the story. I am not going to cover verse-by-verse or word-by-word. The उपनिषत् starts with देवs and असुरs, who belonged to प्रजापति. Here शङ्कराचार्य writes in his commentary that देवs and असुरs, in

the story, represent the organs. So you should remember that it does not mean that wherever देवs and असुरs come they should represent the organs. We do talk about देवs and असुरs as separate जीवs. Because that is talked about in the वेदs and it comes under भूतार्थवाद. वेदs often talk about देवs and असुरs living in separate लोकs. We do accept that also as a प्रमाणम्, because it fulfills two conditions of non-repetition and non-contradiction.

We should not conclude that देवs and असुरs are always symbolic but we say in this specific story the देवs and असुरs symbolize वागादयः प्राणाः i.e., our organs. These organs belong to प्राजापत्याः belonging to प्रजापति or हिरण्यगर्भ. So, हिरण्यगर्भकरणानि.

That too what type of हिरण्यगर्भ?. Again शङ्कराचार्य comes and says, not the present हिरण्यगर्भ but the हिरण्यगर्भ who was an ordinary जीव in his previous जन्म. हिरण्यगर्भ as a human being in the previous जन्म but who has now become हिरण्यगर्भ. From this, you should remember हिरण्यगर्भ and or ब्रह्म is nothing but a post, which any one can acquire. Therefore, every हिरण्यगर्भ was a मनुष्य, a जीव before. Because of his पुण्य कर्म that ordinary जीव has become an exalted जीव, that is called हिरण्यगर्भ. Now this हिरण्यगर्भ who was an ordinary human being or यजमानः in the previous जन्म, he is referred to here and देवs and असुरs referred to his करणानि, organs.

How do you call one and the same set of organs as देवs and असुरs? शङ्कराचार्य says that the very same organs get the name of देवs and असुरs according to their nature. Then the question is which nature makes the organs देव and which particular nature makes the organs असुर.

शङ्कराचार्य writes (शास्त्रजनितज्ञानकर्मभाविताः) शास्त्रिय ज्ञान कर्म संस्कारवान् or संस्कारयुक्तम् – when the organs have got the virtues developed from the scriptural actions and knowledge are called देवs.

When are they called असुरः? (स्वाभाविकप्रत्यक्षानुमानजनितदृष्टप्रयोजनकर्मज्ञानभाविताः असुराः) स्वाभाविक ज्ञान कर्म संस्कार युक्ताः. स्वाभाविकम् means it is not refined through शास्त्रम् and it is unrefined, wild instruments. What is the difference between the wild and domesticated animal? A wild animal doesn't have any discipline, whereas a domesticated one has got discipline. Similarly, करणम्s can either be संस्कृतम् though *Shastric* pursuit or it can be प्राकृतम्. And that is स्वभावम्, instinctively, impulsively whatever it wants to do it does – eating at any time, talking without manners, etc., i.e., प्राकृतम्, अशास्त्रियम्, or स्वाभाविकम्. करणम्s comprising such virtues are called असुरs.

The 'would-be प्रजापति', who is the यजमान also had देवाः and असुराः in him. If both are there which are predominant? Unfortunately, (right from *Vedic* period onwards) predominant ones are असुरs. असुराः that is the organs tend to act selfishly,

wildly, undisciplinedly it continues. Therefore, the उपनिषत् says ज्यायसा असुराः; कानीयसा एव देवाः. कानीयसा means limited in number, weaker or are in minority and असुरा are in majority. That's what they tell in महाभारतम् story also that पाण्डवः are five and कौरवः are hundred. That is still continuing, एवम् परम्परा-प्राप्तम्. In this only we would like to follow our परम्परा, thoroughly. And therefore, देवः wanted to win over असुरः. And therefore what did they do? Remember, this is all part of the story. देवः ordered each of the organs to do a उपासना. Then what will happen?

If one does उपासना, naturally शास्त्रिय संस्कारः upsurges, then naturally देवः will become stronger and stronger and असुरः, अशास्त्रिय संस्कारः, प्राकृत संस्कारः become weaker and weaker.

What उपासना they did? The उपनिषत् says it is an उपासना called उद्गीथ उपासना. The word उद्गीथ means the ॐकार or प्रणवः, which occurs as a part of साममन्त्र. उद्गीथः is the name of ॐकारः or प्रणवः, which occurs as a part of a साममन्त्र. साममन्त्र means a मन्त्र in सामवेद, wherein when ॐकार comes then music will come along with that. That सामस्थः ॐकारः is called उद्गीथः. I need not explain further because in छान्दोग्योपनिषत् we had lot of discussion on that. You can refer to your notes or memory, whichever is stronger. So, we can say it is ॐकार उपासना.

देवः ordered each organ to do ॐकार उपासना. What are the organs? In each मन्त्र one organ is given. So, second मन्त्र

is of वाक्, the third मन्त्र talks about प्राण, here प्राण means the breathing i.e., the organ of smell, in the fourth मन्त्र is चक्षुः, the eyes, fifth मन्त्र is of श्रोत्रम्, the ears and sixth मन्त्र is of मनः. Thus वाग् इन्द्रियम्, प्राण इन्द्रियम्, श्रोत्र इन्द्रियम्, चक्षुः इन्द्रियम् and मनः इन्द्रियम् all the five. One of them is कर्मेन्द्रियम् three of them are the ज्ञानेन्द्रियम्s and one is the अन्तःकरणम्, the समष्टि इन्द्रियम्. To all these organs देवs ordered to do उद्गीथ उपासना, then the असुरs won't harm you. Then what happened?

Each organs started उद्गीथ उपासना. Then the असुरs got frightened. Therefore, what did they do? Not allowing these organs to do the उपासना and the असुरs obstructed each organ from doing उद्गीथ उपासना. How did they attack? The उपनिषत् says पाप्मना अविध्यन्. Through पाप सङ्ग, by creating evil thoughts, पाप्मा means पाप, so पापसङ्गेन, before the commence of the उपासना what all thoughts will come. As in the case of पूजाs commencement what all thoughts will come, while doing जपा what all thoughts will come, like that they attacked the organs. When the असुरs attacked again these organs get affected by evil deeds, evil actions and evil pursuits.

Therefore, the उपनिषत् concludes that every organ is a mixture of good and evil. Because it does noble actions but at the same time असुरs attack and put evil thoughts also. Therefore what you we find?

If you take the पञ्च कर्मेन्द्रियs, they do good actions also, while doing पूजाs at the same time affected by evil thoughts. Like वाक् इन्द्रिय, it is chanting विष्णुसहस्रनामम् but in-between if somebody does some mistake then the same mouth will scold monkey, donkey etc. So, वाक्, पाणि, पाद, पायु and उपस्थ all of them are involved in good deeds and they commit sins also. Similarly, take ज्ञानेन्द्रियम्s. The eyes see wonderful things as also prohibited things also. भद्रम् अभद्रञ्च दृश्यम् अदृश्यञ्च पश्यति. Similarly, the ears hear what is good and also hear the gossips. (somebody was telling me that स्वामिजि before you come people are talking so many things. They talk everything other than शास्त्रम् or the like. That is why I have told to play विष्णुसहस्रनामम् so that such gossips won't be there. But in spite of that they talk more loudly. Why because असुराः पाप्मना अविध्यन्. It would be nice if you would listen to chanting or don't talk but read the previous notes or do some जप. If you are allowing these tendencies to come, even the family विषयम् is आसुरी thought only in the वेदान्त classes but the same family विषयम् is good in family. But here that thought is also आसुरी. At that time remember असुरs are entering your mind and don't allow them.)

Then what happened? When all of them (organs) failed, ultimately, they went to प्राण. प्राण means not प्राण प्राण, but the मुख्य प्राण the original प्राण, which we can translate as the very Life of a person. देवs asked प्राण to do the उद्गीथ उपासना and when प्राण performed उद्गीथ उपासना असुरs came and attacked the प्राण. But what happened? The असुरs could not

succeed in overpowering the प्राण, on the other hand असुरs were destroyed by the प्राण शक्ति.

And an example is given. It is like throwing a ball of mud upon a rock. Imagine a clay ball is thrown on a glass piece, the ball breaks the glass piece, but when the very same clay ball is thrown on a rock instead of the clay ball breaking the rock, the clay ball itself gets broken by the rock. In the same way the असुरs are like the clay balls and the प्राण is like the rock. अश्मानम् ऋत्वा विष्वङ्चः विनेशुः, they all got destroyed.

From this what is the conclusion? and their evil thoughts do not प्राण is not affected by असुरs. So, प्राणः असुर पाप्मना अविद्धः. And therefore, प्राण is शुद्धः. Life is pure in everyone. Even in a criminal or terrorist there is no good life or bad life. If you call him a criminal, the life is not criminal, either कर्मेन्द्रिय or ज्ञानेन्द्रिय is criminal. The criminality or non-criminality do not depend upon प्राण, life is sacred in everyone, they depend upon ज्ञानेन्द्रियम् or कर्मेन्द्रियम् and अन्तःकरणम्. Thought can be criminal, whatever is seen can be criminal, all the actions can be criminal, but his life itself is sacred. If you do उपासना on such प्राण we also will be free from the evils. That is going to said hereafter. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this third section, the उपनिषत् is going to talk about the प्राण उपासना. And प्राण here refers to समष्टि प्राण, otherwise called हिरण्यगर्भ himself. Therefore, we can say it is talking about हिरण्यगर्भ उपासना. Here the समष्टि प्राण is glorified as endowed with different glories or virtues. So, गुण विशिष्ट रूपेण प्राण उपासनम्. Meditation on प्राण as endowed with different virtues or गुणs. In the first seven मन्त्रs, the उपनिषत् gave a symbolic story and through the story, one virtue of प्राण was highlighted, which was विशुद्धत्वम्. How is प्राण विशुद्धः? We saw that all other organs of ours are affected by evil also. The five sense organs of knowledge want to do noble things but in-between they are engaged in immoral or evil things also. Eyes see good thing and in-between sees the दोष in all, in fact often it sees दोष only. Similarly, the ears want to listen noble things but often the ears relish hearing to the other people's weaknesses, gossiping.

Similarly, पञ्च ज्ञानेन्द्रियाणि are अशुद्ध मिश्रितम् and पञ्च कर्मेन्द्रियाणि do good things as well as evil things. And even अन्तःकरणम्, मनः, बुद्धिः etc., have good knowledge and also, they have knowledge which are used for bad things, like doing research for destructive works. What is that knowledge? Chemical weapons research. So thus Intellect also has got noble job as well as ignoble. Mind has got noble thoughts as well as ignoble thoughts. But there is one organ, which is not affected by पाप and that is प्राणतत्त्वम्, the life principle. There

is no question of good life or bad life. प्राण is sacred in an ant also, in a plant also, in an animal also, in a human being also. If we say a human being is evil, that evilness does not belong to प्राण. It is not because of प्राण that he is evil, that evil belongs to either ज्ञानेन्द्रियम् or कर्मेन्द्रियम् or basically in the mind. But life itself is sacred. Therefore, प्राण is विशुद्धगुण विशिष्टम्. Thus, the first glory is विशुद्धत्वम्.

Incidentally, I want to make a small correction in the last days portion. We were talking about उद्गीथ उपासना done by each organ. We have to read it as उद्गीथ कर्म not उद्गीथ उपासना. उद्गीथ कर्म means सामगानम्; उद्गीथ उपासना means ॐकार ध्यानम्. That is when each organ was doing सामगानम् then evil was affecting. As in our case while doing पूजा or जपा what all thoughts come, like that we have to take उद्गीथ कर्म. Up to this we have seen. So, first गुण is over. First in the list is विशुद्धत्वम्. The next one we will read from verse 8 to 16, up to that we get another topic.

मन्त्र 1-3-8

ते होचुः, क्व नु सोऽभूद्यो न इत्थमसक्तेति ; अयमास्येऽन्तरिति ; सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः ॥ १-३-८ ॥

मन्त्र 1-3-9

सा वा एषा देवता दुर्नाम, दूरं ह्यस्या मृत्युः ; दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ १-३-९ ॥

मन्त्र 1-3-10

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयांचकार, तदासां पाप्मनो विन्यदधात् ; तस्मान्न जनमियात्, नान्तमियात्, नेत्पाप्मानं मृत्युमन्ववायानीति ॥ १-३-१० ॥

मन्त्र 1-3-11

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ १-३-११ ॥

मन्त्र 1-3-12

सा वै वाचमेव प्रथमामत्यवहत् ; सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् ; सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १-३-१२ ॥

मन्त्र 1-3-13

अथ प्राणमत्यवहत् ; स यदा मृत्युमत्यमुच्यत स वायुरभवत् ; सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १-३-१३ ॥

मन्त्र 1-3-14

अथ चक्षुरत्यवहत् ; तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत् ; सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १-३-१४ ॥

मन्त्र 1-3-15

अथ श्रोत्रमत्यवहत् ; तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन् ; ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १-३-१५ ॥

मन्त्र 1-3-16

अथ मनोऽत्यवहत् ; तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् ; सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति ; एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १-३-१६ ॥

In this portion also the purity of प्राण or life alone is pointed out but in a different manner. It is more an explanation of the विशुद्धत्वम् mentioned in the previous portion. And to show this purity, the उपनिषत् gives a special title to प्राण. what is the title? दूर इति नाम्. So, प्राणस्य दूर नामत्वम्. The title दूर is given to प्राण. what does the word दूर means? दूर means दूरम्, far away. दूर means that which is far away. Why is प्राण called far away? Because it is far away from impurity, अशुद्धत्वम्. Here अशुद्धि is called मृत्यु in this context. Therefore मृत्योः दूरत्वम् दूरनामत्वम्. Thus, प्राण is away from impurity, impurity of thinking and the negative thinking is called मृत्यु because negative thinking causes the death of not only ourselves but death of everyone.

This is again given in a story like, an anecdote form. After knowing that प्राण is शुद्धम्, the करणम्s or the instruments started doing प्राण उपासना. Previously the organs like, eyes, ears, mouth chanted the सामगानम्. The organs were not allowed to do and hence the पाप came. Now the organs knew that प्राण is pure. Therefore, they all started doing विशुद्ध प्राण उपासना. And when they were doing विशुद्ध प्राण उपासना, then also evil thoughts and evil things were trying to attack, but what happened? By the grace of प्राण देवता, all the evils were attacked and thrown away. The प्राण देवता threw away all the evil thinking and शङ्कराचार्य in this context defines evil thinking as selfish thinking or व्यष्टि अभिमानम्. That is being concerned with myself alone. Let anything happen to anyone. Let me be happy with my family, that's all. This

व्यष्टि अभिमानम् is called here मृत्युः or पाप or negative thinking.

This प्राण देवता removed evils from each इन्द्रियम्. Then what happened? Every इन्द्रियम् became pure. Then the उपनिषत् says, when the इन्द्रियम् itself becomes pure that इन्द्रियम् itself is called देवता, divine. That means when व्यष्टि अभिमानम् is there, identification with the individual is there, it is called इन्द्रियम् but when there is identification with the समष्टि then it is called देवता. When व्यष्टि अभिमानम् is there, it is called अध्यात्मम् and when selfishness is gone and समष्टि अभिमानम् is there it is called अधिदैवम्. When you say इन्द्रियम् it is अध्यात्मम् and when you say देवता it is अधिदैवम्.

Therefore, after the उपासना the उपासकs इन्द्रियम्s got converted into देवता. चक्षुः इन्द्रियम् became सूर्य देवता, वाग् इन्द्रियम् became अग्निदेवता, हस्त इन्द्रियम् became इन्द्र देवता. Thus, the उपासक got identified with all the समष्टि देवताs. That means उपासक became हिरण्यगर्भ. If all the इन्द्रियम्s got converted into देवताs then the उपासक gets transformed into हिरण्यगर्भ. And when that transformation takes place you can interpret in two ways.

➤ From relative angle or worldly angle you can say, he got identified with total universe. You can interpret as a value. He lives for the total. He does everything for the total. He is a man without selfishness. This is while living and

➤ We can say that after death this उपासक attained हिरण्यगर्भ पदम्.

To put in simple language when a person does प्राणोपासना, selfishness or individual identification goes and one becomes identified with समष्टि. व्यष्टि becomes समष्टि, जीव becomes हिरण्यगर्भ. Since the प्राण देवता takes the person from all these evils it is given the title, दूर इति.

And incidentally, the उपनिषत् mentions that all these evil thinking or the evil thoughts from the उपासकs are thrown at the outskirts of the city by the प्राण. All the bad thoughts are taken away from the cultured place that is a place where the उपासना etc., are not taking place as we throw the garbage in the next-door place. The प्राण देवता could not do so because the neighbor also is doing lot of उपासनाs. so it went to another place there also उपासना is going on. Wherever the वैदिकs are there, in that place, the evil thoughts could not be put by the प्राण. Therefore, whichever place is अवैदिकम्, where the people don't follow the वेदs, the culture, the values, to that place all these evil thoughts were put. Therefore, they are waiting there., So, the उपनिषत् wants, therefore you should not go to such places. Why? सत्सङ्गत्वे निस्सङ्गत्वम् दुःस्सङ्गत्वे ससङ्गत्वम्. Therefore, those places are places where no प्राण उपासना is taking place, where the व्यष्टि अभिमान is stronger. If you go there, you will also be influenced by such thinking. Suppose a person is planning to do some good thing. Then that evil thought will say, "Why should you do? There are so many other people to

do.” Some noble doing of this person itself is a big thing. That evil thought will say, “What need for you to do all these?” Or “there is corruption, so don’t give”. So that is called negative influence, therefore the उपनिषत् says, न अन्तमियात्, अन्तम् means suburbs. Suburbs means those place which are outside the reach of the वैदिकs. Who are वैदिकs? Those who are doing उपासनाs etc., those who are trying to get out of the व्याष्टि अभिमानम्. Simply by chanting वेदs one cannot become a वैदिक. Those that are struggling to get rid of that selfishness, to that place is called वैदिक. Outside that वैदिक place these evil thoughts were thrown. Therefore, there you do not go.

Therein details have been given. Which इन्द्रियम् became which देवता and all; I am not going to those details, C/o तत्त्वबोध. पञ्चज्ञानेन्द्रियम् became ज्ञानेन्द्रियदेवताः, कर्मेन्द्रियम्s became कर्मेन्द्रियदेवताः, अन्तःकरणम् became अन्तःकरणदेवताः. Therefore, he became हिरण्यगर्भः. This is the second portion. Now, two are over – विशुद्धत्वम् and दूर्गामत्वम्. Now, we are going to the third one. We will read verse no.17 and 18.

मन्त्र 1-3-17

अथात्मनेऽन्नाद्यमागायत् ; यद्धि किञ्चन्मद्यतेऽनेनैव तदद्यते, इह प्रतितिष्ठति ॥ १-३-१७ ॥

मन्त्र 1-3-18

ते देवा अब्रुवन्, एतावद्वा इदं सर्वं यदन्नम्, तदात्मन आगासीः, अनु नोऽस्मिन्नन्न आभजस्वेति ; ते वै माऽभिसंविशतेति ; तथेति, तं समन्तं परिण्यविशन्त ।

बृहदारण्यक उपनिषत्

उद्गीथ ब्राह्मणम्

तस्माद्यदनेनानमति तेनैतास्तृप्यन्ति ; एवं ह वा एनं स्वा अभिसंविशन्ति, भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद ; य उ हैवंविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति ; अथ य एवैतमनु भवति, यो वैतमनु भार्यान्बुभूषति, स हैवालं भार्येभ्यो भवति ॥ १-३-१८ ॥

Having talked about विशुद्धत्वम् and दूर्नामत्वम्, another glory of प्राण is talked in these two मन्त्रs. Here the glory talked about is भर्तृत्वम्. भर्तृत्वम् means that which supports all, protects all, sustains all or *nourishes all*. So we can call भर्तृत्वम् or पोषकत्वम् or धारकम् etc. And this is also said in the form of a symbolic anecdote like incident.

It seems the प्राण performed सामगानम् to get plenty of food. It seems all अन्नम् came to प्राण itself. Then what happened? All the इन्द्रियम्s were worried because no food was left for them. Therefore, all the इन्द्रियम्s went in a queue and complained to प्राण. प्राण said I am not like you bothered only about yourself but I have got food not for myself alone I have got plenty of food only to give all of you. Then it said it seems that all of you sit around me.

All इन्द्रियम्s sat around and प्राण got the food and distributed all the अन्नम् to the इन्द्रियs. That is why प्राण is called विशुद्धगुणकम्. Each इन्द्रियम् has got identification with itself. Therefore, whatever you do to the इन्द्रियम् it will go to the इन्द्रियम् only. But when you give to प्राण, प्राण never keeps with itself but it gives, distributes to all. And the उपनिषत् says, that is the practice even now. Why we take food? Suppose we want nourishment for the eyes. They say,

Vitamin A is missing, a particular nourishment is required. Where do you give the nourishment? Do we give it to the eyes? No. It is प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा, उदानाय स्वाहा, समानाय स्वाहा and we give everything to पञ्चप्राण only. Then that प्राण distributes the nourishment to all the इन्द्रियम्s without keeping anything to itself. If there is any wound in the leg and for curing it something is required. Then what do you do? Take the tablet. Again to what? प्राणाय स्वाहा, though we won't say it. (Some people are taking five to six tablets per day. प्राणाय स्वाहा – yellow tablet, अपानाय स्वाहा – white tablet,... . Now our health is such we cannot survive without these tablets. We are worried more about ourselves.) We give it to प्राण only. Therefore, the food is given to प्राण. And the समानप्राण is called समानम्, why? समीकरण करः समानः. The प्राण in stomach is called समानः प्राणः. Since it distributes food evenly to all the organs, it is called समानः.

Therefore, the उपनिषद् says, whoever does this भृतृत्व विशिष्ट प्राण उपासना, he will become a great provider, many will be coming to his house, and he will be feeding countless, many दानम् he will be doing. Why because, he will be like प्राण to the society. Others are like इन्द्रियम्s they will take and hoard in their homes. This उपासक is like प्राण, whatever he gets he will distribute. See, how through a story great values for social equality etc., are brought in. And it is understandable also because within our own body two things are there. We do have a प्राण, which is utterly selfless,

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distributing everything whatever it gets to all the other organs. Therefore it is called **भर्ता** and that too **श्रेष्ठः भर्ता**, the great sustainer. Even now there are people who do that lot of **दानम्**, feeding etc. Not only that incidentally the **उपनिषत्** says, nobody can become his enemy etc. The glory is pointed out. This is the third virtue of **प्राण**. The first is **विशुद्धत्वम्**, **दूर्नामत्वम्**, **भर्तृत्वम्** these are the three. Then the fourth one is in the next **मन्त्र**.

मन्त्र 1-3-19

सोऽयस्य आङ्गिरसः, अङ्गानां हि रसः ; प्राणो वा अङ्गानां रसः ; प्राणो हि वा अङ्गानां रसः ; तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति, एष हि वा अङ्गानां रसः ॥ १-३-१९ ॥

Now comes the fourth glory or **विशेष** of **प्राण**. This is **आङ्गिरसत्वम्**. **आङ्गिरसः** means **अङ्गानां हि रसः**: the very essence of every organ, **रसः** means essence, **अङ्गानाम्** means **करणानाम्**. For all the organs **प्राण** is the essence. This the **उपनिषत्** justifies through the well-known logic of **अन्वयव्यतिरेक**. What is that? When **प्राण** is there, life is there all other organs can function. When life is not there all the other organs may be intact but they are useless. That organ can be given to someone, ‘organ donation’, only when the organ itself is in good condition. Even after death the organs may be intact and if it is given to somebody else it may function indicating that the organs can be useful only when the **प्राण** is blessing them. This has been clearly put in this **उपनिषत्** in a very, very brief form. In **छान्दोग्य** and other

उपनिषत्s this has been given as a very big story. That is there was a quarrel among all organs regarding which organ is superior. The eye said, how all of you would live without me, so saying the eye went out for one-year अज्ञातवासम्, thinking that without the eye this fellow cannot survive. Naturally, this person became blind but he was happily managing. There are so many methods for blind people – special stick, Braille, etc., by those he managed. After one year the eye came and saw this fellow is surviving. Then the ego of the eye is completely deflated.

And thereafter it was the ear's turn. One year he happily survived but only problem was he was deaf. It was very good, let anybody talk anything or criticize, it won't fall on ear. We will not be worried when somebody is going on condemning us. स्वमि चिन्मयानन्द was telling someone, – when that person, who was having a hearing-aid, was complaining about people, who were criticizing him, – “You switch off the hearing-aid. When you want you switch on, when they are telling you just switch off. You have no problem, it is their problem.” So like that, we can survive without ears. Similarly, we can survive without other organs. Even we can manage without brain, in fact we have been, perhaps, surviving for long (just joke). I read in some book, somebody was asking, “how long a person can live without brain?” This person asked him, “What is your age?” So like that we can manage without thinking, without emotion, retarding etc., with all those conditions we can survive but later when the प्राण was

about to go then no organ could function. So प्राण was given the title अङ्गानां रसः.

उपनिषत् says in a living being whichever organ is not functioning, that organ has lost the blessings of प्राण. As long as the प्राण blesses, the organs functions. When प्राण withdraws the blessings, that organ will not function. Of course, the blessing and non-blessing will depend upon कर्म. प्राण उत्क्रामति तत् शुष्यति – that organ dries up and becomes dead.

Therefore, प्राण is अङ्गानां रसः or simply, आङ्गिरसः. Along with that another word is also used here. प्राण is called अयास्य आङ्गिरसः. आयास्यः means आस्ये भवः – which is primarily there in the mouth and nostril. आस्यम् means mouth. प्राण is there in the mouth and the nose. So it is अयास्यः or आसन्यम्. All same meaning. So, this is the fourth glory of प्राण. विशुद्धत्वम्, दूर्नामत्वम्, भर्तृत्वम् and now आङ्गिरसत्वम्. Continuing;

मन्त्र 1-3-20

एष उ एव बृहस्पतिः ; वाग्वै बृहती, तस्या एष पतिः, तस्मादु बृहस्पतिः ॥ १-३-२० ॥

मन्त्र 1-3-21

एष उ एव ब्रह्मणस्पतिः ; वाग्वै ब्रह्म, तस्या एष पतिः, तस्मादु ब्रह्मणस्पतिः ॥ १-३-२१ ॥

एष उ एव साम ; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः
प्लुषिणा, समो मशकेन, समो नागेन, सम एभिस्त्रिभिर्लोकैः, समोऽनेन सर्वेण,
तस्माद्वेव साम ; अश्रुते साम्नः सायुज्य सलोकतां य एवमेतत्साम वेद ॥ १-३-२२
॥

In the previous श्लोक, it was pointed out that प्राण is the essence of all the organs and when we say all the organs not only the individual organs, you should think of all the organs of all the people and प्राण, the हिरण्यगर्भ is the essence all the organs, in short, the whole universe. So, समस्तस्य प्रपञ्चस्य प्राणः एव रसः. प्राण आत्मा जगत्स्तस्तुसश्च. It is आत्मा. For रसः another word is आत्मा, essence, content of the whole universe.

Now, in this following section, the उपनिषत् tells that not only प्राण is the essence of the world, which can be called अर्थ प्रपञ्च. प्राण is the essence of शब्द प्रपञ्च, of the words also. This is the style of the उपनिषत् and the उपनिषत् divides the whole universe into two – the words and the meanings, वाक् अर्थश्च, पदम् पदार्थः, शब्द शब्दार्थः. If infinite number of objects are there, infinite number of words also are there. If the objects are increased the words also are increased.

Or sometimes, this is just incidental, instead of words they say thoughts. Thoughts are प्रत्ययः. What is word? The word is nothing but thoughts and the objects; प्रत्यय and प्रत्ययविषयः. Thought is substituted for the word. Because thought in grosser level becomes the word. Whatever I have

been thinking or I am thinking they are all in the प्रत्यय form and when I speak they become वाक् form. So, word and thought are one and the same for all practical purposes. What is world? Word and objects are the thoughts and objects. Thereafter, we enquire further is there an object other than thought? It is like going to metaphysics transcending physics. Then, is there thought other than Consciousness? Here, the world is defined as शब्द प्रपञ्च and अर्थ प्रपञ्च. In the previous portion, प्राण was said to be the essence of अर्थ प्रपञ्च.

Now in these verses प्राण is supposed to be शब्द प्रपञ्च's essence also. When we say शब्द प्रपञ्च we can take all the words existing in the world. But generally, in our tradition whenever they take शब्द प्रपञ्च, they take the वेदs. So, वेद are taken as the शब्द प्रपञ्च, the world of words. Because according to tradition, वेद consists of all knowledge. But some of the ideas are not in the वेदs? The answer given is many of the portions are lost. In fact many quotations of शङ्कराचार्य we are not able to trace, indicating that between शङ्कराचार्य and our time lot of वेदs have been lost. अनन्ताः वै वेदाः. Therefore, we believe that वेद represents all वाक् प्रपञ्च. Therefore, the following three मन्त्रs says that प्राण is the essence of the three वेदs. It is the essence of ऋग्वेद, यजुर्वेद and सामवेद, ऋगपतिः or ऋग्रसः, यजुस्पतिः and सामपतिः. In the twentieth मन्त्र, the उपनिषत् says बृहस्पतिः. शङ्कराचार्य in his commentary discusses and establishes through lot of complicated discussions and quotations that बृहत् means ऋग्वेद. Therefore, बृहस्पतिः means ऋग्वेदपतिः. The प्राण is

बृहस्पतिः. प्राण is ऋगपतिः. That is प्राण is the very content, the supporter, the base of ऋग्वेद. In the twenty first मन्त्र the उपनिषत् says **ब्रह्मणस्पतिः**. शङ्कराचार्य points out that ब्रह्म means यजुर्वेद; there he does lots of discussions and quotes, you will find that the whole वेदs are in शङ्कराचार्य's fingertips. Ten उपनिषत् is a small thing. In that वेद it is said like this and here in this वेद it is said like this etc., the whole thing is in his head. By all through quotations and discussions he says ब्रह्म means यजुर्वेद and **ब्रह्मणस्पतिः** means यजुस्पति. That means it is the essence, पतिः means lord, lord can be taken in the meaning of essence. In the twenty second मन्त्र, the teacher says it is nothing but the साम. Instead of saying सामपतिः, प्राण is said to be साम itself. For this word साम, some interesting derivations are given which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the third section, the teacher is discussing the प्राण उपासना, which प्राण here means the समष्टि प्राण. समष्टि प्राण is none other than हिरण्यगर्भ. So we can say हिरण्यगर्भ उपासना. Here प्राण or हिरण्यगर्भ is to be meditated upon as endowed with different virtues. So, गुण विशिष्ट प्राण उपासना is the topic. The teacher describes various गुणS or virtues of प्राण and for this purpose, various आख्यायिकाS or symbolic stories are mentioned and through each story, one-one गुण is brought out. Some of the गुणS we have already seen.

➤ First गुण was विशुद्ध गुण. For this, the story was the असुरS tried to harm every organ and the ज्ञानेन्द्रियS were harmed by the असुरS or evil forces and कर्मेन्द्रिय were harmed, even the अन्तःकरणम् is polluted by असुरS. But प्राण alone is शुद्धः.

➤ After talking about the विशुद्ध, another गुण was pointed out – दूर्नामत्वम्. प्राण is well known as दूर or दूरम्. And for that also some kind of story was given, that प्राण takes the evils of every organ of the उपासक and throws away to the outskirts of the civilization or of people. Not of all people. उपासकS' इन्द्रियम्S all become देवताS. How do इन्द्रियम् become देवता? Because प्राण takes away all the evils especially in the form of selfishness or व्याप्ति अभिमानम्. And therefore the प्राण got the name as 'दूर' नाम.

➤ Then the third virtue or गुण that was pointed out was भर्तृत्वम् or पोषकत्वम्, that प्राण alone receives the आहारम् and प्राण alone distributes the nourishment through every organ. It does not keep anything for itself. And therefore, प्राण is called सर्व इन्द्रिय भर्ता. In fact in some other context it is said that because प्राण supports all the organs, the organs themselves are called as प्राण. ज्ञानेन्द्रियम्s are called प्राण, कर्मेन्द्रियम्s are called प्राण, मनो, बुद्धि, चित्तम् all of them are called प्राण, because प्राण alone sustains all of them. Therefore, the third virtue is भर्तृत्वम्.

➤ Then the fourth we saw was आङ्गिरसत्वम्, the प्राण alone is the रस, the very life of every अङ्ग, अङ्गानाम् रसत्वात् आङ्गिरसत्वम्. This was shown by mentioning that when प्राण withdraws from any organ, that organ dries up, when प्राण withdraws from the ears, ears go deaf. When प्राण withdraws from the eyes, the eyes go blind. shows that प्राण alone is the रस of every अङ्ग and the limbs of the body. When प्राण withdraws from ears, the ears go deaf; when the प्राण withdraws from the eyes, the eyes go blind. Thus एकैकम् अङ्गम् प्राण वियोगात् शुष्यति. शुष्यति means dries up, withers away like a plant drying up part by part. Therefore, it was called आङ्गिरसः. Since it is predominantly in the mouth, आस्यम् it was called अयास्य आङ्गिरसः. This was the fourth virtue अयास्य आङ्गिरसत्वम्. Thereafterwards the teacher said not only the प्राण is in the form of पदार्थs but also प्राण is in the form of पदम्s also. Not only शब्द-अर्थरूपेण प्राणः वर्तते परन्तु सकल शब्दरूपेण अपि प्राणः एव वर्तते. And all the शब्दs

can be classified into ऋग्वेद, यजुर्वेद and सामवेद and therefore the teacher says, प्राण alone is ऋक्पति, प्राण alone यजुस्पति and प्राण alone is साम (सामपति is not said, only साम). But a different word was used, instead of ऋक्पति it is called बृहस्पति and instead of यजुस्पति it is called ब्रह्मणस्पति: and also प्राण is called साम. up to that we have seen. Now we are going to continue on the final topic – the प्राण is साम. For this the उपनिषत् gives two justifications. Why is प्राण is called साम?

i) Of these, one justification we have seen in the last class, समत्वात् साम. The प्राण is the same in everyone. There is no superior प्राण or inferior प्राण. Life is sacred in everyone. Superiority may be in character which belongs to the mind and superiority may be in knowledge which belongs to the intellect. But there is no superiority in life. सर्व समत्वात्. And the उपनिषत् said, समः प्लुषिणा, समः मशकेन etc. प्लुषि means the smallest insect. It will be as small as the tip of the needle. So, the life in smallest insect is also प्राण and in the biggest हिरण्यगर्भ, lastly, he is talking about the हिरण्यगर्भ, त्रिभिलोकैः सर्वेण and since प्राण is सम in everyone, hence प्राण is called साम. This is the one justification.

ii) Then the उपनिषत् gives another reason also. Why प्राण is called साम? The उपनिषत् says, प्राण along with वाक् इन्द्रियम् alone becomes साममन्त्रः. Isn't true? साममन्त्र requires वाक् इन्द्रियम्. Otherwise from where does मन्त्र come? Therefore, वाक् modified is साममन्त्र. Not only that mere वाक् is not sufficient because साममन्त्रः are to be

chanted in the form of music. It is गीतिरूप मन्त्रः. If music is required, we require प्राण. Without breath control a person can never sing well. Singing or chanting requires प्राण's support. Hence, while singing सामगानम्, प्राण becomes the गीतिरूप and वाक् becomes the मन्त्ररूप. So, मन्त्र plus music is equal to साम. मन्त्र comes out of वाक् and music comes out of प्राण. Therefore, साममन्त्रs are nothing but प्राण supported by वाक्. Therefore, शङ्कराचार्य says, वाक् उपसर्जन प्राणः सामः. साम is nothing but प्राण along with वाक्. Then, we may ask if साम comes out because of प्राण and वाक्, the glory must belong to both of them? If gold medal is won in the relay race, then that gold medal belongs to which one? All the four persons deserves the greatness glory. Now, similarly, if सामगान is because of वाक् and प्राण put together, then the glory must belong to what? Both of them. शङ्कराचार्य says, No. The glory belongs to प्राण alone, because वाक् itself is blessed by, nourished by प्राण alone. Therefore, the साम महिमा belongs to प्राण alone. Therefore, प्राणस्य सामत्वम् is also mentioned. Up to this we have seen. Now we will go to the next topic in the next two मन्त्रs, number 23 and 24.

मन्त्र 1-3-23

एष उ वा उद्गीथः ; प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम्, वागेव गीथा, उच्च गीथा चेति स उद्गीथः ॥ १-३-२३ ॥

तद्वापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच, अयं त्यस्य राजा मूर्धानं विपातयतात्, यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति ; वाचा च ह्येव स प्राणेन चोदगायदिति ॥ १-३-२४ ॥

Before going further, one more point in the previous topic. We said साम, साममन्त्र happens because of the blessing of प्राण and वाक् and therefore the उपनिषत् says साम consists of two parts 'सा and अमः. सा is equal to वाक् and अमः is equal to प्राणः. Therefore, सा म means वाक् प्राण आत्मकः; साम is equal to वाक्प्राणात्मकः, it is in the form of वाक् and प्राण.

Ok, now we will come to these two मन्त्रs. Here the उपनिषत् says, प्राण is nothing but उद्गीथः. So, ऋक्पतित्वम्, यजुस्पतित्वम् सामत्वम् have been enumerated, now the next virtue is उद्गीथत्वम् of प्राण. उद्गीथः originally means the ॐकार occurring in सामवेद. The ॐकार occurring in सामवेद is called उद्गीथः. Because it is chanted in a high pitch, सामवेद starts off with high pitch. उद् गानम्, उद्गानम् means what? उत् means high. Since, in high pitch it has to be sung, so ॐकार starts in a high pitch and therefore, उद्गीथ means ॐकार. Here the उपनिषत् is making a small conversion and the उपनिषत् says प्राण alone is उद्गीथ supported by वाक्. This is same as said in the last मन्त्र. वाक् उपसर्जनः प्राणः is उद्गीथ. उपसर्जन means supported; प्राण supported by वाक् alone becomes the ॐकार of सामगानम्. What is the logic? Logic is similar. ॐकार requires वाग् इन्द्रियम् for उत्तरणम्. The वाग् इन्द्रियम् alone changes to ॐकार शब्दम्. Secondly, the ॐकार

उत्त्वरणम् should be in a high pitch, which requires प्राणः. Holding the breath one should utter ॐकार. प्राण becomes the ॐकार गानम् and वाक् becomes ॐकार शब्द. ॐकार शब्द and ॐकार गानम् put together is called उद्गीथ. Therefore, what is उद्गीथ? वाक् सहित प्राण एव उद्गीथ. To show this, the उपनिषत् is splitting उद्गीथ into two portions. उत् and गीथा. उत् is प्राण स्वरूपम् and गीथा is वाक् स्वरूपम्. उत् एव प्राणः गीथा एव वाक् and therefore उद्गीथ is वाक् प्राण स्वरूपः, वाक्प्राणात्मकः. Therefore प्राण is called उद्गीथः.

And here also that question will come. If प्राण and वाक् together is called उद्गीथ, that glory must be shared by प्राण and वाक्. So, प्राण will get only half glory. For that, we answer 'no'. The glory of वाक् also ultimately belongs to प्राण alone. And therefore, प्राणस्य महिमा एव उद्गीथत्वम्. And to highlight this, the उपनिषत् is giving another anecdote. It seems a सोमयाग was going on, there so many सामगाः, साम people were sitting together and discussing. And in that discussion the question came – all the साम chanting, उद्गीथ chanting etc., are because of which power? The credit belongs to whom? Different people said different things and ultimately, the chief as in of Patti mandram (village court), like that there was a great ऋषि it seems known as ब्रह्मदत्तः वैकितानेयः, a descendant of चिकितानः, and he said it seems, “प्राण alone is the power behind the सामगानम्, प्राण alone is the power behind the ॐकार गानम् उद्गीथ, in fact everybody sings with the help of प्राण alone. In fact प्राण alone sings.” And he said it seems, “if what I say is not true then may my head fall.” Such

statements appear on and off in our tradition. लक्ष्मण while killing इन्द्रजित् said,

धर्मत्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।

पौरुषे वाप्रतिद्वन्द्वस्तदैवम् जहि रावणीम् ॥

श्रीमद्वाल्मीकिरामायणम् ६-९०-६९ ॥

If राम is धर्मत्मा may you (invoking the arrow) kill इन्द्रजित्. This is quoted because there is an argument whether वालि killing is धर्म or अधर्म. Had वालिवधम् be अधर्मम्, then this arrow would not have killed इन्द्रजित्. Why because, he has said, if it is not अधर्म, if राम is धार्मिक, then and then alone the arrow must kill इन्द्रजित्. And arrow did kill इन्द्रजित्. Therefore, वालिवधम् is धार्मिकम् – this is the argument.

Like that here he says, प्राण is singing साममन्त्र, ॐकार etc., if it true ‘may my head be on my shoulders and if it not true let it fall’. What happened? Head remained intact. Since ब्रह्मदत्तः did not die, it is very clear, that प्राण alone is उद्गीथ, प्राण alone is साम also. So thus, in these two मन्त्रs the last glory of प्राण has been mentioned, i.e., उद्गीथत्वम्. The next three मन्त्रs we have to read together.

मन्त्र 1-3-25

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम् ; तस्य वै स्वर एव स्वम्, तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत, तथा वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात् ; तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव अथो यस्य स्वं भवति ; भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ १-३-२५ ॥

मन्त्र 1-3-26

तस्य हैतस्य साम्नो यः सुवर्णं वेद, भवति हास्य सुवर्णम् ; तस्य वै स्वर एव सुवर्णम् ; भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ १-३-२६ ॥

मन्त्र 1-3-27

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति ; तस्य वै वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते ; अन्न इत्यु हैक आहुः ॥ १-३-२७ ॥

In these three मन्त्रs, three secondary उपासनाs are prescribed. They call it गुण विधि. The primary उपासना is called मुख्य विधि and secondary उपासना is called गुण विधि. What is the primary उपासना? गुण विशिष्ट प्राण उपासना is the primary उपासना. Like विशुद्धत्व, दूर्नामत्वादि विशिष्ट प्राण उपासनम् is मुख्य विधि, primary उपासना. Now secondarily three उपासनाs are mentioned. What are they? A person who chants साम requires threefold faculty. A सामगः (सामम् गायन्ति इति सामगाः, singular is सामगः) requires threefold wealth to become a good singer. What are the threefold wealth?

i) First, he must have a rich voice. Poor chanter is one who can't sing loud, अल्प कण्ठश्च is one who does not have good voice. In a high pitch सामगानम् has to be sung. वेद itself has to be loudly chanted and that too सामगानम् has to sung more louder. Therefore, a person requires ध्वनि or rich voice.

ii) Second thing that he requires is the clarity of letters. अक्षर स्फुटत्वम्. Good voice is called स्वरम्. The abstract noun of it is सौस्वर्यम्. Then clear and good वर्णs (वर्णम् means

अक्षरम्, alphabets, वर्णमाला) is called सौवर्ण्यम्. It means uttering with स्फुट, clarity, lucidly. Many singers sing which is nice to hear but what he is singing we cannot make it out. अक्षरशुद्धि is not there. It is a defect for a musician; every letter must be clear. This is the second wealth.

iii) Third wealth is the wealth of all the organs or the health of all the organs connected with the chanting like the teeth, tongue, lips etc. Thus according to शब्द शास्त्र, अष्ट स्थानs are there, for उत्त्वरणम् eight positions are used.

अष्ट स्थानानि वर्णानाम् पुरः कण्ठ शिश्नस्तथा

If these अष्ट स्थानs are healthy then alone a person can chant well. Therefore, the third wealth is healthy अष्ट स्थानानि. First wealth is ध्वनि, the wealth is अक्षर स्फुटत्वम् and third wealth is अष्ट स्थानानि. These अष्ट स्थानानि put together is called वागिन्द्रियम्.

Now the उपनिषत् presents all these threefold wealth as the wealth of साम. Instead of saying सामगः, a person, the उपनिषत् tells these are the wealth of साम. So, साम्नः प्रथमम् त्वम् – the first wealth is ध्वनि called as स्वर, the second wealth is स्फुट अक्षरम् called as सुवर्णम्, and the third wealth is वाग्. So, स्वं or स्वर, सुवर्ण and वाग्, these three are the wealth of साम. Thereafterwards, the उपनिषत् goes one step and tells, we have previously seen that साम is none other प्राण. This has been discussed in the previous मन्त्र. Joining these together what should we say? The wealth of साम is nothing but the wealth of प्राण.

So, could you get the how this is arrived? First, we have to talk about the faculty of person (सामगः) who sings, then we should say this faculty belongs to साम and from साम we have to go to प्राण. Thus प्राण has got threefold wealth. Whoever does this उपासना will get the threefold wealth. This has been said in the three मन्त्रs, look at it. साम्नः स्वं वेद. First one is स्वं in the form of स्वर, the second one is wealth in the form of सुवर्ण and the third one is wealth in the form of वाग्. So, स्वं सुवर्ण वाग् गुणत्वम्.

And then the उपनिषत् makes a fun also, whoever meditates on सुवर्णम् he will get both सुवर्णम्. He will get अक्षर शुद्धि and also gold. It is logical also because the अर्चकs having अक्षर शुद्धि are called everywhere. For श्राद्ध, तर्पण and other ceremonies if they say incoherently how can we repeat it. So, if अक्षर शुद्धि is there then they are invited at many places and if a lot of invitations means a lot of दक्षिणा; so, सुवर्णम्. Therefore, it is not a mere praise but it is a fact also. And he will also get what you call good voice and he will be well supported also. So thus threefold secondary उपासनाs also have been completed. Now we are getting into the last मन्त्र of this section. We will read.

मन्त्र 1-3-28

अथातः पवमानानामेवाभ्यारोहः ; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत् – असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमयेति ; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्, मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्य् एवैतदाह ; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमो, ज्योतिरमृतम्,

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मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति, नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्, तस्माद् तेषु वरं वृणीत यं कामं कामयेत तम् ; स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ १-३-२८ ॥

So, the last portion is जप portion. Until now we had उपासना. Now the last portion involves जप, which means repetition of a मन्त्र. In the उपासना we had two types one is मुख्य उपासना, which is प्राणोपासना and we had also गौणोपासना i.e., secondary उपासना which is in the form of स्वं सुवर्णं वाग् गुण उपासना. Here the उपनिषत् tells the उपासक will get complete फलम् only when the उपासना is followed by जपम्. That is it should be done समुच्चय. उपासना जप समुच्चयः कर्तव्यः. Thus जप is complete with उपासना and उपासना is complete with जप. Therefore, the उपनिषत् prescribes जप.

Here जप is given a special name that is अभ्यारोहः, which means जपम्. And शङ्कराचार्य gives the derivation also. आभिमुख्येन आरोहति अनेन जपकर्मणैर्विदेवभावमात्मानमित्यभ्यारोहः । अभ्यारोहः is that by doing which one advances upwards. We go to higher stages in life or higher लोकs in life because of जप. That is why it is called अभि आरोहः. जप is like a staircase, one can ascend through it. And what is the मन्त्र to be chanted? The मन्त्र is the most famous मन्त्र, असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय । And when we see the meaning if this मन्त्र we have to give a meaning in keeping with the

context. Remember we are not discussing वेदान्त here. We are all in the कर्मकाण्ड and उपासनाकाण्ड portion, we are only in अपराविद्या portion. Therefore, we give only a meaning which is in keeping with the प्रकरणम्. A proper meaning the उपनिषत् itself gives. The उपनिषत् itself gives a commentary to this. The उपनिषत् says असतो मा सद्गमय is equal to मृत्योर्मातृ गमय. असत् here means मृत्यु. सत् in सद्गमय means मृत्यु. So, असतो मा सद्गमय is equal to मृत्योर्मातृ गमय.

And secondly the उपनिषत् says, तमसो मा ज्योतिर्गमय is equal to मृत्योर्मातृ गमय. It has got also the same meaning.

What is the third one? मृत्योर्मातृ गमय is equal to मृत्योर्मातृ गमय.

So therefore, all the three मन्त्रs mean the same मृत्योर्मातृ गमय, मृत्योर्मातृ गमय, मृत्योर्मातृ गमय. We can give different meanings, that is different. And if all the three मन्त्रs mean मृत्योर्मातृ गमय, then the next question is what do you mean मृत्यु? Here alone शङ्कराचार्य comes to our help and he says, when the word मृत्यु or मृत्योर्मातृ गमय is used for the first time - i.e., in place of असतो मा सद्गमय we say मृत्योर्मातृ गमय - there मृत्यु has got a special meaning. Or to put in a simpler language while saying for the first time the मृत्यु has got one meaning. What is that meaning for the first time? शङ्कराचार्य says, अशास्त्रीयम् कर्म and अशास्त्रीयम् उपासना is मृत्युः.

मृत्योर्मातृत्वं गमय is said three times. In that for the first **मृत्योर्मातृत्वं गमय** we are seeing the meaning now. In that the meaning for the **मृत्यु** means अशास्त्रीयम् कर्म and अशास्त्रीयम् उपासना, wrong action and wrong meditation; meditation means thinking, imagination. And **अमृतम्** is equal to शास्त्रियम् कर्म and शास्त्रियम् उपासना. Hence, while saying **मृत्योर्मातृत्वं गमय** for the first time it means Oh Lord! take me from wrong action to right action. And similarly, Oh Lord! take my mind from the wrong उपासना to right उपासना. This is the first.

Now for the second time **मृत्योर्मातृत्वं गमय**, शङ्कराचार्य says **मृत्यु** is equal to अज्ञानम् of शास्त्रिय कर्म उपासना. Not knowing what is good कर्म and what is good उपासना is labeled as ignorance. And **अमृतम्** means शास्त्रिय कर्म उपासना ज्ञानम्. So, may You lead us from ignorance of right कर्म and उपासना to the knowledge of right कर्म and उपासना.

What is the third **मृत्योर्मातृत्वं गमय**? शङ्कराचार्य says one plus two is equal to three. Third **मृत्योर्मातृत्वं गमय** combines the first two. And when it is combined the **अमृतम्** refers to the final फलम् of this and that **अमृतम्** is हिरण्यगर्भ पदम्. Because when I am taken to right कर्म and right उपासना, what फलम् I will get? It is nothing but हिरण्यगर्भम् पदम्, ब्रह्मलोक फलम् or हिरण्यगर्भ स्थानम्.

This prayer is addressed to whom? प्राणः. Because here the उपास्य देवता is प्राणः. And प्राण is हिरण्यगर्भ. Therefore, he prays asking for हिरण्यगर्भम् पदम् to हिरण्यगर्भ. To attain that

पदम् one requires the ज्ञानम् of कर्म and उपासना. So, give me the ज्ञानम् of कर्म and उपासना, give me कर्म and उपासना also, and through that give me हिरण्यगर्भम् पदम्. So, this is the interpretation. But what we do is we take this out of context and then we interpret it as 'असतो मा सद्गमय' there we take सत् as परम्ब्रह्म; 'तमसो मा ज्योतिर्गमय' there we take ज्योतिः as आत्मज्ञानम्; 'मृत्योर्मा अमृतङ्गमय' there we take अमृतम् as मोक्ष; we are putting in Vedantic context. But here प्राणः stands for हिरण्यगर्भ. And our prayer is directed towards हिरण्यगर्भ. Let me go from ignorance to knowledge, let me go from wrong कर्म and उपासना to right कर्म and उपासना, and thus let me go through हिरण्यगर्भ पदम्. This is the meaning of this मन्त्र. This मन्त्र is to be repeated by whom? प्राण उपासक, हिरण्यगर्भ उपासक should repeat this मन्त्र.

And finally, a फलश्रुति is given in keeping with the previous story. We said प्राण got food for itself and later प्राण distributed food to other organs. Similarly, the हिरण्यगर्भ उपासक can do twofold things. He can pray to the Lord and get everything for himself and he can pray to the Lord and get things for other people also. Therefore, if you approach a प्राण उपासक, he can fulfill your wishes, he can recommend for himself and he can recommend for others also. And he will become लोकजित्. That is the final word. लोकजित् means हिरण्यगर्भलोक लोकजित्, he is the winner of हिरण्यगर्भलोक. So with this the जप portion is also over and the third ब्राह्मणम् is also over. And this is titled उद्गीथ ब्राह्मणम् because प्राण was

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given a title उद्गीथ; this ब्राह्मणम् is called उद्गीथ ब्राह्मणम्.
More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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पुरुषविध ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

While studying the first chapter of बृहदारण्यक we should remember the main aim of the teaching, महातात्पर्यम् should be remembered, which we saw in the introduction as अध्यारोप अपवादाभ्याम् आत्मप्रकाशनम्. That is accepting the world initially then negating the world later, the world is proved to be unreal. Acceptance plus rejection is equal to unreality, मिथ्यात्वम्. Once the whole world is revealed as unreal, then what is left out is real and what is left out is 'I' the observer of the world. Thus accept the 'observed world' and negate the 'observed world' and thus prove that the 'observed world' is मिथ्या. If the 'observed world' is मिथ्या, there must be a सत्यम् other than the 'observed world' and there is only one thing other than the observed and that is the observer 'I'. So, this is the only aim of the उपनिषत्.

Keeping this aim in view, the उपनिषत् has started अध्यारोप प्रकरणम्, the discussion on अध्यारोप, which is accepting the world as it is. And we saw while accepting the world, the world is broadly classified into two – व्याकृत प्रपञ्च, the manifest universe and अव्याकृत प्रपञ्च, the unmanifest universe. Both of them are to be superimposed first, accepted first. And later we have to prove both of them are मिथ्या. व्याकृत प्रपञ्चोऽपि मिथ्या and अव्याकृत प्रपञ्चः is also मिथ्या. अव्याकृत प्रपञ्च alone is otherwise called माया or

प्रकृति. So thus, universe is divided into व्याकृतम् and अव्याकृतम्. And then the व्याकृत प्रपञ्च, the manifest universe itself can divided into two the साधन प्रपञ्च and साध्य प्रपञ्च. साधन प्रपञ्च means the various कर्म उपासना etc., that we do and साध्य प्रपञ्च is the फलम् that we derive out of them. So thus, we can say the अध्यारोप प्रकारणम् consists of three parts viz.,

- साधन प्रपञ्च अध्यारोपः,
- साध्य प्रपञ्च अध्यारोपः and
- अव्याकृत प्रपञ्च अध्यारोपः.

Of these, the उपनिषत् started with साधन प्रपञ्च अध्यारोप i.e., the discussion on साधनस. What are the varieties of साधनस that we can do which are discussed in the कर्मकाण्ड and उपासनाकाण्ड of the वेदस. And as examples, the उपनिषत् discussed three साधनस in the form of three उपासनास. And remember कर्म is also included in साधनस. But here कर्म has not been discussed, उपासना alone has been discussed. In the first three sections, we saw, we had three उपासनास viz., अश्व उपासना in the अश्व ब्राह्मणम्, and we had अग्नि उपासना in the second section, अग्नि ब्राह्मणम्, and we had प्राण उपासना in the third उद्गीथ ब्राह्मणम्. Thus, अश्व ब्राह्मणम्, अग्नि ब्राह्मणम् and उद्गीथ ब्राह्मणम् we have seen three. And in that the three उपासनास have been taught – अश्व उपासना, अग्नि उपासना and प्राण उपासना and that too प्राण endowed with various गुणस, you must be remembering like विशुद्धत्वम्, दूर्नामत्वम् etc. Of course, we had seen that अश्व उपासना also is nothing

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but विराट् उपासना on the horse and similarly, अग्नि उपासना is also विराट् उपासना on अग्नि. Thus essentially speaking all the three उपासनाs were the उपासनाs of the total, समष्टि विषयक उपासनान्येव सर्वाणि आसन्. So with these three sections that we have covered just now the साधन अध्यारोप is over, the अध्यारोप of साधन प्रपञ्च.

And you should not think that साधनs consist of three उपासनाs only. As a sample these three उपासनाs are being said; but there are plenty of कर्मs and उपासनाs. स्थालीपुलाकन्यायेन. To see whether the rice is cooked properly we just take one grain of rice and see whether it is cooked. And when one is cooked we understand that the others are cooked. Similarly, when three उपासनाs are superimposed स्थालीपुलाकन्यायेन we should understand all साधन प्रपञ्च is superimposed, अध्यारोपितम्.

And now we are going to enter into the fourth ब्राह्मणम् where we are getting साध्य प्रपञ्च अध्यारोप. So, साध्यम् is going to be accepted or superimposed. साध्यम् here means the end, the benefit, the फलम् of all the कर्मs and उपासनाs. And not only the साध्य प्रपञ्च is superimposed, which comes under व्याकृतम्. And after this the उपनिषत् talks about the अव्याकृतम् also in this section. Thus, both साध्य प्रपञ्च and अव्याकृत प्रपञ्च are discussed in this fourth ब्राह्मणम्.

For all the कर्मs and उपासनाs varieties of फलम्s are mentioned in the scriptures. Some of the फलम्s are इहफलम्s belonging to this world like क्षेत्रम्, धान्यम्, पुत्र, पौत्र, सम्पत्,

etc. And many of the फलम्s are परलोक फलम्s. The उपनिषत् cannot discuss all the साध्यम्s. Already the बृहदारण्यक is voluminous, if all the साध्यम्s are discussed then we cannot go to the next ब्राह्मणम्. Therefore, here also the उपनिषत् wants to discuss only the highest साध्यम् that is possible, for all the कर्मs and उपासनाs what is the highest फलम् that a person can get. And that फलम् is हिरण्यगर्भ पदम्. So the position of being हिरण्यगर्भ or ब्रह्माजि or ब्रह्मलोक प्राप्तिः or to put it in other language the विराट् पद प्राप्तिः. So therefore, the उपनिषत् is discussing हिरण्यगर्भ or विराट् in this section in the beginning.

The उपनिषत् talks about both the glories of हिरण्यगर्भ as well as the limitations of हिरण्यगर्भ. So the plus points, the greatness of हिरण्यगर्भ or विराट्, because here both are indiscriminately used, in some places it is called as हिरण्यगर्भ and in some other places it is called as विराट्. So here we are indiscriminately using these two. You can understand it as the total. So the glories are talked about because when great कर्मs and उपासनाs are practiced a person will get a great result. Thus the उपनिषत् has to show the greatness of the फलम्. At the same time, the उपनिषत् also has to talk about the limitations of the हिरण्यगर्भ पदम्. Because if the limitations are not talked about then a person is will be satisfied with हिरण्यगर्भ post and he will be roaming around कर्मकाण्ड and उपासनाकाण्ड. He will never come to the ज्ञानकाण्ड. So, to come to वेदान्त one has to get वैराग्यम् towards the हिरण्यगर्भ पदम् also. Therefore, हिरण्यगर्भ पदे अपि वैराग्य सिद्ध्यर्थम्

ब्रह्मजिज्ञासा जननार्थम् संसार व्याविवृत्सु सिद्ध्यर्थम् the limitations of the हिरण्यगर्भ पदम् is also talked about.

What are the glories of हिरण्यगर्भ mentioned here? The glory is that he is the creator of the entire universe. Therefore, he alone manifests as the universe. Of course, the हिरण्यगर्भ himself is born. This should be remembered. I am taking this idea for granted because we have seen in मुण्डकोपनिषत्,

ब्रह्मा देवानाम् प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता । ॥
मुण्डकोपनिषत् १-१-१ ॥

So, first ईश्वर was there. ईश्वर is अनादि or सादि? ईश्वर is अनादि. What is the definition of ईश्वर? चैतन्यम् plus समष्टि कारणप्रपञ्च or माया is ईश्वरः. From the ईश्वर, हिरण्यगर्भ comes and हिरण्यगर्भ is चैतन्यम् plus समष्टि सूक्ष्म प्रपञ्च. Therefore, हिरण्यगर्भ himself is an effect, but even though हिरण्यगर्भ is an effect from the standpoint of ईश्वर, हिरण्यगर्भ is the cause from the standpoint of the later creation. That is why it is said ब्रह्मा देवानाम् प्रथमः संबभूव विश्वस्य कर्ता, that हिरण्यगर्भ alone has created the whole universe. In fact created is not word but हिरण्यगर्भ alone manifests as the whole universe, therefore, हिरण्यगर्भ is सर्वात्मकः, he is in the form of everything. So thus the हिरण्यगर्भ's glory is talked about, more details we will see in the text proper. And in the same way, हिरण्यगर्भ's limitations is also talked about. And the limitation is he is also within the संसार only. हिरण्यगर्भ पदम् अपि संसारे अन्तर्भवति. He is an exalted person but a संसारि or an exalted संसारि. So this is going to be the initial

discussion. With this background we will read the मन्त्र and see the details.

मन्त्र 1-4-1

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत् ; तस्मादप्येतद्द्वामिन्त्रितोः अहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति ; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत् तस्मात्पुरुषः ; ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद । ॥ १-४-१ ॥

मन्त्र 1-4-2

सोऽबिभेत्, तस्मादेकाकी बिभेति ; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति, तत एवास्य भयं वीयाय, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ १-४-२ ॥

मन्त्र 1-4-3

स वै नैव रेमे, तस्मादेकाकी न रमते ; स द्वितीयमैच्छत् । ॥ १-४-३ ॥

Up to this we will see first. So, I said that हिरण्यगर्भ comes under साध्य प्रपञ्च because हिरण्यगर्भ फलम् is the फलम् of the अश्व उपासना, अग्नि उपासना and प्राण उपासना etc. Therefore, the previous उपासनाs are साधनम्s, हिरण्यगर्भ फलम् is the साध्यम्. Thus, हिरण्यगर्भ is discussed. And I said हिरण्यगर्भ's glories and limitations are to be talked about. First, we will discuss the limitations and then we will go to the glories.

The limitations, the उपनिषत् wants to talk about is that हिरण्यगर्भ has संसार problem. To show the संसार problem,

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पुरुषविध ब्राह्मणम्

the उपनिषत् says, हिरण्यगर्भ had भयम्. First, हिरण्यगर्भ had भयम्.

And secondly, हिरण्यगर्भ had अरतिः. अरतिः means dissatisfaction with himself. So, अरतिः means not being happy with oneself. रतिः means रमणाम्, enjoyment. अरतिः means absence of enjoyment, absence of happiness. He was not happy with himself. This the उपनिषत् demonstrates in these two मन्त्रs. So, the second and third we are seeing first. So, first when हिरण्यगर्भ appeared; from whom? ईश्वर. That alone we get in the पुराणs in the form of विष्णु was lying down in the ocean, and from His navel the lotus came, then ब्रह्माजि appeared, these are all symbolic representations of हिरण्यगर्भ appearing. Don't imagine विष्णु is lying down and from the navel lotus flower and all those things. These are all the symbolism of the सृष्टि. And when हिरण्यगर्भ came, हिरण्यगर्भ was the समष्टिः, एक समष्टिः. He was one total. And therefore, the second has not yet come to existence and therefore, हिरण्यगर्भ was एकाकी. And then what happened? Since he was alone स अविभेति – हिरण्यगर्भ got frightened. Then he looked around and then he understood that why should I be frightened. Because, fear should be only out of a second thing. Because, fear is what? I will be affected, by harmed by someone else. Therefore, to have fear there must be a source of fear. The source of fear should be other than myself. हिरण्यगर्भ thought whom should I be afraid of or what should I be afraid of. And then he understood मदन्यन्नारि (मतः अन्यत् नारि) – there is nothing other than me to be

afraid of. And therefore thinking like this he got over his fear. So, द्वितीय निराकरणेन तस्य भयम् अपगतम् अभवत्.

And incidentally, the उपनिषत् makes a statement, which is a very very famous statement, very often quoted and that statement is in the second मन्त्र the last portion. द्वितीयाद्वै भयं भवति – fear comes where there is a second entity. This is repeatedly quoted by *Advaitins* to show that unless you come to अद्वैतम् you can never never get over the fear. And it goes to the extent that, तैत्तिरीयोपनिषत् we saw, even if God is there separate from you, even that God will be the source of fear only.

उदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥ तैत्तिरीयोपनिषत् २-७-१॥

Then you may argue, why I should be afraid of God, after all He is सृष्टि कर्ता, He is स्थिति कर्ता, He is the protector. When He is the protector then I should be bold. The उपनिषत् says, you are mentioning only the first two aspects, you are not mentioning the third one. भगवान् is सृष्टि कर्ता, no fear. भगवान् is स्थिति कर्ता, no fear. But fill up the third one. The very same भगवान् is going to be the लय कर्ता also. He will put an end to everything that you possess and the very body that you have. भगवान् काल रूपेण अन्तम् करोति, अन्तकः भवति. Therefore, from that angle even भगवान् is the source of fear, as long as He stands separate from you.

So we give all these arguments and in support of these arguments the famous quotation we give is द्वितीयाद्वै भयं

भवति. This भयम् is not only for us, the ordinary human beings but even हिरण्यगर्भ will have fear as long as he imagines a second thing. The second need not exist. Either a factual second thing or imaginary second thing. Suppose we read some ghost stories and thereafter we are alone in the home, 'will ghost come?' such thoughts may come or if you hear any sound then we conclude that it must be a ghost only. So there a ghost may not exist there but the very imagination of a second thing can cause fear.

Thus, हिरण्यगर्भ had the fear. And how did he get over? Only by the knowledge that 'there is nothing other than me'. So which means without knowledge, without अद्वैत ज्ञानम् even हिरण्यगर्भ is a संसारि. This is one idea. The उपनिषत् says, since हिरण्यगर्भ got frightened when he was alone, the same habit continues in the other people also. When हिरण्यगर्भ was alone, he got fear and in that परम्परा since we are coming, we too when we are alone we get frightened. Why? Because हिरण्यगर्भ got frightened. Now this is extended to second thing also.

The second idea conveyed is हिरण्यगर्भ had अरतिः. हिरण्यगर्भ had what problem? अरतिः. The उपनिषत् says a sense of loneliness and he had no company being a bachelor. Therefore, he felt 'what I could do alone. I want somebody, some company'. So, एकाकिनः भयम् अभवत्. एकाकिनः अरतिः अभवत्. For अरतिः best translation is loneliness. The उपनिषत् says, that is why the human beings also have the same problem, physiological problem. That when they don't

have a company, they feel a sense of loneliness. And both these things indicate संसार. This is the limitation of हिरण्यगर्भ पदम्. In fact I read somewhere, some people who get high success in material field, they also when they go to the top they don't have somebody to share their feelings, because they are on the top and as you go to the top it is like a pyramid. When you are a clerk etc., there are so many to share. As you go towards you will find it is thinning and when they come to the top they get tremendous loneliness. 'The executive संसार' as it said, where such problems are experienced. Many people who are on the top experience the sense of loneliness. Why because, we all have come from the हिरण्यगर्भ परम्परा. So what? Therefore, study वेदान्त. Only if you learn वेदान्त you can say தனிமையே இனிமை (தனிமையே இனிமை – seclusion is happiness). You need not say தனிமையே இனிமை (தனிமையே இனிமை) but say தனிமை இனிமை (தனிமை இனிமை), தனிமையிலும் இனிமை (தனிமையிலும் இனிமை – in seclusion also happiness). When with others also இனிமை (happy), தனிமையிலும் இனிமை (தனிமையிலும் இனிமை) - when you are alone also happy.

Now having seen the संसार part of हिरण्यगर्भ let us see the other part, the glory of हिरण्यगर्भ. The उपनिषत् talks about the glory of हिरण्यगर्भ by giving him three titles. What are they?

i) The first title is अहम्. अहम् नामत्वम्. हिरण्यगर्भ enjoys the title अहम्. अहम्, which in संस्कृत means 'I'. Why this title was given? This is said in the first मन्त्र. When

हिरण्यगर्भ came to existence first, he looked around and found that nothing was there and he alone was there and when he recognized himself, he uttered the word अहम् अरिम – I am there. See in the beginning first हिरण्यगर्भ said in संस्कृत, in that itself we didn't come in परम्परा. So, अहन्नामाभवत् – so he uttered अहम्. And the उपनिषत् says, since हिरण्यगर्भ uttered the word अहम्, this परम्परा comes down. Therefore, anybody if you ask his name first thing that he says is अहम्. So, 'who are you?' when you ask, the answer begins with 'I am'. Whoever he is, he might have a different name, different form, different function, different titles, different age, whatever be the differences, even different religion, different nationality, everybody starts with what? 'I'. Of course, the language may differ, but in all of them what is the common factor? अहम्. And this अहम् belongs to whom? हिरण्यगर्भ's अहम् alone we are using. And having uttered the word अहम् thereafterwards we give the other secondary names I am so and so. Thus, हिरण्यगर्भ's glory is he enjoys a title, a name, which is universal. This is the first glory.

ii) The second glory of हिरण्यगर्भ is or the title of हिरण्यगर्भ is पुरुषः. हिरण्यगर्भ is called पुरुषः. What is the meaning of the word of पुरुषः? In Vedantic contexts different derivations are stated. So in वेदान्त, आत्मा is also called पुरुष. So, there what was the derivation? We gave two derivations.

a) पुरौ वसति इति पुरुषः, i.e., the one who resides in the body is called पुरुषः. पुरु means शरीरम् and षः means

dwelling. पुरुषः – the Self indwelling the body. This is *Vedantic* context.

b) And the second meaning was पूरयति सर्वम् इति पुरुषः.

These are the two derivations given earlier. In both these derivations पुरुषः is equal to what? आत्मा, the Self. But here in this section, the उपनिषत् gives a new derivation and here the word पुरुषः means not 'self' but हिरण्यगर्भः or विशाट्. What is the derivation? The उपनिषत् says, पूर्वम् ओषति or औषत् इति पुरुषः. What does it mean? औषत् literally means burnt down or destroyed. So हिरण्यगर्भ destroyed. So, here the idea conveyed is this. You should remember हिरण्यगर्भ also was a मनुष्यः before. If you remember the previous class discussion, हिरण्यगर्भ himself was an ordinary जीवः, an ordinary मनुष्यः in his previous जन्म. The only difference is what? He performed great कर्मs and great उपासनाs. And when he performed great कर्मs and great उपासनाs what happened? All his पापम्s were destroyed. If you remember in the previous section we saw the पापम् of selfishness. व्यष्टि अभिमानम् पापम् we saw in the last section. So, the पापम् of selfishness and all the other रगद्वेषादि पापम्s he burnt down. And naturally, when the पापम्s are gone the पुण्यम् will increase and as a result of that he has become हिरण्यगर्भ now.

So therefore, हिरण्यगर्भः attained this post by burning down all the पापम्s, therefore औषत्. And there also पूर्वम् औषत्. What does that mean? Remember for this हिरण्यगर्भ पदम् also so many जीवs are working. Everywhere competition is there,

remember. A prime minister doesn't become prime minister just like that. There are so many contenders for that post. Like that हिरण्यगर्भ being the highest पदम् there are several जीवs who are working for that post of हिरण्यगर्भ. For any goal, there will be seekers also. And among those many seekers, हिरण्यगर्भ that is one यजमान came first. Among many one of them, पूर्वम्. पूर्वम् means प्रधानतया, मुख्यतया he got the gold medal. In fact शङ्कराचार्य cites the example of winning a running race. आदिकृताम् मध्ये यः आदिम् प्राप्नोति तद्वत्. आदिकृत् means runners, sprinters. So many people want to touch the tape but one becomes the प्रधानम्. Similarly, this हिरण्यगर्भ has come as number one by destroying all the पापम्s and therefore, पूर्वम् औषत् इति पुरुषः. How do you know he has become number one? He has got the post. When you see the gold medal being given, you can infer that he has come first. Like that the very fact that हिरण्यगर्भ has achieved the post indicates he must have come first, he must have destroyed the पापम्s first and therefore पूर्वम् औषत् इति पुरुषः. That is why the उपनिषत् begins this ब्राह्मणम् by saying आत्मैवेदमग्र आसीत्पुरुषविधः. What is the point to be noted in this मन्त्र is आत्मा here does not mean सत्त्विदानन्द आत्मा but आत्मा here means हिरण्यगर्भ or विराट्. And हिरण्यगर्भ alone was there in the beginning of creation and he is called पुरुषः and he is अहम्. Thus he has two names.

- iii) And there is the third glory also, which is going to be pointed out hereafterwards. And what is that? हिरण्यगर्भ alone because of his loneliness created the whole universe for his

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entertainment. हिरण्यगर्भ created the whole universe and in fact created is not the word and he himself manifested as the whole universe. And therefore, he got the title called सृष्टिः. He is called विश्वम्. As we chant in विष्णुसहस्रनाम

विश्वं विष्णुर्वष्टकारः ॥ श्रीविष्णुसहस्रनामस्तोत्रम् १॥

Why भगवान् is called विश्वम्, universe. Because भगवान् has manifested as the universe. But there as भगवान्, here we have to take it as हिरण्यगर्भ. हिरण्यगर्भ manifests as the universe. And therefore, हिरण्यगर्भ is called सृष्टिः.

So three titles – अहम्, पुरुषः and सृष्टिः. And then incidentally, the उपनिषत् mentions that whoever performs उपासना on this हिरण्यगर्भ he will also become number one. Similarly, सृष्टिरूपेण यदि उपासनम् करोति if he does उपासना as सृष्टि he also becomes a great creator. Now in the following sections how हिरण्यगर्भ created is going to be said, that we will read now. मन्त्र three from where we left before.

स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्; तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यः, तस्मादयमाकाशः स्त्रिया पूर्यत एव, तां समभवत् ततो मनुष्या अजायन्त ॥ ३ ॥

So, in these four मन्त्रs - three to six, we get the सृष्टिः, हिरण्यगर्भ सृष्टिः. And the सृष्टिः can be divided in four sections i.e., मनुष्य सृष्टिः, पश्वादि सृष्टिः, देव सृष्टिः and अन्न अन्नाद सृष्टिः. But you should remember here the aim is not in giving the details of the सृष्टि but the aim is only to point out that हिरण्यगर्भ alone has become human beings, हिरण्यगर्भ has become पश्वादि and हिरण्यगर्भ alone has

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become even देवs. Therefore, हिरण्यगर्भ एव सर्वम् अभवत्. Therefore, हिरण्यगर्भः एव सर्वात्मकः. Of these four सृष्टिs, the third मन्त्र is talking about the मनुष्य सृष्टिः. And as a beginning of मनुष्य सृष्टि, the उपनिषत् is talking about मनु शतरूपा सृष्टि – the original model, human being. Who are they? मनु and शतरूपा. Out of this मनु and शतरूपा alone, all the human beings come. This is being said, the details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the first three sections, the उपनिषत् talked about various उपासनाs, which come under साधन प्रपञ्च. Now in the fourth section, the उपनिषत् is taking about the हिरण्यगर्भ, who comes under the साध्य प्रपञ्च. The उपासनाs are the means and the हिरण्यगर्भ is the highest end possible. And the intention of the उपनिषत् is to show that both साधन प्रपञ्च and साध्य प्रपञ्च are अध्यारोपम्, superimposed on ब्रह्मन्. While talking about the हिरण्यगर्भ, the उपनिषत् talks about the glories of हिरण्यगर्भ as well as the limitations of हिरण्यगर्भ.

The limitations of हिरण्यगर्भ we have already seen and that is he is also not free from संसार. That हिरण्यगर्भ by virtue of his post cannot be free from संसार. Through knowledge, he can be मुक्तः and that is not the idea here. हिरण्यगर्भ by virtue of his post cannot be a मुक्तपुरुषः.

And this संसार is indicated through two words भयम् and अरतिः. भयम् means fear - I am alone and nobody is around, insecurity. The second sign of संसार is अरतिः, dissatisfaction or the sense of being lonely. So, self-dissatisfaction, the self-inadequacy, the self-limitation etc., is indicated by the word अरतिः.

And what are the glories of हिरण्यगर्भ? That also we saw in the last class. हिरण्यगर्भ is अहम् नाम. हिरण्यगर्भ has got the name अहम्, 'I am', which is universal name used by all. Therefore, अहम् नामत्वम्. And हिरण्यगर्भ alone becomes the

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सृष्टि. सृष्टि कर्तृत्वम्. It is not suffice to say सृष्टि कर्ता. Not that he created the सृष्टि and he is sitting somewhere. That is not the meaning. He himself manifests as the सृष्टि. Therefore, सृष्टित्वम्, सर्वात्मकत्वम्. The third glory is that हिरण्यगर्भ is the पुरुषः. I hope you remember the derivation of पुरुषः. पूर्वम् सर्वाणि पापानि औषत् दग्धवान् इति पुरुषः. He alone destroyed all his पापम्s and came to हिरण्यगर्भ post. Other people also tried but he was the first one to get this post.

In this context, the उपनिषत् is talking about हिरण्यगर्भ सृष्टि. How did हिरण्यगर्भ create everything? And this सृष्टि we can see in four stages as it were, one is मनुष्य सृष्टि, पशु सृष्टि, देव सृष्टि and अन्न अन्नाद सृष्टि. Of these four सृष्टिs, the third मन्त्र is talking about मनुष्य सृष्टि, which we have introduced in the last class.

That हिरण्यगर्भ could create is his glory but the cause of creation indicates the problem. That he could create shows his glory. But why he created shows is his weakness. Because the उपनिषत् tells he created everything because he could not enjoy by himself. He could not be happy with Himself. He wanted a company. And the उपनिषत् also said that the हिरण्यगर्भ's problem alone is coming परम्परया. When every ब्रह्मचरि getting married he is हिरण्यगर्भ. Because he feels that he is incomplete and he is unhappy and he does not have a companion, एकाकी न रमते. Up to that the उपनिषत् tells. एकाकि means a lonely person cannot have happiness. And therefore, what did he do? He wanted to create. Therefore, हिरण्यगर्भ himself appeared as a human pair. I am now

dealing with the third मन्त्र. So हिरण्यगर्भ himself appeared as the first human pair or human couple. How did they appear? They appeared as one unit, embraced with each other. So a human pair embracing each other appeared not as two separate people but as one single unit. स्त्रीपुमांसौ सम्परिष्वक्तौ they appeared. And शङ्कराचार्य in his commentary says they are मनु and शतरूपा, the first human pair. From them we all have come, therefore, मनोः प्रजाः मानवाः. That is why we are called मानवाः. In English also, from मनु only the man came. And how this pair came as one unit, the उपनिषत् gives an example. They are like certain grains, which we call as gram like bengal gram, black gram etc. If you observe some of those grams, you will find that it will be one unit but within that one unit itself there will be two parts, which can be easily separated like groundnut. Though it is one unit only but loosely connected with two parts. मनु and शतरूपा were like grams; they were together and at the same time they were separate. Thereafterwards हिरण्यगर्भ separated them into two, i.e., मनु and शतरूपा, the male and female. Why is this example of gram given? The उपनिषत् itself explains.

This is to indicate that the man and woman are mutually complementary, even though they seem to be separate entities like two parts of groundnut. So they appear to be two separate entities but both together alone become one unit, similarly, male and female, even though they appear separate both together become one unit each one is incomplete without the other. That means both are mutually complementary.

Therefore only the उपनिषत् justifies the feeling also that a male without a female always feels that the other half is as though there is a gap. So he feels an emptiness without a female, the female also feels an emptiness without a male, because each one is incomplete without the other. तस्मात् अर्धबृगलम् इव. तस्मात् अयम् आकाशः स्त्रिया पूर्यत इव. अयम् आकाशः means empty space. Every man has got an empty space which is incomplete it seems. Not only man woman also. An woman also man has got an empty space it seems. He feels it is empty without the other half. So all these are beautiful ideas to get a clear idea that there is no superiority or inferiority between the male and female. Each one is incomplete without the other. Therefore, no male can claim that female is inferior and that he is superior and no female can claim that she is superior. The idea is that both of them play different roles and each role is equally important. Without one role the other one incomplete and without the other's role this one is incomplete. And thus मनु and शतरूपा were born and out of this मनु शतरूपा couple all the human beings were born. This is मनुष्य सृष्टिः.

Now we have to come to the पशु सृष्टिः. मन्त्र number four.

मन्त्र 1-4-4

सो हेयमीक्षाञ्चक्रे, कथं नु मात्मन एव जनयित्वा सम्भवति? हन्त तिरोऽसानीति ; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त ; बडबेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत ; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां

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समेवाभवत्, ततोऽजावयोऽजायन्त ; एवमेव यदिदं किञ्च मिथुनम्, आ
पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ १-४-४ ॥

So in this मन्त्र the पशु सृष्टि, the creation of animal kingdom is talked about. And for this the उपनिषत् introduces interestingly a story. It seems when शतरूपा looked at मनु she developed a new feeling. What is that? How can I look upon मनु as my husband? It is immoral, unethical and improper because हिरण्यगर्भ alone has appeared as मनु. That is why he is called मनुः प्रजापतिः. हिरण्यगर्भ is called प्रजापतिः. मनु is called प्रजापतिः. Therefore, हिरण्यगर्भ alone has appeared as मनु. And I am born out of हिरण्यगर्भ. I am born out of हिरण्यगर्भ and हिरण्यगर्भ has appeared as मनु and therefore मनु, who is हिरण्यगर्भ is like my father. How can I look upon my father as my husband? It is improper. And therefore शतरूपा felt bad and she changed herself into the form of a cow.

Then what happened? मनु had similar problem. This is all a story for सृष्टि. Don't take it literally. Then again मनु missed his wife, as it were, therefore, he felt incomplete, अरतिः and therefore मनु converted himself into a bull, a ऋषभः. And out of that couple came the entire cow जाति, the cow species. Then like that you have to extend the story.

Then by that time again शतरूपा changed into another female form and मनु changed into the corresponding male form. So like that in this मन्त्र cows, horse, donkey, goat and ant. These are five mentioned and in the ant itself Mr. Ant and

Mrs. Ant. Similarly, cow, horse, donkey, goat, all the male and female species were born out of मनु and शतरूपा. And I think because of this reason alone शतरूपा got the name शतरूपा because शतानि रूपानि यस्या सा, who takes hundreds of forms. Thus out of the first couple मनु शतरूपा themselves all the other animals' species were born. This is the पशु सृष्टिः. So मनुष्य सृष्टिः and पशु सृष्टिः are over. You have to supply form each species' couple the other ones were born. Then comes the next सृष्टिः. We will read five and six.

मन्त्र 1-4-5

सोऽवेत्, अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति ; ततः सृष्टिरभवत्, सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ १-४-५ ॥

मन्त्र 1-4-6

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत ; तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः । तद्यदिदमाहुः, अमुं यजामुं यजेति, एकैकं देवम्, एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः । अथ यत्किञ्चेदमार्द्रं तद्रेतसोऽसृजत, तदु सोमः ; एतावद्वा इदं सर्वम्, अन्नं चैवान्नादश्च, सोम एवान्नम्, अग्निरन्नादः ; सैषा ब्रह्मणोऽतिसृष्टिः यच्छ्रेयसो देवानसृजत, अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः, अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ १-४-६ ॥

First, I will take up sixth मन्त्र in which the देव सृष्टि and अन्न अन्नाद सृष्टि are discussed. So among the देवs, the अग्निदेवता was created first, it is mentioned here. How was the अग्निदेवता created? A very interesting idea is given here. अग्नि is the देवता of what? वाचो देवता वह्निः. Therefore, अग्नि is supposed to be in the mouth. And but the अग्नि is brought

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out always by churning. Isn't it? In the अरणि अग्नि is there, but the अग्नि in the अरणि, the wood is brought out by churning. Similarly, हिरण्यगर्भ wanted to bring out अग्निदेवता from his mouth by churning. And for churning, a churning rod is required. He used his very hand as the churning rod. Therefore, he put his hand into the mouth and churned अभ्यमन्थत् and out of this churning अग्निदेवता was born. And what is the proof? the उपनिषत् gives its own logic. It says, you look at the whole body and everywhere there is लोम, hair. But you look inside the mouth and on the palm, there are no hairs. Because these two are used for creating fire and therefore, the hair got burnt, and that is why they look barren. And this is not only for हिरण्यगर्भ but for all who came in his lineage, the मनुष्यs. So thus from the mouth अग्निदेवता was created. Then similarly, the next देवता created was सोमदेवता out of the रेतस् or the creative energy, the बीजम् out of that सोमदेवता was created and then there afterwards all other देवताs were born. Those are not furnished here, we have to supply them. Thus, अग्निदेवता, then सोमदेवता and all other देवताs were born. So thus देवता सृष्टि is also over.

Then the उपनिषत् says this अग्निदेवता and सोमदेवता alone become अन्नादः and अन्नम्. The principle of fire and the principle of सोम alone become the food and the eater. How do you say so? That logic we can posit although it is not given here. Remember अग्नि alone becomes our digestive fire, the वैश्वानर अग्नि, which consumes all the food. And

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therefore, अग्निदेवता is called अन्नादः. अन्नम् अति इति अन्नादः. And सोमदेवता alone is supposed to become the nourishing part of the food. Can you remember the गीता,

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १५-१३ ॥

This सोमतत्त्वम् alone becomes अन्नरसम्. That अन्नरसम् is eaten. Therefore, सोम is अन्नम् and अग्नि is अन्नादः. सोम is eaten and अग्नि is the eater. That is being said here, सोम एवान्नमग्निरन्नादः. Thus अन्न अन्नादः सृष्टि also came.

Then the उपनिषत् makes an incidental point. Out of all the सृष्टिs, the greatest सृष्टि is the देव सृष्टि. Because that is superior. And therefore, it is called अतिसृष्टिः. देव सृष्टि is अतिसृष्टिः. So with this चतुर्विध सृष्टि is over.

Now I will go back to the fifth मन्त्र. After the सृष्टि, हिरण्यगर्भ says that I alone am in the form of the whole universe. I alone have become the मनु शतरूपा; through them I alone have become all animals, I alone have become the देवताs, अन्न, अन्नाद. Therefore, हिरण्यगर्भ got the knowledge अहम् एव सृष्टिः. Therefore, the उपनिषत् says whoever does this उपासनम्, he also can identify with the whole universe. So, what उपासनम्? हिरण्यगर्भः सर्वात्मकः - हिरण्यगर्भ alone has become everything like this if any उपासक does उपासनम्, that उपासक also will identify with हिरण्यगर्भ and therefore he will identify with the whole universe. This is of great value because the selfishness goes and he will become an universal person.

अयम् निजो परो वेति गणना लघुचेतसाम् ।

उदारचरितानाम् तु वसुधैव कुटुम्बकम् ॥

He will look upon the world as his own family. So with this the हिरण्यगर्भ's glory part is over and हिरण्यगर्भ's संसार part also is described. With that the साध्य प्रपञ्च topic is over.

Before going to the next मन्त्र I would just like to discuss two topics which are discussed in the भाष्यम्. Wherever there is some enquiry in the भाष्यम्, I will sum up. Here also we find two enquiries I will briefly sum up. One enquiry comes in the second मन्त्र, which contains the famous statement द्वितीयाद्वै भयं भवति. There an enquiry is being made. This is not in the text, I am talking about the शङ्कराचार्य's भाष्यम्. In this मन्त्र what was mentioned? हिरण्यगर्भ felt he was alone and therefore he developed fear, सोऽभिभेत्. Then later he looked at himself. He understood मदन्यन्नास्ति – there is no second thing other than me. Now this knowledge 'there is no second thing other than me' can be looked upon in two ways.

One way is there is no second thing other than me who is हिरण्यगर्भः. Me refers to the हिरण्यगर्भ. There is none other me, the हिरण्यगर्भ. Therefore, I need not be afraid. Fear comes when there is second thing other than me. Thus, what is the knowledge he got? There is no second thing other than me who am हिरण्यगर्भः. This is one way possible, and this is given by आनन्दगिरि. We can understand this statement from another angle also. There is no second thing other than me

referring to ब्रह्मन्. Here me refers to ब्रह्मन्, and not हिरण्यगर्भ. Because ब्रह्म व्यतिरिक्तम् किञ्चित् अपि नास्ति.

Now शङ्कराचार्य makes an enquiry based on the second option. What is the second option. हिरण्यगर्भ knew अहम् ब्रह्म अस्मि. Then शङ्कराचार्य questions if हिरण्यगर्भ got this knowledge अहम् ब्रह्म अस्मि what is the source of this knowledge. Where is the गुरु and where is the शास्त्रम् and where is the उपदेशम्? श्रवणमनननिदिध्यासनम् are not seen? And if they are all not required, if गुरु, शास्त्रम् are not required then for us also they are all not required, just as हिरण्यगर्भ got the knowledge like intuitive knowledge then we also can get this knowledge. And in this enquiry शङ्कराचार्य concludes (that main point I am going to say) that when we say शास्त्रम्, गुरु etc., are required this is a general rule. This is a general rule and this is for majority. But he says that there can be exceptional cases because every rule has got an exception. And in the case of exceptional उपाधिस or people, ज्ञानम् may be possible without this help because of पूर्व जन्म श्रवण मननादि or पूर्व जन्म साधन. In the पूर्व जन्म having done श्रवण मननम् either with understanding or half knowledge and in the next जन्म when the obstacales go away, पापs go away the knowledge can come.

And शङ्कराचार्य gives a beautiful example. He says that there is knowledge called रूप ज्ञानम्, the knowledge of color or form. Now शङ्कराचार्य says in the case of योगिs who have got ESP, अतिन्द्रिय शक्ति, supra sensuous perception they can get the रूप ज्ञानम् with the help of the mind itself without

requiring any other external guidance. केवलम् मनः रूप ज्ञाने कारणम्. Then he says when you look at the नक्तञ्चरः, the animals or birds which are seen in the night like owls etc. In the night they get the knowledge of objects with the help of two instruments mind and eyes, मनस् and चक्षुः. For योगि what is required? Only मनस्. For नक्तञ्चरः what is required? मनस् and चक्षुः. But when it comes to we, the poor human beings, we require three things - the mind is required, चक्षुः is required, and आलोकः, the light is required. Only when all these three are there we can have रूप ज्ञानम्. So thus the रूप ज्ञानम् remaining the same the निमित्तभेदाः are there. So there are differences in the instruments of knowledge and in the means of knowledge according to उपाधि विशेष. Therefore, शङ्कराचार्य concludes that in the case of हिरण्यगर्भ, वामदेव, etc., (वामदेव ऋषि we saw in ऐतरेयोपनिषत् that started telling अहम् ब्रह्म अस्मि when he was in the womb itself.) So therefore, in extraordinary cases because of extraordinary उपाधि and because of extraordinary purity knowledge may take place. But never use this exceptional rule to us, the ordinary people. Even शङ्कराचार्य does not claim himself to be an extraordinary person; he also had to go to the teacher. So therefore, those rules won't apply to us. For us with teacher itself it is difficult to understand, if teacher is not there then it is impossible to understand. Thus, he concludes that discussion in the second मन्त्र.

There is another discussion we find at the end of sixth मन्त्र. It is also small discussion. And that is whether

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हिरण्यगर्भ comes under ईश्वर category or जीव category? And शङ्कराचार्य says in the scriptures we find both the approaches. For example, in मुण्डकोपनिषत् हिरण्यगर्भ is taken as ईश्वर himself.

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता । ॥
मुण्डकोपनिषत् १-१-१ ॥

Only one ब्रह्मन् appears as विष्णु, शिव and ब्रह्म. So being the case are all three जीव or ईश्वर? So विष्णु, शिव and ब्रह्म are nothing but one ब्रह्मन्'s appearance so they are ईश्वर only.

But if you analyze this fourth section of बृहदारण्यकोपनिषत्, it has been said that हिरण्यगर्भ is nothing but a position gained by a जीव through उपासना. According to this section हिरण्यगर्भ is an exalted जीव, like इन्द्र, वरुण and all he is also a जीव but with extra पुण्य he has become हिरण्यगर्भ and then through he attains मोक्ष. So thus, both are there. Then शङ्कराचार्य concludes saying that the majority of portions talk हिरण्यगर्भ as ईश्वर alone. That is ईश्वर's manifestation, you may call it अवतार also. But only there are rare references to हिरण्यगर्भ as जीव. And he gives the reason also that is because of extraordinary purity he is taken as ईश्वर. So he can be seen in two ways also. This is the discussion. Now I will go to the next मन्त्र.

सृष्टि विचारः

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्टः ।

Up to this we will see first. The following four मन्त्रs - seven, eight, nine and ten are very important *Vedantic* मन्त्रs. शङ्कराचार्य's भाष्यम् on these four मन्त्रs goes on and on and on without any end indicating that these मन्त्रs are extremely important. And therefore, I thought I will do these four मन्त्रs a little bit more elaborately. Where उपासना comes there generally I sum it up, and when वेदान्त comes I will discuss. Now in this beginning portion of this मन्त्र the उपनिषत् is introducing अव्याकृत प्रपञ्च. I hope you remember the introduction. I said that the whole प्रपञ्च is divided into व्याकृतम्, the manifest and अव्याकृतम्, the unmanifest. व्याकृतम् alone we subdivided as साधन and साध्यम्. So in the first three sections साधनम् was discussed and in these six मन्त्रs साध्यम् was discussed. Therefore, with साधन and साध्य व्याकृत प्रपञ्च अध्यारोप is over. So now व्याकृत प्रपञ्च अध्यारोप अनन्तरम् अव्याकृत प्रपञ्चः अध्यारोपः is discussed.

And what is अव्याकृत प्रपञ्चम्? The उपनिषत् says this very universe before सृष्टि is called अव्याकृत प्रपञ्चः. This very visible universe इदम् एव before सृष्टि is called अव्याकृत प्रपञ्चः. From this, it becomes very clear that before सृष्टि also this universe existed. Before सृष्टि also this universe existed and its name is अव्याकृतम् or else अव्यक्तम्. And therefore,

भगवान् never brings in a new world. भगवान् does not create anything new, in fact the whole world was there. But we never experienced it at that time? The world was there but it was not in an experienceable condition. The world was there but it was not in an experienceable, objectifiable condition because it was in an unmanifest form, dormant form, बीज अवस्थम्. And therefore, सृष्टि is nothing but this अव्याकृत प्रपञ्च becoming व्याकृत प्रपञ्च. And this is nothing but the manifestation of नाम and रूप. Therefore, नामरूप अभिव्यक्तिः एव सृष्टिः. More details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the previous sections, the teacher has talked about some उपासनाs and also he has about the highest फलम् of the उपासनाs, which are in the form of हिरण्यगर्भ पदम्. Thus, we have seen both साधन प्रपञ्च indicated by the उपासनाs and the साध्य प्रपञ्च indicated by the हिरण्यगर्भ पदम्. In short, we have discussed both the साधन and साध्य, the means and the end. Even though we have talked about only a few साधनs, we have talked about only one साध्यम्; we should take them as the representatives of all the साधनs and all the साध्यम्s. That is why I use the word प्रपञ्चः. प्रपञ्चः means all the साधनs whether it is कर्म, पूजा, जपम् etc., and all the साध्यम् whether it is स्वर्गलोक, भूलोक, क्षेत्रम्, धनम्, or धान्यम्. So thus by talking about some साधनs and one साध्यम् the उपनिषत् has talked about all the साधनs called साधन प्रपञ्च and all the साध्यम्s coming under साध्य प्रपञ्च, i.e., the means and the ends in general have been talked about. All the means and the ends come under one section and that is called व्याकृत प्रपञ्च, the manifest universe. So thus through साधन प्रपञ्च discussion and साध्य प्रपञ्च discussion, the उपनिषत् has discussed the entire व्याकृत प्रपञ्च or another word is व्यक्त प्रपञ्च, which means the manifest universe. Remember all the divisions like साधनम्, साध्यम् etc., are possible only in the manifest universe whereas in the unmanifest universe, there is no divisions at all, it is निर्विकल्पक रूपम् and therefore you cannot talk about the means and the ends there. Therefore,

wherever we talk about the साधन-साध्य, you should note it is dealing with व्याकृत प्रपञ्च.

Having discussed व्याकृत प्रपञ्च until now in the seventh मन्त्र, which we have just introduced, the teacher is entering into अव्याकृत प्रपञ्च or अव्यक्त प्रपञ्च. So, व्याकृत प्रपञ्च अध्यारोप अनन्तरम् इदानीम् अव्याकृत प्रपञ्चः अध्यारोपः आरभ्यते. So thus the उपनिषत् said तद्धेदं तर्ह्यव्याकृतमासीत्. तर्हि means then. Then means what? सृष्टेः पूर्वम् व्याकरणात् पूर्वम् अभिव्यक्तेः पूर्वम्, before manifestation. इदम्. इदम् means the whole व्याकृत प्रपञ्चः consisting of साधनम्, साध्यम्, साधन साध्यात्मकः कर्म फलात्मकः उपासना फलात्मकः व्याकृत प्रपञ्च; this manifest universe before creation was in the form of अव्याकृतम्, it was in unmanifest condition. And that means in that unmanifest condition everything was there in its potential form.

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् । ॥ श्री
दक्षिणामूर्तिस्तोत्रम् २ ॥

So बीजस्य अन्तः अङ्कुरः इव just as a huge tree is there in potential form in a small seed, similarly the सूक्ष्म अव्याकृतम्, the whole universe was there in their potential form, which means all the स्थूल शरीरम्s were there in their potential form, all our सूक्ष्म शरीरम्s were there in their potential form; all our पुण्यपापs were there in potential form, so सञ्चित कर्म रूपेण all of them were there. Then what happened? When the कर्मs or पुण्यपापs became ripe. What is meant by ripe? Ready for

fructification. You should not ask how did the first creation come? Whenever creation comes then this doubt will creep in. So in the first creation what पुण्यपाप was there? It cannot be there. Second creation can be based on the पुण्यपाप of the first creation. First creation will be based on what? This question should never come to your mind because there is no first creation in वेदान्त.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ गीता ८-१८ ॥

So therefore, whenever we talk about अव्यक्त condition, we should remember कर्म also was there in that अव्यक्त condition. अव्यक्त never exists without कर्म. And when these कर्म's become ripe enough, the world will have to be created. Because the कर्मफलम्'s can to be enjoyed only with a शरीरम्, a भोग शरीरम् is required, भोगकरणानि are required. करण means ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, अन्तःकरणानि. So भोग शरीरम् is required, भोगकरणम् is required and भोग्यप्रपञ्च is required – शब्द स्पर्श रूप रस गन्धात्मकः भोग्यप्रपञ्चः अपि अपेक्षितः कर्मफल भोगार्थम्. But unfortunately, all these three are resolved in अव्यक्त प्रपञ्च. Therefore, there भोगम् cannot take place. So, अव्यक्त अवस्थायाम् अव्याकृत अवस्थायाम् भोगः नैव संभवति. When in sleep we can neither exhaust पुण्यम् nor can we exhaust our पापम्. Because पुण्यपाप exhaustion requires शरीर-करण-विषयाः – body-organ-objects. All these three are non-functional in अव्यक्त अवस्था. And therefore, when कर्म becomes ripe, भोग should takes place, भोगः means experience. So, when कर्म ripens, experience

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should come, experience requires शरीर-करण-विषयाः, and they will come only when the unmanifest becomes manifest. अव्याकृतम् becomes व्याकृतम्. And this transformation is called सृष्टि. This transformation of अव्यक्त प्रपञ्चस्य शरीर-करण-विषयरूपेण अभिव्यक्तिः व्याकरणम्, व्याकरणम् means expansion, elaboration is called सृष्टि. And therefore, the teacher says तत्. तत् means the तत् अव्याकृतम् जगत् व्याक्रियत. व्याक्रियत means became manifest, got elaborated, got expanded, like a folded cloth becoming unfolded. संवृत पटः आवृत पटः, अनावृत पटः आवृत पटः.

And what happens at the time of manifestation? The उपनिषत् says that the नामरूपाभ्याम् व्याक्रियत the अव्यक्त manifest in the form of different names and different forms. So, अभिव्यक्तिः नाम नामरूप व्याकरणम् एव. And generally, we talk about नाम and रूप but later we will add one more terminology, which we can hint here and that is कर्म. कर्म meaning function. So associated with every name and form is a particular function. So thus all the शरीरम्s have different functions. It has got different names, different forms, different functions. All the करणम्s also have name, form and function. And all the objects also have name, form and function. Therefore, नामरूपाभ्याम् इत्थम् भावे तृतीया. नामरूप आकारेण व्याक्रियत it got into manifestation. That means what? After the manifestation the व्यवहार begins, व्यवहार means the transaction begins. What type of transaction? असौ नाम अयम्. So this person has got such and such a name. असौ नाम means this name. You can fill up with anything? देवदत्त

नामायम्, विष्णुदत्त नामायम्, कृष्णदत्त नामायम्, यज्ञदत्त नामायम्. Usually commentators use the name so and so दत्त.

And along with this नाम other things also come इदम् रूपः अयम् इति. A particular personality also. You define a personality, the physical personality, emotional personality, intellectual personality. Physical personality means he is fat, lean, fair, dark, young, old, etc. Emotional personality means he is a calm person, or he has temper at the tip of the nose. Then of course, intellectual personality – intelligent dull, etc. All these will come under रूप. All qualities or properties.

Along with नाम and रूप the third thing is कर्म. What function he has got in society? As a ब्राह्मण he has function, as a ब्रह्मचरि he has function, different social functions, family functions etc. Then a doubt comes. How do you know all these things? So it was in unmanifest, it came to manifestation and manifestation is in the form of नाम-रूप-कर्म. And such and such व्यवहारः takes place, how do you know?

The उपनिषत् says, we can infer from our present experience itself. What is our present experience? Any सृष्टि. Before the making of ornaments, the gold was in the form of a lump, a spherical form. Then what about the ornaments? All the ornaments were तद्देदम् तर्हि अव्याकृतम् आसीत्. And at that time, there were no transactions also. This is bangle I never said, this has got such and such a form I never said, and it could no function also. what function does a lump of gold have? No function. But later what happened? From that gold

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itself, all the अव्यक्त नाम-रूप-कर्म's became व्यक्तम्. Thereafterwards only it will come out of the shop. And once it comes out of the shop it gets a name like bangle like bangle, chain, ring etc. And it has got form, different different forms, and it has got a different function also. Therefore, the उपनिषत् says तत् इदम् अपि एतर्हि even now also नामरूपाभ्यामेव व्याक्रियते everything in the universe comes to manifestation through नाम and रूप alone. So desk is नामरूप व्याकरणम्, pot is नामरूप व्याकरणम्, ornament is नामरूप व्याकरणम्. You can extrapolate this, extend this law for the whole creation. So what व्याय holds good in व्यष्टि that law holds good in समष्टि also. So जगत् अव्याकृतम् आसीत् कारणत्वात् मूढन्. With an inference it will come out. व्याक्रियते असौनामायम् इदम् रूपः इति this is the name and this is the form, in this particular form. This अव्याकृत प्रपञ्च was also superimposed on ब्रह्मन्. So with this the अव्याकृत अध्यारोप topic is over. अव्याकृत अध्यारोप topic is over.

Now two अध्यारोपम्'s have been told. व्याकृत अध्यारोपः is over, अव्याकृत अध्यारोपः is also over. Now from the next sentence onwards, the उपनिषत् is taking a small diversion from the topic of अध्यारोप. Here the topic is सृष्टि. What happens after सृष्टि is being discussed here as a diversion. The अध्यारोप topic will be continued later.

प्रवेश श्रुति - I

What is the diversion? The उपनिषत् says स एष इह प्रविष्टः after the creation of the world, the परमात्मा himself entered

the creation in the form of the जीवात्मा. So, after the creation सः परमात्मा himself प्रविष्टः entered, where? इह अस्मिन् in this व्याकृत प्रपञ्च, the universe consisting of different bodies and mind. That is why एषः is said. जीवात्मरूपेण सः परोक्षात्मतः परमात्मा एषः अपरोक्षात्मतः जीवात्मरूपेण इह प्रविष्टः. In this particular sentence शङ्कराचार्य does a lot of enquiry. There is a very big भाष्यम् on this small line – स इह प्रविष्टः. This famous statement is called प्रवेश श्रुतिः, the entry statement. This is not only found in this उपनिषत् but also found in different other उपनिषत्s also viz., तैत्तिरीयम्

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् ॥ तैत्तिरीयोपनिषत् २-६-१॥

So in तैत्तिरीयम् अनुप्रवेश श्रुति is there. In छान्दोग्यम् also we saw in the sixth chapter अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ छान्दोग्योपनिषत् ६-३-२ ॥ So thus this idea is famous as प्रवेश श्रुति. and being an important statement शङ्कराचार्य discusses this everywhere. But only thing is in बृहदारण्यकम् alone this discussion is बृहत्. At other places it is not elaborate. In तैत्तिरीयम् it is a little more elaborated but in बृहदारण्यकम् he is going to go elaborately. So what I would do is as in the other cases I will give you the summary of this discussion.

Now first, we are facing a technical problem here. The उपनिषत् says सः इह प्रविष्टः. He entered. When you say ‘He’, what is the meaning of the pronoun? Pronoun stands for a

noun, it is but a proxy noun. It stands for a noun. What noun? Not any noun. A noun which has been discussed just before. So I say सुब्रह्मण्य is the third son of लक्ष्मण शास्त्रि. And he has studied शिरोमणि. So first, I say this is सुब्रह्मण्य and I say he has studied and that 'he' refers to the सुब्रह्मण्य discussed above. Now here the उपनिषत् says 'He' has entered. Therefore, 'He' must refer to what? Someone discussed above. And what has been discussed above. अव्याकृतम्. अव्याकृतम् or अव्यक्तम् or माया or प्रकृति all are synonymous. Therefore, the word सः should refer to अव्याकृतम्. But शङ्कराचार्य argues सः refers to परमात्मा. परमात्मा means ब्रह्मन्. So naturally the question comes how can you say अव्याकृतम् is equal to परमात्मा? For that शङ्कराचार्य gives the answer.

So first he points out that अव्याकृतम् can never exist separate from ब्रह्मन् or परमात्मा. माया can never exist separate from ब्रह्मन् or परमात्मा. And therefore, wherever there is the word अव्याकृतम्, you should remember अव्याकृतम् is associated with ब्रह्मन्, the चैतन्यम् also. Therefore, शङ्कराचार्य argues that अव्याकृतम् has got three different meanings in different contexts. What are the three meanings?

The first meaning is अव्याकृतम् refers to the माया alone. That is the unmanifest universe alone, even though it is a mixture of both. The word अव्याकृतम् connote only the माया part or अव्याकृत अंश. In some other places, शङ्कराचार्य says that अव्याकृत can refer to the mixture, i.e., अव्याकृतम् plus

माया सहितम् ब्रह्मन् or ईश्वर. The word अव्याकृतम् can refer to the ब्रह्मन् alone, the परमात्मा alone. Thus, according to the contexts अव्याकृतम् is equal to माया or अव्याकृतम् is equal to ब्रह्मन् or अव्याकृतम् is equal to mixture. Then शङ्कराचार्य argues in this context अव्याकृतम् should be understood as the third one i.e., the परमात्मा. Why? Because, the third meaning alone fits in with the later discussion. Because later, जीवात्मा परमात्मा ऐक्यम् is going to be talked about. Therefore, in this context अव्याकृतम्, i.e., in the place of सः we should take it as परमात्मा. Then one may ask whether it has got different meaning in different context will it not confuse the people.

शङ्कराचार्य says no. We ourselves in our day-to-day context use different expressions having different meanings. After citing as example in English I will come to शङ्कराचार्य's example. In English, they use *well*. What is the meaning of *well*? It all depends upon the context, isn't it? He is not well, he is not well. All means what? Here *well* means his health is good. The pot has fallen into the well. There the meaning of the *well* is different. A person who was learning English wrote a letter. So I am in the well. Hope you are also in the well. So, context can give you the meaning without confusion.

Of course, शङ्कराचार्य gives another example for these three meanings. He takes the word ग्रामः or village. He says the word village has got three meanings. Sometime it refers to a geographical place. That place is called village. Sometimes it refers to the people in that village. So number one – place

and number two – people; number three – mixture. He gives an example. When you say the whole village was empty when I went. Because there was some unrest and thereafterwards when the police went and the whole village was empty. Here it refers to what? That place is talked about. Because empty village means a village without people that means a place without people. So, शून्योग्रामः इत्यत्र ग्राम शब्दस्य स्थानम् एव अर्थः.

Then, what is the second example? There was a function, a कुम्भाभिषेकम् and the whole village had come to attend the function. Here the whole village had come means what? The place doesn't go. The whole family has come, the whole house has come or the whole country or the whole village has come etc., when you say, so ग्रामः आगतः इत्यत्र ग्राम शब्दस्य जनाः इत्यर्थः.

Then the third meaning is, one should not enter a village where there is no temple or where there are नास्तिकः. One should not enter that नास्तिक village, when you say it refers to what? It refers to a mixture where the place also is involved and the people also are involved. So, ग्रामम् प्रति सः गतः for a function. Here we when we say उक्तवार्तम् ग्रामम् प्रति सः गतः you are referring to both the place along with the people there. Therefore, here what is the meaning? Mixture. So then for a simple ग्राम which has got three meanings, what to talk of भगवान्. The idea is that a word can have different meaning. In the same way in the statement अव्याकृत आसीत् the emphasis is on the अव्याकृत प्रपञ्च, the unmanifest universe.

When in the statement सः इह प्रविष्टः, सः refers to the परमात्मा. And this परमात्मा entered.

Now the next enquiry is what is the meaning of the word entry. When you say 'परमात्मा entered' what does it mean? Before giving his meaning शङ्कराचार्य analyzes various possibilities and knocks off all possibilities. What are the possible entries? I will give you five of them though he gives many more.

Somebody suggests गृहम् निर्माय देवदत्तः प्रविष्टः. After constructing the house देवदत्त entered the house. So, देवदत्त प्रवेशवत्. Now शङ्कराचार्य refutes that idea. He says it is all ok in this of example, because देवदत्त was outside the house, he built a house and then later he entered the house. All these were possible because देवदत्तः परिच्छिन्नः, he was a limited entity. Therefore, there was a place where he was not and he can enter where he was not. In the case of परमात्मा, this is not possible because परमात्मा cannot enter anywhere because It is सर्वगतः, It is all-pervading. So the first suggestion is ruled out.

He gives a second suggestion. If परमात्मा builds the house, परमात्मा cannot enter the house. Let us say परमात्मा built and जीवात्मा entered. Like contractor built the house and you enter. So the builder is one and the one who enters is another one. परमात्मा built, परमात्मा cannot enter, poor परमात्मा, He built the house and handed over to जीवात्मा. जीवात्मा took over. Can we take like this? शङ्कराचार्य refutes

that also. He says, the उपनिषत् has said परमात्मा has entered because the one who has created alone has entered. Because starting from अव्याकृत आसीत् it concludes स इह प्रविष्टः – the one who created and the one who enters both are one and the same. And if this is not clear, it is made very clear in तैत्तिरीय, तत् सृष्ट्वा । तदेवानुप्राविशत् ॥ तैत्तिरीयोपनिषत् २-६-१ ॥ ईश्वर alone created and ईश्वर alone has entered. There is no question of ईश्वर creating and जीव entering. Therefore, the second option is also ruled out.

Then the third option is तार्किक. A नैयायिका gives a suggestion and he says when anything is created (it is his philosophy), for one moment that object remains निर्गुणम्, without property. उत्पन्नम् द्रव्यम् क्षणम् निर्गुणम् तिष्ठति. And after one second, क्षणम्, the property comes to that object. द्रव्ये गुणवत्. Just as a property enters a द्रव्यम्, परमात्मा, the Consciousness also entered, came to this material body. शङ्कराचार्य refutes this possibility also by pointing out that property is always dependent on a substance. It is परतन्त्रः not स्वतन्त्रः. If परमात्मा is like गुणम् then परमात्मा also will become परतन्त्रः, dependent. अन्याश्रितः भवति. So therefore, that option is also possible.

Then comes the fourth option. He says, फले बीजवत्. When a fruit ripens one part of the fruit becomes more solid and it becomes a seed. Even though the whole thing is ripening but different parts become different things. Like in the coconut. In the beginning more or less all are same but as it becomes more and more ripe, the external part becomes different and inside

the kernel, the pith etc., becomes different. In the same way, परमात्मा is all-pervading and all the नामरूपs comes to manifestation. And as even नामरूपs comes to manifestation various portions of परमात्मा modifies to become a जीवात्मा. Everything is getting ripened, the whole world is ripened, नामरूपs all get thrown out. And where is परमात्मा? Everywhere. But that परमात्मा which is within the body transforms into जीवात्मा. So, जीवरूपेण भावान्तरापत्तिः प्रवेशः इति उच्यते. शङ्कराचार्य says that is also not true.

- i) First of all a modification can never be called entry.
- ii) Secondly, modification is never possible for परमात्मा. This is possible for seed. But for परमात्मा modification is not possible. So many other arguments also he gives but one is enough for us - modification is not possible. And therefore, फले बीजवत् that explanation also is ruled out.

Then, the final suggestion he gives. So first two are suggestions of गृह entry. The third one is द्रव्ये गुणवत्. The fourth one is फले बीजवत्. The fifth one is दर्पणे प्रतिबिम्बवत्. Just as the reflection of an object is formed in a mirror, similarly, the reflection of परमात्मा is formed. And the formation of reflection is called the entry of परमात्मा. Just as सूर्य enters a well as it were in the form of reflection. Just as your face can enter a mirror in the form of reflection, परमात्मा also enters in the form of प्रतिबिम्ब. प्रतिबिम्ब रूपेण प्रविष्टः इत्यर्थेव. शङ्कराचार्य says that also I cannot accept because if my face should enter a reflecting surface like a mirror or water

or something, there should be a second thing other than me. The question of reflection comes only when you accept a second thing, a reflecting object and a reflecting medium. Since, there is no second thing other than परं ब्रह्म, there is no question of प्रतिबिम्ब entry also. Therefore, the fifth option is also negated. Remember the fifth one can create a doubt in your mind. We ourselves talk about विदाभास, the चित्प्रतिबिम्ब, the reflection of Consciousness in the mind etc. We do use the expression of प्रतिबिम्ब but we have note a slight difference here. The mind according to वेदान्त is मिथ्या and in a मिथ्या reflecting medium a मिथ्या reflection we are talking about. If you are also talking about a मिथ्या then I will accept. But here when he talks about the reflection he is not talking about a मिथ्या reflecting medium and therefore, we negate the reflection theory also. Therefore, all the five options are ruled out.

In तैत्तिरीयोपनिषत् there is an interesting point which doesn't come here. He says in that case we will remove this sentence thinking that it is a printing mistake. शङ्कराचार्य tells for your lack of understand it doesn't mean that it is a printing mistake. I can give you the meaning. So therefore this is not a printing mistake and this is not a blabbering of the श्रुति also. It is प्रमाणमूर्धन्यभूत श्रुतिः and therefore, if you don't know the meaning better listen to me. And शङ्कराचार्य gives the essence. He says that you should remember this अनुप्रवेश श्रुति is an अर्थवाद portion. अर्थवाद means a portion, which is meant to explain some other important thing. It has

no direct relevance but it is meant to explain something else. What is that something else? जीवात्मा परमात्मा ऐक्यम्. The identity between जीवात्मा and परमात्मा is the aim or the main topic that is intended to be conveyed. Therefore, you should understand it that way. And when you try to understand in that way परमात्मा अनुप्रवेश means परमात्मा is being available behind the mind as the साक्षि. This alone is figuratively said to be अनुप्रवेश. बुद्धौ साक्षितया उपलब्धिः एव प्रवेशः इत्युच्यते. बुद्धौ – in the बुद्धि, साक्षितया – as a साक्षि, उपलब्धिः – availability is called प्रवेशः. And how is परमात्मा available as the साक्षि and some other points also शङ्कराचार्य discusses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We saw that the उपनिषत् wants to reveal the आत्मा or ब्रह्मन् by the special प्रक्रिया or methodology called अध्यारोप अपवाद प्रक्रिया, which involves first the acceptance of the universe and later the negation of the universe. The acceptance of the universe is called अध्यारोपः, the superimposition and the negation is called अपवादः. And we saw the first chapter predominantly dealing with अध्यारोपः, i.e., the acceptance of the universe. And while doing अध्यारोपः, the उपनिषत् is dividing the universe into two parts – the व्याकृत प्रपञ्चः, the manifest universe and अव्याकृत प्रपञ्चः, the unmanifest universe. Of this the व्याकृत प्रपञ्च अध्यारोप, the superimposition of the manifest universe was discussed until now i.e., up to the sixth मन्त्र of this fourth section.

And now in the seventh मन्त्र the उपनिषत् enters into the अव्याकृत प्रपञ्च, the superimposition of the unmanifest universe. And having superimposed व्याकृत and अव्याकृत प्रपञ्च, the उपनिषत् is taking a small diversion here, a change from अध्यारोप discussion. Afterwards again the अध्यारोप topic will be continued in the next two sections also. What was the diversion? The diversion was the सृष्टि विचार? How the अव्याकृत प्रपञ्च become व्याकृत प्रपञ्च, how unmanifest universe becomes the manifest universe. And how the उपनिषत् answered, नामरूपाभ्याम् व्याक्रियत. The manifestation is nothing but the expansion of the names and forms. That means in the अव्याकृत अवस्था, in the unmanifest

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conditions all the नामरूपs are in one mass which cannot be discriminated, in निर्विकल्पक घन रूपेण नामरूपाणि वर्तन्ते. Just all our thoughts remain in a mass form during sleep.

प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् ॥ माण्डूक्योपनिषत् ५ ॥

So all our specific knowledge are made into one mass which cannot be discriminated and when you wake up all this specific knowledge comes to manifestation English knowledge, Chemistry knowledge, Mathematics knowledge, music knowledge, dance knowledge etc. In the same way, नामरूपs are in निर्विकल्पक condition, i.e., which cannot be divided, indivisible condition, unrecognizable condition and this unrecognizable names and forms become recognizable. And this नामरूप व्याकरणम् alone is the transition from अव्याकृत to व्याकृत, that alone is called सृष्टि.

And once the सृष्टि comes all the प्रपञ्चs will come, that means लोकs have come, all the स्थूल शरीरम्s have come and all the सूक्ष्म शरीरम्s also are born. But we know that सूक्ष्म शरीरम् and स्थूल शरीरम् are both because नामरूप प्रपञ्चत्वात् it is inert जड वस्तु only. And स्थूल सूक्ष्म प्रपञ्च also is जडम्. So, स्थूल सूक्ष्म शरीरम् is जडम्, स्थूल सूक्ष्म प्रपञ्च is जडम्, between जड and जड no व्यवहार can take place. Table and chair will not have conversation. In the beginning let us have some chat so thinking will the two chairs or a table and a chair talk? No, they won't. So therefore, the उपनिषत् said after the manifestation of नामरूप प्रपञ्च, the परं ब्रह्म, the चैतन्यरूपम् enters the स्थूल सूक्ष्म शरीरम्, स इह

प्रविष्टः. And with this entry स्थूल सूक्ष्म शरीरम् becomes चेतनम्, भोक्ता whereas स्थूल सूक्ष्म प्रपञ्च remains अचेतनम्, भोग्यम्. भोक्ता means the experience, भोग्यम् means the experienced. भोक्ता means experiencer. So out of the two जडम्s one जडम् becomes चेतनम्. स्थूल सूक्ष्म शरीरम् is जडम् number one and स्थूल सूक्ष्म प्रपञ्च is जडम् number two. Because of the परं ब्रह्म entry the अचेतन स्थूल सूक्ष्म शरीरम् becomes चेतन स्थूल सूक्ष्म शरीरम्. And that is called भोक्ता. The स्थूल सूक्ष्म प्रपञ्च remains अचेतनम् and it becomes भोग्यम्. There afterwards भोक्ता-भोग्यम् interaction, सुखम्-दुःखम् all the drama starts.

In this context, the उपनिषत् used the word सः इह प्रविष्टः. That सः means that परमात्मा, अव्याकृतशब्द वाच्यः परमात्मा प्रविष्टः entered. And this statement is the well-known statement called अनुप्रवेश श्रुतिः or प्रवेश श्रुतिः. In the last class, I said that there is a big enquiry in this section and we were in the middle of the enquiry. Because one or two classes were gone, I am reminding myself for I know that you remember of what we have been seeing. And there we had done half the enquiry. What was the enquiry we completed? What is the meaning of entry. And five different meanings we analyzed. And शङ्कराचार्य in his commentary established that all the types of entries will not work in the case of ब्रह्मन्, because of one reason that ब्रह्मन् is all-pervading. चैतन्यस्य सर्वगतत्वात् प्रवेशः केनापि प्रकारेण न सम्भवति इति सिद्धान्तितम् (न तु सर्वगतस्य निरवयवस्य दिग्देशकालान्तरापक्रमणप्राप्तिलक्षणः प्रवेशः कदाचिदप्युपपद्यते ।). Then if all types of entries are not

possible then what meaning can be given for this word? Because this is *Upanishadic* वाक्यम्, it is sacred. You cannot discard even a single letter of the वेद. For that, शङ्कराचार्य said, you should first remember the context very well.

In the उपनिषत्, we don't find any फलम् given to the सृष्टि knowledge or अनुप्रवेश knowledge. सृष्टि ज्ञानस्य फलम् किमपि न उक्तम्. प्रवेश ज्ञानस्य फलम् किमपि न दृश्यते. This is all मीमांसा discussion. Very carefully we have to note. The उपनिषत् does not say that if you know the सृष्टि, you will get मोक्ष. If you know ब्रह्मन् you will get मोक्ष. फलम् has been mentioned for ब्रह्म ज्ञानम्. But no प्रयोजनम् is shown in the वेदs for knowing the सृष्टि.

Similarly, for knowing the अनुप्रवेश also no फलम् is mentioned. Then we have to apply a मीमांसा rule. What is the मीमांसा rule? If a particular portion in the वेद gives no फलम् at all then that portion does not have any direct import, direct purpose, direct utility. That is there is no तात्पर्यम्, purport, emphasis, utility in that particular portion because no फलम् is mentioned. Such portions are called अर्थवाद portions in the मीमांसा language, which we accept in वेदान्त. अर्थवाद means स्वतः तात्पर्यम् नास्ति. अर्थवाद means a discussion, which has no bearing directly. Then if it does not have any direct import or purpose, then it must be indirectly clarifying some other important topic. The thread in the garland has no importance by itself, nobody keeps the thread alone in the head for decoration. But if still the thread has to be used it can be used in only in one way the thread must connect the flowers which

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are important. So, an unimportant portion gets utility through its association with an important portion. This is the मीमांसा rule. An unimportant portion, अर्थवाद gets utility through its association with an important portion, which is called विधि.

विधिना तु एकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः ॥
मिमांसासूत्राणि १-२-७ ॥

And therefore never study अनुप्रवेश independently. Find out what is the original purpose of the वेद. And शङ्कराचार्य says that the original purpose is परमात्मज्ञानम्. If परमात्मज्ञानम् is the original purpose then the student will be curious, anxious to know where is that परमात्मा? Then to reveal that परमात्मा the सृष्टि topic has come. And in the सृष्टि, mind is introduced. The सृष्टि of the mind. And after the mind सृष्टि, अनुप्रवेश is talked. Now at once the student will know that परमात्मा is available in the mind as the साक्षि. परमात्मा is available in the mind as the witness Consciousness, witness Awareness. So जीवात्मा रूपेण परमात्मा इदानीम् उपलभ्यते. And once we have understand that जीवात्मा is परमात्मा, we have to forget the सृष्टि topic. Whether वायु has come after आकाश or आकाश has come after वायु, is irrelevant to me. So, our emphasis is not whether आकाश is first or वायु is first or अग्नि is first or whether they are five elements or three elements we are not bothered; you add two more elements we don't care. So thus we should not spend our energy in analyzing the सृष्टि, we should not spend our energy in analyzing the प्रवेश but we should understand that परमात्मा जीवात्मा रूपेण वर्तते and with that प्रवेश श्रुति has served its purpose.

And therefore, शङ्कराचार्य says at the end of this discussion that अन्तःकरणे उपलभ्यत्वम् एव प्रवेश श्रुतेः तात्पर्यम् (तस्मात्कार्यस्थस्योपलभ्यत्वमेव प्रवेश इत्युपचर्यते). परमात्मा has entered is equal to परमात्मा is available. By entry it is meant it is available. Where? In the mind. in what form? As the साक्षि. Like what? Suppose if I want to meet Mr. रामकृष्णन्, then I ask someone 'where is रामकृष्णन्?' He says 'he has just now entered the office room'. So when he says 'he has entered the office room', what does it mean? He is available in the office room for me to contact. That availability in the office room is the meaning *entered*. Taking that *availability* part only into account we should forget the *entry* part. Why? In the case of रामकृष्णन् entry is possible therefore, he has entered and available. In the case of परमात्मा we have to leave the *entry* part and we should take the availability part only. With this अनुप्रवेश श्रुति is over.

And therefore, what is the conclusion? जीवात्मा एव परमात्मा. अहम् ब्रह्म अस्मि. I, who am aware of my mind, I, the awarer of my mind am the परमात्मा. With this one part of the discussion is over.

प्रवेश श्रुति - II

Now let us go to the second part of the discussion. शङ्कराचार्य establishes the meaning. Many other philosophers are not happy with this interpretation. Therefore, they come forward with many objections to our interpretation.

Just as शङ्कराचार्य objected to the other interpretations, he should be ready to take the other people's criticism. Our philosophy is that we should be able to criticize everyone but nobody should criticize us. But it is not so. So, शङ्कराचार्य is ready to face the criticism of other people and he answers all of them. I will briefly discuss some of objections.

The first set of objections come from the ordinary man, the lay man. He says that I don't accept जीवात्मा is identical with परमात्मा. Why? Very simple. जीवात्माs are many and परमात्मा is popularly known as one. So if both the जीवात्मा and परमात्मा are identical, what will happen? There will be many परमात्माs. Do you follow? जीवात्मा is identical with the परमात्मा, जीवात्माs are many and therefore, परमात्माs are also many, which is not acceptable. Nobody accepts many Gods. We accept only one God. This is the objection. Now शङ्कराचार्य answers. Who said जीवात्माs are many? That is your problem. You think जीवात्माs are many because the minds are many. The plurality of the mind has been attributed to the साक्षि. But there is no plurality in the साक्षि. The witness Consciousness is not pluralistic whereas the minds are many. Therefore, you have a confusion. You think that many minds is equal to many साक्षिs. It is telling for each city there is one Sun. No, there are many illumined objects but the illumining Sun is only one. Similarly, there are many illumined minds but the illuminator साक्षि is only one. And शङ्कराचार्य supports with the श्रुति वाक्यम्

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एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
श्वेताश्वतरोपनिषत् ६-११॥

साक्षी एकः केवलः सर्वभूत अन्तरात्मा. And in the गीता also

क्षेत्रज्ञम् च अपि माम् विद्धि सर्व-क्षेत्रेषु भारत ।

क्षेत्र-क्षेत्रज्ञयोः ज्ञानम् यत् तत् ज्ञानम् मतम् मम ॥ गीता १३-२ ॥

That क्षेत्रज्ञ, which is the साक्षी is only one. Thus, the first objection is ruled out.

Then he comes with the second objection. What is that? जीवात्मा is full of sorrow. He is vexed, suffering through राग, द्वेष, संसार. Going through ups and down. So therefore, going through nice phases and there afterwards coming back to problems. If you say जीवात्मा is identical with परमात्मा then what will be the conclusion? जीवात्मा is identical with परमात्मा, जीवात्मा is महासंसारि and therefore परमात्मा also should be संसारि. So therefore, after reading वेदान्त you include one more संसारि now; at least until now God was free now after Vedantic study poor God also entered the संसारि list.

Whereas all the उपनिषत्s declare ईश्वरः is free from all the दोषs.

एष आत्माऽपहतपाप्मा विजयो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः ॥
छान्दोग्योपनिषत् ८-१-७ ॥

This is the second objection.

Now for this शङ्कराचार्य has to answer. शङ्कराचार्य says moron, when I say जीवात्मा and परमात्मा are identical, you should understand it properly. जीवात्मा is संसारि you say. परमात्मा is असंसारि you say. When I equate जीवात्मा and परमात्मा you can interpret in two ways. What are the two ways? One way the foolish way is since जीवात्मा is equal to परमात्मा, and since जीवात्मा is a संसारि, therefore परमात्मा is also a संसारि. This is one interpretation, that is called foolish interpretation.

Now there is second right interpretation. What is that? परमात्मा is असंसारि and therefore, जीवात्मा is also असंसारि परमात्मा.

So in the first interpretation you add one more संसारि. In the second interpretation you liberate all संसारिs. Isn't it? In the first interpretation you add one more संसारि. Who is that? Poor परमात्मा. In the second interpretation you liberate all the जीवात्माs from संसार. So, which interpretation is correct? Has शास्त्र come for liberation or has शास्त्र come to add one more संसारि? The purpose of शास्त्र is to liberate people and therefore, the right interpretation is जीवात्मा is free from दुःखम्. Just as परमात्मा is free from sorrow, जीवात्मा is also free from sorrow. That जीवात्मा is sorrowful is only a misconception, delusion and confusion. Thus, the शास्त्र has come to remove our delusion that the जीवात्मा is a संसारि. And शङ्कराचार्य supports this with श्रुति quotation.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥
कठोपनिषत् १-३-११ ॥

जीवात्मा is never affected by sorrow. This is शङ्कराचार्य's reply.

Then he comes with the third question. He says that श्रुति may say जीवात्मा is free from sorrow. But just because श्रुति says we cannot accept. Because according to the मीमांसा rule, if श्रुति teaches something, which is opposed to प्रत्यक्ष प्रमाणम् then that श्रुति teaching should not be accepted as it is. It will have to be reinterpreted. So what is the मीमांसा rule? If श्रुति teaches something, which is opposed to प्रत्यक्षम्, our direct experience then what is opposed to direct experience cannot be accepted and therefore, श्रुति वाक्यम्, we don't negate it, but we will reinterpret it in such a way that it will not contradict our प्रत्यक्षम्. शङ्कराचार्य says somewhere that

न हि श्रुतिशतमपि 'शीतोऽग्निरप्रकाशो वा' इति ब्रुवत्
प्रामाण्यमुपैति । ॥ श्रीमद्भगवद्गीताभाष्यम् १८- ६६ ॥

Even if 1008 वेदs come and say 'अग्नि is cold, अग्नि is cold, fire is cold' will we accept it? No, we won't accept fire is cold. We may imagine, for the sake of उपासना, that fire is cold but in the heart of heart we know fire is hot. Therefore, he asks the question. श्रुति may say जीवात्मा is free from संसार but my direct experience says that I am sorrowful. I only know my condition. You are sitting on the stage and lecturing. स्वामिजि, वेदान्त is all good. But when problem come then we feel it. So therefore, दुःखस्य संसारस्य अनुभूत विषयत्वात्

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जीवात्मा संसारि एव. Therefore, I cannot accept जीवात्मा परमात्मा ऐक्यम्. It is all just to console us it says, 'you are wonderful, glorious, and all', so that you have a nice feeling. You can say अहम् ब्रह्मास्मि, नित्योऽस्मि, शुद्धोऽस्मि, बुद्धोऽस्मि, then you will have a nice feeling. So it all imagination, it cannot be considered as a fact or knowledge. This is the third objection. For which शङ्कराचार्य says, No. You can never say that दुःखम् in the आत्मा is directly experienced. Because if the sorrow in the आत्मा has to be directly experienced, then the आत्मा has to be directly experienced. If आत्मा is directly experienced then you can talk about the sorrow of the आत्मा, which you have directly experienced. शङ्कराचार्य says आत्मा is never an object of experience. आत्मनः अविषयत्वात्. आत्मा दुःखम् प्रत्यक्षम् इति वक्तुम् न शक्यते आत्मनः अविषयत्वात्. अविषयत्वात् means not an object of experience. So therefore, nobody experiences आत्मा's sorrow. Whatever is experienced belong to अनात्मा. आत्मा is never an object of experience. Therefore, you can never say that I have experienced the sorrow of आत्मा. आत्मा is never an object of experience because आत्मा is ever the subject विषयि. Therefore, you cannot say that आत्मा is sorrowful. Until now the layman has argued.

Now comes the Buddhist, क्षणिकविज्ञानवादादि. He argues that आत्मा cannot be experienced as an object but still आत्मा can experience Itself. And when आत्मा experiences Itself, आत्मा is experiencing its sorrow also. Therefore, आत्मा दुःखम् is प्रत्यक्ष विषय. Therefore, आत्मा is दुःखि, and

therefore it cannot be equal to परमात्मा, which is निर्दुःखि. This is क्षणिकविज्ञानवादि's argument. Then शङ्कराचार्य answers, No. You can never say आत्मा experiences Itself. It is a wrong statement. Because when you say आत्मा experiences Itself, then आत्मा becomes subject of experience and आत्मा becomes the object of experience and one आत्मा can never become both the subject and object. कर्तृ कर्म विरोधात्. The seer can never be seen. The eater can never be eaten. The teacher can never be taught at the same time. So in one action it cannot be both. So therefore, you can never say आत्मा experiences Itself.

Then पूर्वपक्षि suggests, why can't you say that one part of आत्मा is subject and another part of आत्मा is the object. Just as from the standpoint eye part, I am the seer. From the stand part of my hand part I am the seen. So who is the seer? I am. Who is the seen? I am seeing myself. चक्षुरवच्छेदेन द्रष्टा हस्त अवच्छेदेन दृश्यम्. Like that one part of the आत्मा sees another part. In another part sorrow is there. Can't we take it like this? Asks the पूर्वपक्षि. Then शङ्कराचार्य says that I wish I could accept it. I wish I could satisfy you. Unfortunately, I cannot because आत्मा does not have parts, divisions. निरंशत्वात्; निष्कलत्वात्, निर्विकल्पत्वात्. So thus, you cannot say that आत्मा experience itself and its sorrow. With this the क्षणिकविज्ञानवादि goes.

Then comes the तर्कशास्त्र. He says शङ्कराचार्य's interpretation is wrong. What interpretation? जीवात्मा is free from sorrow and जीवात्मा is identical with परमात्मा is wrong.

Because in तर्कशास्त्रम्, we have clearly established that आत्मा has sorrow. Sorrow means sorrow, राग, द्वेष, इच्छा, सुखम्, दुःखम् etc. All these are there for आत्मा. Then शङ्कराचार्य says who will accept your तर्कशास्त्र. It is full of loopholes and is full of mistakes. And he points out some of the mistakes of तर्कशास्त्र. I will just briefly mention some of the mistakes.

The first mistake he says is this. He says आत्मा is नित्यः. तर्कशास्त्रि says आत्मा is नित्यः. And he says दुःखम् is आत्मा's गुणम्. It is the property of the आत्मा. So आत्मा is गुणि and दुःखम् is गुणम्. Then, he says गुणम् and गुणि are inseparable. Substance and property cannot be separated. दुःखम् is अनित्यम्. So, आत्मा is नित्यः, दुःखम् is अनित्यम् and आत्मा and दुःखम् are inseparable. Now शङ्कराचार्य asks how can an अनित्य दुःखम् be there in the नित्य आत्मा all the time. Do you follow? Because if they are inseparable, if आत्मा is नित्यम्, दुःखम् also must be नित्यम्. Therefore, he says अनित्य दुःखस्य नित्ये आत्मनि असंभवात् अनित्य दुःखम् cannot be there in the नित्य आत्मा. This is the first loophole.

Then he says the second one. According to तर्कशास्त्र, आत्मा is known through inference. In fact they use a series of inferences to arrive at आत्मा, which I am not going into. Let us have this much. आत्मा is अनुमेयम्. And he says, आत्मा has got दुःखम्. What type of दुःखम्? Which is प्रत्यक्षम्. आत्मा has got दुःखम्. And दुःखम् is inferred or प्रत्यक्षम्? Do we infer that sorrow is there. Tears are shedding from the eyes therefore, I must be sorrow. No, sorrow is not inferred but

sorrow is perceptual, directly experienced. So therefore, he says that दुःखम् is प्रत्यक्षम् and आत्मा is अनुमेयम्. How can a प्रत्यक्ष गुण belong to an अनुमेयम् वस्तु. How can a perceived property belong to an inferred substance? Perceived property means that which is right before you. Inferred substance means it is somewhere else. How can you say that a perceived property belong to an inferred substance? A perceived property should belong to a perceived substance. How can you say that a perceived property belong to an inferred substance? Therefore, your argument is substanceless. This is the second loophole.

Then he gives the final clinching discussion. He says, your very discussion of दुःखम् in the आत्मा is wrong. The तर्कशास्त्र has got an interesting approach. He says, आत्मा is जडम् by itself. And he says when the all-pervading आत्मा comes in contact with the mind; awareness comes. आत्मा मनः संयोगात् ज्ञान उत्पत्तिः. And how does it come? He says आत्मा joins the mind, mind joins the sense organs, sense organs join the object. आत्मा मनसा संयुज्यते, मनः इन्द्रियेण संयुज्यते, इन्द्रियम् विषयेण संयुज्यते. संयुज्यते means contact. आत्मा joins the mind, mind joins the senses and senses joins the objects. And out of that what comes? ज्ञानम् comes and also सुखम् and दुःखम् etc., are also born.

Once knowledge, sorrow etc., are born, they should belong to something. Because they are all properties. ज्ञानम् is a property, sorrow is a property, happiness is a property. A property should belong to some substance. So a question

comes whether it belongs to objects, whether belongs to the sense organs, whether it belongs to the mind or whether this belongs to the आत्मा. Because, the combination of these four only has caused दुःखम्. आत्मा has joined, mind has joined, इन्द्रियम् has joined and विषयम् has joined. If by the union of all these four the सुखम् has come then this सुखम् belong to what? तर्कशास्त्र says, the सुखम्, दुःखम् etc., join the आत्मा, even though it is a cooperative production. The produced दुःखम् joins the आत्मा. This is तर्कशास्त्रम्.

Now शङ्कराचार्य says, all these arguments are all foolish. He says, आत्मा can never join the mind. Because of the law that the तर्कशास्त्र itself has prescribed. This one won't hold good as per your own law. Because तर्कशास्त्र has made a rule that combination is possible between things, which have forms. मूर्तद्रव्ययोः एव संयोगः. Two things having form can have a combination. That is concrete things alone can combine. For example, space being non-concrete it cannot combine with anything. And तर्कशास्त्र gives this law. The तर्कशास्त्र itself says that आत्मा is formless. अमूर्तद्रव्यम्. You yourself say that आत्मा is not having a form. You yourself say without form there cannot be a combination. And now you alone say that आत्मा combines with the mind. So therefore, it is illogical to say आत्मा joins the mind. and therefore, there is no question of production of sorrow and there is no question of sorrow joining the आत्मा. All these are wrong approach. Therefore, तर्कशास्त्र cannot be accepted. And hereafterwards,

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lastly, the जैन मतम् is going to come, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

After talking about the सृष्टि from परमात्मा that is माया सहित परमात्मा, that very same परमात्मा entered the सृष्टि that is particularly He entered the mind or the body-mind-complex of all the people. That परमात्मा has entered the body-mind-complex was revealed by the famous statement, स इह प्रविष्टः, which we called प्रवेश श्रुति and we were summarizing the शङ्कराचार्य's भाष्यम् upon that. In his भाष्यम्, शङ्कराचार्य first refuted all other interpretations of different commentators and arrived at his own interpretation wherein अनुप्रवेश was taken as a figurative statement. And how is it? It should be taken like this. When you say a person has entered a room, we get two ideas in that statement. One is that a person has moved into that room. And secondly, that person is now available in that room. That entry conveys the movement and the availability. In संस्कृत availability is called उपलभ्यत्वम्. Similarly, when you say परमात्मा has entered the mind, here also two meanings can be given or two ideas are conveyed. One is the movement of परमात्मा into the mind and the second is the availability of परमात्मा in the mind. Now शङ्कराचार्य argues, of these two meanings of प्रवेश the entry the first part of the meaning cannot be taken here because परमात्मा cannot have movement being already everywhere. And therefore, the movement part of अनुप्रवेश one should not take. Because it is meaningless, illogical, impossible, मुख्यार्थ बाधः. And then the second part is the

availability in that place where it has entered. Now that meaning perfectly fits in. परमात्मा has entered the mind that means परमात्मा is available in the mind as जीवात्मा, the साक्षि. And शङ्कराचार्य favors this interpretation because in this interpretation alone जीवात्मा परमात्मा ऐक्यम् will be obtained. That is परमात्मा is available behind every mind as the साक्षि, the witness Consciousness, which means परमात्मा is साक्षि and साक्षि is परमात्मा. This fits in with all other महावाक्यम्s – तत्त्वमसि, अहम् ब्रह्मास्मि, प्रज्ञानम् ब्रह्म, क्षेत्रज्ञम् च अपि माम् विद्धि, अहमात्मा गुडाकेश, साक्षी चेता केवलो all श्रुति वाक्यम्s will be well tallied if the अनुप्रवेश श्रुति is interpreted in this particular manner. So, thus शङ्कराचार्य arrived at the ऐक्यम् between these two.

But so many other philosophers objected to this interpretation. They argued that जीवात्मा परमात्मा ऐक्यम् is untenable, illogical they said. And in the last class we refuted all those philosophers. The Buddhistic philosopher was refuted, तार्किक philosopher, नैयायिक was refuted, the ordinary person, layman was refuted. I said a little bit more remaining I will complete that भाष्यम् now. When he refuted the तर्क philosopher, शङ्कराचार्य was showing the various weaknesses, loopholes of तर्क philosophy. Among the three weaknesses that I mentioned in the last class the last one was their peculiar theory of आत्ममनस्संयोगः. The तार्किक says आत्मा is जडम्. Then what about मनस्? मनस् is जडम्, which we do agree. तार्किक says that मनस् is जडम्, वेदान्ति also accepts it. But he says आत्मा is also जडम्. आत्मा and mind

combined together, out of that Consciousness comes and not Consciousness comes but various experiences like सुखम्, दुःखम् all of them come. इच्छा, द्वेष, सुखम्, दुःखम्, all of them are the properties of आत्मा which come after संयोग. They are not permanent properties but they come and go. Therefore, according to their philosophy during sleep आत्मा is जडम्. It has left the मनस्. During the जाग्रत् and स्वप्न आत्मा joins with the मनस्. Therefore, चेतनम्, सुषुप्तौ अचेतनम्, जाग्रत्स्वप्नयोः आत्ममनस्संयोगः. सुषुप्तौ आत्ममनो वियोगः. This is their peculiar philosophy.

There शङ्कराचार्य said आत्ममनस्संयोगः itself is an absurd statement. What was the reason he gave? The reason was आत्मा is formless. For formless there are many words in संस्कृत. Of them two are अमूर्तम् and निरवयवम्. अमूर्तम् means it does not have any form. निरवयवम् means it does not have limbs like hands and feet. Because when limbs are there you get a specific shape. when limbs are not there you don't have any specific shape. Therefore, आत्मा being अमूर्तम्, निरवयवम् it cannot combine with anything. And the interesting point is शङ्कराचार्य says that what I am saying is not my law but this is a law given out by you yourself. This is the glory of शङ्कराचार्य. He refutes साङ्ख्य philosophy through साङ्ख्य argument, नैयायिका's philosophy through नैयायिका argument. Taking their theories he negates them. Because they have said अमूर्तयोः संयोग न भवति. So, between two formless things, there can be no संयोग, combination. In fact we don't require even two formless things. One is

formless and the other is formed, then also संयोग is not possible as we see in the case of आकाश. This we had seen in the last class. I am only picking up the thread. So when the नैयायिका was refuted with this argument, the जैन मतम् comes into the picture and says. He comes and tells therefore, I said in the beginning itself to come to the जैन मतम्. So the जैनवादि says that if you are taking आत्मा as formless and all-pervading then alone all these problems will come and therefore only in our philosophy we say that आत्मा is not all-pervading. आत्मा is not अमूर्तम्. Then what is it? आत्मा is pervading within the body only. That is शरीरव्यापि. शरीर परिमाणतः. The size of the आत्मा is the size of our शरीरम्. They technically call it मध्यम परिमाणः. मध्यम परिमाणः means any measurement between the smallest and the biggest is called मध्यम. Smallest measurement is called अणु. and biggest measurement is called विभु. These are thier technical words. In between these two what all measurements are there, the dimensions are there, all of them are called मध्यम परिमाणः. A mountain is मध्यम परिमाणः, Sun is मध्यम परिमाणः. And he says that आत्मा also is मध्यम परिमाणः. And here शङ्कराचार्य refutes this जैन मतम् very briefly only. शङ्कराचार्य refutes the जैन मतम् very briefly only. In ब्रह्मसूत्र he takes a lot of pains to negate elaborately. But here he does not discuss much. शङ्कराचार्य answers, if आत्मा has got a form and shape, आत्मा will be perishable, अनित्यम्. Because our experience is that everything with a shape has got a beginning and end including the सूर्यः. Even the Sun will one

day perish, the astronomers say that the Sun is dying but the only consolation is when the astronomers say it will die soon in about a few million years after. We are worried about their 'soon', because by that time we will get मोक्ष itself. I don't want to go up to death and all. We are all something bigger. So therefore, everything that has got a beginning will have an end. यत् सावयवम् तत् अनित्यम् घटवत्. Who says to whom? शङ्कराचार्य tells जैनवादि.

And unfortunately, जैनवादि believes आत्मा is नित्यः. You cannot accept that because your fundamental philosophy, not only yours but all the आस्तिक philosophers who believe in आत्मा, they all say आत्मा नित्यः. नैयायिक says आत्मा नित्यः, साङ्ख्य, योगि, नैस्वयिक all of them say आत्मा नित्यः. So शङ्कराचार्य says if you say आत्मा is नित्यः it should be निरवयवः. If you say सावयवः it becomes अनित्यः. So, नित्यत्वम् and सावयवत्वम् can never go together. नित्यत्वम् is eternity and सावयवत्वम् means the particular shape or form. And for that जैनवादि gives a peculiar reason. I don't accept that. Because there are certain special cases where they have got form but they are eternal. And what are they? He gives a peculiar example. He says, वज्रम्, diamond. This idea of जैनि is a misconception because diamond has been formed very, very long before. Because we don't see the origination of diamond. It takes a lot of time to form and not only that it is one of the hardest substances, which cannot be easily destroyed also. Then what he thought was; he does not see the origination of diamonds, he does not see destruction of

diamond and therefore he has thought diamond is नित्यम्. It is सावयवम्, with form.

Then शङ्कराचार्य gives the answer. To say something is अनित्यम्, you need not see the destruction of that. अनित्यत्वम्, i.e., perishability need not be always proved through perception. Do you need to see through the eyes to know? You can do that through inference also. It is exactly as in the case of our Sun. Has any scientist seen the origination of Sun? No scientist has seen the origination of Sun. For that matter the scientist's grandparent himself has not seen. And no scientist is going to see the destruction of the Sun. But still the scientists are able to say that the Sun will perish, which they call as Nova, Supernova, etc. How do they prove that? By inference, logic, reasoning. शङ्कराचार्य says I use the same reasoning. He says यत् सावयवम् तत् अनित्यम्. Don't forget this logic. And therefore, you can extend this law to every object in the creation and therefore सूर्यः अनित्यः सावयवत्वात् घटवत्. सूर्यः is perishable because it has got a form. Like what? Our pot. And extending that logic, वज्रम् is अनित्यम् सावयवत्वात् घटवत्. Thus through reasoning शङ्कराचार्य establishes that वज्रम् is also अनित्यम्, therefore, the conclusion is anything that has form is अनित्यम् and therefore, your आत्मा is also अनित्यम्. And we don't accept that and therefore, your argument is not acceptable. So, with this the जैन मत is also refuted and शङ्कराचार्य concludes the प्रवेश भाष्यम्.

In the first ब्राह्मणम्, we had an introductory भाष्यम् called सम्बन्ध भाष्यम्; second ब्राह्मणम् had घट भाष्यम्; in the third ब्राह्मणम्, we had अर्थवाद प्रमाण भाष्यम् and in the fourth ब्राह्मणम् that we are seeing now, here one important भाष्यम् is प्रवेश भाष्यम्. Now we will continue with the text.

मन्त्र 1-4-7 continuation

आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन्वाक्, पश्यंश्चक्षुः, शृण्वञ्छ्रोत्रं, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति ।

Up to this we will see. So, स इह प्रविष्टः. सः नाम कः? पूर्वम् अव्याकृतशब्दित अव्याकृतशब्दवाच्य परमात्मा. इह means स्थूलसूक्ष्मशरीरे or अन्तःकरणे प्रविष्टः. To what extent He has entered the body? The उपनिषत् says आ नखाग्रेभ्यः. It pervades the entire human being up to the end of the nail. That means all over the body. So, नख अग्रम्. नखाग्रम् means excluding नखाग्रम्. मर्यादा अभिविधि. Therefore, up to should be taken here as excluding there because in the tip of the nail, there is no वैतन्यम्. It indicates up to the periphery of the body. आ नखाग्रेभ्यः should be connected with प्रविष्टः. There is a correction in the punctuation mark. After स एष इह प्रविष्टः there is a full stop. That full stop should not be there. It is an incomplete sentence. स इह प्रविष्टः, he has entered up to the end of the body. Like what? यथा क्षुरः क्षुरधाने. Two examples are given here.

First example is क्षुरम्. क्षुरम् means razor. Form that only क्षौरम् has come. क्षुरस्य कर्म क्षौरम्. The razors work is क्षौरम्. क्षुरकः is the barber. क्षुरम् क्षुरधाने. क्षुरधानम् means a barber's bag or container. क्षुरम् नियते निधियते अस्मिन् इति क्षुरधानम्. The razors bag or the barber's bag, container is called क्षुरधानम्. From height of परमात्मा the उपनिषत् comes down to barber to quote as an example. This is the interesting part of the उपनिषत्. Just as the क्षुरम्, that razor is obtaining in the razor's bag or barber's bag, similarly, आत्मा is obtaining in आत्मा's bag. What is that bag? Our body.

There is a second example. विश्वम्भरः. विश्वम्भरः means the fire, अग्नि. शङ्कराचार्य gives the derivation (विश्वस्य भरणात् विश्वम्भरः). विश्वम् बिभर्ति, that which sustains the whole creation. Fire principle is very important for the sustenance of the creation, therefore, विश्वम्भरः. विश्वम्भरकुलाय. कुलाय means the abode, the locus, the place. Literally कुलाय means a nest. Generally used with the birds. Here it is their residence, the स्थानम्. What is the place of अग्नि? According to scriptures the अग्नि is present in the अरणि wood. Why do they say so? You all are aware of this, it has already come in the कठोपनिषत्.

अरण्योर्निहितो जातवेदा ॥ कठोपनिषत् २-१-८ ॥

They use to use the अरणि wood alone for churning and producing fire during the याग. They had two अरणिs one lower and one upper and by churning them, अरणि मथनम् the fire spark comes. That they collect in something and use it.

So, since by churning the अरणि the fire is produced, they say that the fire is in the अरणि in potential, unmanifest form. Just as the अग्नि obtains in the अरणि wood, just as razor obtains in the bag in the same way परमात्मा as the साक्षि obtains in the body. What is the significance of these two examples? Will not one suffice?

शङ्कराचार्य brings out a subtle significance for these two examples. When you take out the razor which is present in the razor's bag you see that it is present in one part of the bag. It is not pervading the whole bag. The bag contains so many other accessories and razor happens to be one of them. So एकदेश स्थानियः. Whereas, when you come to the अग्नि example, the अग्नि is not present in one part of the अरणि wood but it pervades the entire अरणि wood. व्याप्यतिष्ठति or व्यापि. And this, they call by two names being present in a particular place specifically is called विशेष वृत्ति, specific availability and being present in the अरणि wood all through is called सामान्य वृत्ति, the general availability. In the first example विशेष वृत्ति, specific availability has been conveyed and the second example conveys the सामान्य वृत्ति, the general availability. शङ्कराचार्य says a little bit but आनन्दगिरि makes it very clear. Now he says, आत्मा obtains in the body in two forms as विशेष वृत्ति and सामान्य वृत्ति. How do you say so? He says, during जाग्रत् and स्वप्न अवस्था we are using one particular organ or the other generally, and function as द्रष्टा, श्रोता, मन्ता, विज्ञाता, knower seer, hearer, smeller etc. When we are functioning in that form the Consciousness is

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

pecially available in those organs *as it were*. As it were is very important. In other places it is not so specific. If an ant moves then we are not aware of it as we are all ears. We are listening to something important. Similarly, in स्वप्न also, in जाग्रत् अवस्था and स्वप्न अवस्था we experience the विशेष वृत्ति of the आत्मा, the चैतन्यम्. But that does not mean that चैतन्यम् is only in the ears. So, in the other parts of the body also it is there but in specific part it has got विशेष वृत्ति. Whereas in सुषुप्ति, Consciousness does not express in any specific form, in any specific organ. So hearing Consciousness in the ear is not there, the smelling Consciousness in the nose is not there, similarly, the tasting Consciousness in the tongue is not there. Then can you say Consciousness is not there? Not there means people will dispose off. So therefore, during सुषुप्तौ सामान्य वृत्तिरूपेण, as an unspecific general Consciousness it is available. Thus साक्षि सामान्य वृत्त्या विशेष वृत्त्या च उपलभ्यते इति द्योतनार्थम् दृष्टान्त द्वयम्. Ok. Continuing. So, यथा क्षुरः क्षुरधाने अवहितः, अवहितः means it is placed, obtaining, विश्वम्भरो वा विश्वम्भरकुलाये अवहितः.

Then the उपनिषत् says तम् न पश्यन्ति. What tragedy has taken place it is telling. So, now from सृष्टि, the उपनिषत् is coming to the problem of संसार. Why संसार is coming? Because from the above discussion, we come to know that परमात्मा is available as साक्षि. Who is that साक्षि? That साक्षि is I am. I am the one who is specifically present in the body, I am the one generally present in the body, I am the Consciousness principle, and the body is the कुलायाम्, the

नीडम्, the भोग आयतनम्. So who am I? I am the परमात्मा. Even though I am the परमात्मा, the उपनिषत् says that nobody knows this fact. तम् साक्षिरूपम् परमात्मानम् सामान्य वृत्त्या विशेष वृत्त्या च अवस्थात्रये शरीरे उपलभ्यमानम्. So when is the चैतन्यरूपम् available generally and specifically? While hearing it is there, while reading it is there, all the time it is there. But तम् न पश्यन्ति – they do not recognize. For whom you have to supply the word संसारिणः जनाः न पश्यन्ति. Then a person will say, how do you say that साक्षि is not known. साक्षि is not known means I am not known. Because साक्षि is I myself. How can you say I am not known? I very much know that I am. In fact साक्षि is so much evident that everybody knows साक्षि as I. So, अहम् अहम् इतिसर्वे जनाः सर्वदा साक्षिणम् परमात्मा अभिन्नम् साक्षिणम् सर्वे एव अवगच्छन्ति. कथम् न पश्यन्ति इत्युच्यते उपनिषदः? For that the उपनिषत् itself answers.

Everybody knows that I am the साक्षि but they don't know as it should be known. They know what it is but they do not know in which manner it should be known. How it should be known that they do not know. Therefore, remember that there is no question of total आत्मा अज्ञानम् or साक्षि अज्ञानम्. Everybody has got आत्मज्ञानम्. Because when anybody says that 'I am' it is आत्मज्ञानम् only. But the only problem is that ज्ञानम् is partial and it is also erroneous. Why this confusion comes? Couldn't भगवान् happily bestow that knowledge on everybody, so that we are all born as जीवन्मुक्तs like कृष्ण and राम? But if we are all born as जीवन्मुक्तs, then there is no

need for कृष्ण and राम to be born! In fact if we are all जीवन्मुक्तs then we will not be born at all. Here alone we should remember the reason. That साक्षि is available amidst the organs of the individual like इन्द्रियाणि, अन्तःकरणम् and शरीरम्, etc. साक्षि चैतन्यम् is available amidst the organs like the body etc.

चेतनश्चेतनानाम् ॥ कठोपनिषत् २-२-१३ ॥

चेतनानाम् मध्ये चेतनरूपेण सर्वदा भाति. And because of the proximity, closeness of साक्षि and the abode of the साक्षि, the mind and body, the attributes of the one wrongly appear on the other. And therefore, the other organs are given a technical name, a very, very important word in वेदान्त and that is उपाधिः. उपाधि means a thing which is near to another thing and whose attributes appear on the other. उप समिपे स्थित्वा स्वीयान् धर्मान् अन्यत्र आदधाति इति उपाधिः. Being near, that which falsely transfer its attributes to the other thing is called उपाधि. The other one which falsely receives the attributes is called उपहितम्.

To understand the उपाधि and उपहितम् three conditions are required.

1. The first condition is both are proximate and intimate.
2. The second condition is the attributes of उपाधि appears on the उपहितम्;
3. The third condition is the attributes are not really transferred. This is most important. It is not a real transfer but an apparent transfer.

The general example we give for this is a crystal and a red flower. When you keep these two things nearby, intimately, what happens is –

The first condition is fulfilled. Both are close by.

The second condition, the attributes of one should appear on the other. Because of the proximity of the flower, the crystal appears as red, the redness is appearing in a crystal, which is not red.

The third condition is that the redness of the flower is not really transferred, unlike a cloth. Sometimes two clothes of different color like one red cloth and a white are put together and the red color gets transferred into the white, which is a real transfer. So, that is called वास्तविकता दास्यम् and another one is called अध्यासिक तादात्म्यम्.

Now in the case of flower and crystal the transference is apparent and after this, the crystal appears to be a red crystal. In this example, crystal is उपहितम् and flower is उपाधि. That which lends is उपाधि and that which receives falsely is उपहितम्. And in this case what happens is the organs like body, mind etc., serve as an उपाधि to the साक्षि. So thus, the mind becomes the उपाधि, the sense organs become उपाधि, the body becomes उपाधि and साक्षि becomes उपहितम्. Because condition number one is satisfied. What is the first condition? Both are intimate because अनुप्रवेशात् they have got proximity. And now what is the second condition? The attributes of the body, in short, the functions of the body are

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falsely attributed to the साक्षि, which is free from all attributes and functions.

अद्रेश्यम् अब्राह्मम् अगोत्रम् अवर्णम् अचक्षुः श्रोत्रम् ॥
मुण्डकोपनिषत् १-१-६ ॥

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसं नित्यम्
अगन्धवच् च यत् ॥ कठोपनिषत् १-३-१५ ॥

साक्षि does not have any function whereas in the presence of साक्षि, eye becomes द्रष्टा, the द्रष्टृत्वम् of eye is attributed on the साक्षि and साक्षि is falsely called as द्रष्टा. Similarly, श्रोतृत्वम् of the ears or the mind, which is a function, which involves modification none of them belongs to आत्मा. Therefore, आत्मा is called श्रोता, मन्ता, विज्ञाता etc. And coming to the body there comes a bigger problem. माता, पिता, पत्नि, पुत्रि etc., all relations come. And when the attributes are taken what happen? The निर्विशेष साक्षि appears सविशेषः. So what? Let it so. The attributesless साक्षि appears attributed and each विशेष, i.e., attribute limits the साक्षि. And thus the साक्षि that is known by all is the limited साक्षि.

Then we may ask nobody says that साक्षि is limited. You need not say that साक्षि is limited but when you say that I am limited, remember that 'I' is nothing but the साक्षि. And therefore the उपनिषत् says अकृत्स्नो हि सः. अकृत्स्न means परिच्छिन्नः, सविशेषः, सोपाधिकः. So that परमात्मा who is कृत्स्नः, i.e., अपरिच्छिन्नः, पूर्णः, that पूर्णः साक्षिः is now caught in the body and suffering. So now everybody says अहम् परिच्छिन्नः. अकृत्स्नो हि सः.

What type of limitation? प्राणन्नेव प्राणो नाम भवति. When the प्राण is breathing, nobody says प्राण is alive but everybody says I am alive. It is the प्राण's job but we get attributed on us. So प्राणन्नेव प्राणः भवति. What is the subject? साक्षि. Because of what उपाधि? The प्राण उपाधि द्वारा साक्षि प्राणः भवति. Similarly, वदन्वाक् – through the speaking उपाधि, आत्मा appears to be speaker but आत्मा is never the speaker. Here what we have note is in the place of वाक् we have to take it as वक्ता. वदन् वक्ता भवति. पश्यन् चक्षुः. In place of पश्यन् we have to take it as द्रष्टा. पश्यन् द्रष्टा भवति. शृण्वन् श्रोत्रम् means श्रोता भवति. मन्वानो मनः भवति – thinking; साक्षि appears as thinker, whereas साक्षि is not a thinker but it is the mind that thinks. And each of them limits me. What is the fact? The उपनिषत् says that fact, तानि अस्य एतानि कर्मनामान्येव. So all these names of साक्षि are not its real names but they are all based on the functions of the उपाधि. All these are not the real names of साक्षि, they are not the real nature of साक्षि. But they are all what? The names based on the functions of the उपाधि, when the उपाधि is gone that functions also go and that name also goes and what remains is that साक्षि चैतन्यम्. Not realizing this we suffer. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the seventh मन्त्र of the fourth ब्राह्मणम् and we have just finished the अनुप्रवेश श्रुति, that is the statement which points out that ब्रह्मन् has entered the mind after सृष्टि. स इह प्रविष्टः. And after long analysis शङ्कराचार्य established that the entry should not be taken in the full literal sense but we should take only the partial sense of the entry. What is that? When a person has entered a hall, it means he has moved into the hall and now he is available in the hall. Just entry conveys two meanings one is movement and the second is the consequent availability there.

Now here शङ्कराचार्य argued that in the case of ब्रह्मन् the full meaning of the word entry cannot be taken because ब्रह्मन् cannot move. It cannot move because it is ब्रह्मन्. ब्रह्मन् means बृहत्तमत्वात्, सर्वगत्वात्. At the same time, there is the second part for the entry that means wherever it has entered, it is available there. Therefore, शङ्कराचार्य said take the meaning of availability for the word entry. And in संस्कृत it is called उपलब्धिः. Therefore, प्रविष्टः means उपलभ्यते. मनसि प्रविष्टः means मनसि उपलभ्यते. So, don't go in search of ब्रह्मन् anywhere; ब्रह्मन् is very much available in the mind. Then wow is it available? We said that it is available as the साक्षि चैतन्यम्, as the witness Consciousness and both सामान्य रूपेण and विशेष रूपेण. Do you remember the two examples? यथा क्षुरः क्षुरधाने and विश्वम्भरः विश्वम्भरकुलाये. During सुषुप्ति अवस्था चैतन्यम् pervades the whole individual as a

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general diffused Consciousness *as it were* and during जाग्रत् and स्वप्न अवस्थाs since Consciousness is functioning through the specific organs, it is available as specific Consciousness *as it were*, like दर्शन ज्ञानम्, स्पर्शन ज्ञानम्, रूप ज्ञानम् etc. एवम् सामान्यज्ञान रूपेण सुषुप्ति अवस्थायाम् विशेषज्ञान रूपेण जाग्रत्स्वप्न अवस्थायाम् च यद् चैतन्यम् सर्वदा उपलभ्यते

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ॥
मनीषापञ्चकम् १॥

That साक्षिचैतन्यम् is तद्धेतुं तर्ह्यव्याकृतमासीत्, अव्याकृतम् ब्रह्म भवति.

Then the उपनिषत् complained that even though the ब्रह्मन् is available as साक्षि in us but the majority of people commit a mistake because of the proximity of organs. We gave a technical name for that. The organs near the साक्षि are called उपाधि. The साक्षि near the organ is called उपहितम्. We saw that in the presence of साक्षि every organ becomes a कर्ता, a प्रमाता etc. Thus eyes become द्रष्टा साक्षि सन्निधौ. The ears become श्रोता साक्षि सन्निधौ. सन्निधि means proximity. Why you say सन्निधौ? Because in the non-presence of the साक्षि (of course that situation doesn't arise, hypothetically we are arguing) every organ is जडम् in nature, therefore, साक्षिणम् विना श्रोत्रम् श्रोत्रम् न भवति, चक्षुः चक्षुः न भवति. श्रोत्रम् कदा श्रोत्रम् भवति? यदा श्रोत्रस्य श्रोत्रम् वर्तते तदा श्रोत्रम् श्रोत्रम् भवति. चक्षुषः चक्षुम् यदा वर्तते तदा चक्षुः चक्षुम् भवति. For the ear to be ear something else is required and that is साक्षि. Ok.

So what we want to say is in the presence of the साक्षि every organ becomes hearer, smeller, taster etc. Ok. It is very good. That is why you are able to attend the class. साक्षि can never attend the class because साक्षि is not श्रोता, not मन्ता, not विज्ञाता. Thank god, you are all coming, hopefully. Coming because mind becomes मन्ता with the help of ears.

Now here the उपनिषत् says, but the problem is when the organs become agent, साक्षि never becomes an agent. Agent means doer of anything. That is साक्षि श्रोता न भवति, मन्ता न भवति, विज्ञाता न भवति. There 'ता' does not exist. 'ता' means doer, मन्ता, श्रोता, विज्ञाता. But the organs are proximately present, remember the example the crystal and red flower, just as the crystal appears red (doesn't become red, very careful) in the proximity of flower, similarly, साक्षि also seemingly becomes श्रोता. Thus मनसः मन्तृत्वम् साक्षिणि अध्यारोप्यते. श्रोत्रस्य श्रोतृत्वम् आत्मनि अध्यारोप्यते. प्राणस्य प्राणितृत्वम् आत्मनि अध्यारोप्यते. Thus साक्षि 'becomes' in the vision of an अज्ञानि, in the vision of an ignorant person साक्षि seems to have *become* a specified individual. साक्षि has gained now the individuality. A non-individual, non-specific, non-located 'I' now says that I am the hearer of the lecture, I am the walker, I am the enterer, and there afterwards I am the husband, I am the wife, etc., all of them will come. Thus साक्षि 'becoming' a specific individual is called संसार.

This the उपनिषत् said. प्राणन्नेव प्राणो भवति । प्राणो भवति means प्राणिता भवति. वदन् वाक्ता भवति, पश्यन् द्रष्टा भवति. That द्रष्टा, वाक्ता all have to be within inverted comma. He

does not become, but he seemingly becomes. शृण्वन् श्रोता भवति, मन्वानो मन्ता भवति. But they are not the true nature of the साक्षि just as the redness is not the nature of the crystal, similarly, श्रोतृत्वम्, मन्तृत्वम् etc., are not the true nature of आत्मा. Therefore, the उपनिषत् said, एतानि कर्मनामान्येव. All these statuses belong to the actions, the functions of those respective organs, and not the functions of the साक्षि. They are the functions of the respective organs, which happen to be the उपाधिस. Then the question is what is wrong if I disclaim my साक्षित्वम्? And I claim that I am a hearer, learner, educated, uneducated, BSc, MSc, MS, FRCS etc. They are all ज्ञाता. What is wrong if I claim my specific individual personality? What is wrong with individuality? the उपनिषत् says if you are comfortable with your individuality, then दीर्घायुष्मान् भव.

वेदान्त never wants to impose itself on any other person. Now only public is getting access to the वेदान्त philosophy. In the olden days to study वेदान्त one has to go to ऋषिकेश to some आश्रम and had to stay for a few days then only it would be taught. But when *Vedantin* was not coming out and teaching, then all the people complained that this is Brahmanism, vested interest, they don't want to give it outside etc. When *Vedantin* comes out and says you are a संसारि, the very same people who complained say, he can't digest of our being happy, I am happy only with money, children etc. If he stays in the forest they label as Brahmanism, and if he comes out then they say, we are very nice and wonderful, as a husband I am happy, as a wife I am wonderful, as a श्रोता I am

fine. वेदान्त says if you are fine don't come to वेदान्त even by mistake. Then what should I do? We have got कर्मकाण्ड. Even if you want some extra children then there are injunctions prescribed to get. You want grandson, you want wealth, you want more degree; कर्मकाण्ड is there. But when you are not comfortable with your individuality, when you develop a sense of limitation, sense of want you begin to miss things always then there is some fundamental problem and that is called संसार. The उपनिषत् says why this संसार comes. अकृत्स्नो हि सः. सः means that 'individualized' साक्षि. That individualized is within quotation. This you have to remember this throughout. साक्षि cannot be made an individual. But because of ignorance we are taking the roles of the ignorance and we are making the साक्षि श्रोता, मन्ता, etc., then साक्षि becomes an individualized one and that is called परमात्मा has come down to the level of the miserable जीवात्मा.

Ok. What is the meaning of अकृत्स्नः? कृत्स्नः means the whole. अकृत्स्नः means not a whole. That means अपूर्णः, incomplete, limited, wanting. I have explained this before also. Every time you are specifying your personality, you are negating all the other personalities. When you say, I am an Indian, you are automatically negating all other possibilities. Every time you say I am this, you are negating in every one assertion you are making so many negations. When you say I am a male then you are not a female. When I am a human being means I am not a tree, I am not a table. Thus this specified individuality is a limited individuality, means an

अपूर्णः and an अपूर्ण पुरुषः can never be कृत्स्नः पुरुषः, he can never be comfortable in life. The life itself is a struggle and the struggle will go on and on. अपूर्णः will become more and more अपूर्णः. If I have visited a few countries, I can enumerate and then thereafterwards I can innumerate more countries I have not visited. We will be envious of the other person. He has visited Japan, France, Canada, seen the Disney land in America etc. And when you go and ask him, he has got a bigger that he has not yet covered. And therefore, he says when साक्षि becomes सोपाधिक साक्षि then he becomes जीवात्मा, the संसारि. So, अकृत्स्नो हि सः. And why?

सः यः अतः एकैकम् उपास्ते न सः वेद अकृत्स्नः हि एषः हि एषः अतः एकैकेन भवति. This sentence should be properly connected it. Those who are very particular about understanding the sentences I will explain a little bit. After सः यः एकैकम् उपास्ते we have to connect it to अतः एकैकेन भवति. एकैकम् उपास्ते एकैकेन भवति. What it means? एकैकम् उपास्ते here उपास्ते means looks upon. When a person looks upon himself as a specific individual, एकैकम् means specific individual, means अहम् कर्ता अस्मि, श्रोता अस्मि, मन्ता अस्मि, विज्ञाता अस्मि etc. Then what happens? एकैकेन भवति – he becomes one-one individual, which is limited. If परिच्छिन्न is added it gives full meaning. एकैकेन परिच्छिन्नो भवति. So, यः एकैकम् उपास्ते अतः, अतः means एकैक उपासनादेव एकैकत्वेन परिच्छिन्नः भवति. परिच्छिन्नः means becomes a limited individual. Then thereafterwards you should read अकृत्स्नो हि सः. Then at once a sense of

limitation comes. And once the limitation comes, then what is the thing? The sense of want comes. Limited one means wanting one. Once want comes then the struggle follows, thereafter depression, frustration etc., because all the wants are not fulfilled as we want.

Therefore, the उपनिषद् gets wild and says न सः वेद – such a person is ignoramus. What should be known that he has not learnt. But there is no way to tell him, as he claims to be happy. Then alright be happy, I will be waiting for you when you are done, when complaints arises then you come. Therefore, न सः वेद. So, up to this is the संसार प्रकरणम्. From तं न पश्यन्ति । अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति । तदन्वात्पश्यंश्चक्षुः शृण्वंश्चोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव । एव स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवति । is the explanation of the संसार.

How should you smoothly come to संसार? First, you talk of ब्रह्मन्, thereafterwards सृष्टि and that ब्रह्मन् itself is in the form of साक्षि, even though ब्रह्मन् is साक्षि, पूर्णः but because of the proximity of the organs, the organs limitations are superimposed on साक्षि and साक्षि has become seemingly limited individual. And therefore, he is ignoramus. Therefore, he is अपूर्णः, and therefore, he is struggling. The उपनिषद् does not explain about that struggle, because it is all the biography of everyone.

Ok. Now What is the परिहार? What should one do to solve this problem? How to convert the limited साक्षि into limitless साक्षि? This is said in the next line, we will read those two lines.

मन्त्र 1-4-7 continuation

आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।

विद्या सूत्रम्

This मन्त्र, आत्मेत्येवोपासीत is a very important मन्त्र. It is called विद्या सूत्रम्. Because here महावाक्यम् comes and this महावाक्यम् is supposed to be the foundation for all the later महावाक्यम्s coming in the बृहदारण्यक. That is why it is named as सूत्रम्. सूत्रम् means it is a brief महावाक्यम्. And later in the other ब्राह्मणम्s elaborate discussions are only the commentary upon this महावाक्यम्.

Ok. What is the meaning of this? As I said the question is how to convert the limited साक्षि into the limitless साक्षि? So, what is the first answer of the teacher? The first answer is your question is wrong. What is your question? How to convert the limited साक्षि into limitless साक्षि? Why do you ask this question? Because you think the limitless साक्षि; the Consciousness obtaining in all the three states of experience, non-individualized Awareness, non-specified Awareness is called साक्षि. so, what is the question of the student? How to convert limited साक्षि into limitless साक्षि. Now he is asking this question based on one wrong premise, wrong norm or standard that he thinks that the limitless साक्षि has now

become a limited साक्षि. If the limitless साक्षि has converted itself into limited साक्षि, now we have to reconvert it to limitless साक्षि. Earlier when it was in वैकुण्ठ or कैलास it was पूर्णः, then afterwards it got caught into our mind as the साक्षि in the अन्तःकरण, and geeting caught in our mind it is suffering as जीवात्मा. परमात्मा became जीवात्मा. And we, after doing various साधनs, have to again reconvert the जीवात्मा into परमात्मा. This is our orientation. Now the teacher has to very, very strongly break this orientation and point out that there is no question of conversion or re-conversion. If there is one conversion then there is a question of re-conversion? If परमात्मा has become as जीवात्मा then now जीवात्मा can change back to परमात्मा. Some are still worse, they say that जीवात्मा has come from परमात्मा, and now जीवात्मा has to back to परमात्मा to its original state. We say that both the concepts are wrong. Neither जीवात्मा has come out of परमात्मा nor परमात्मा has become जीवात्मा also. So therefore, there is no question of limited साक्षि, साक्षि is always limitless, non-specified Awareness only.

Then how do I see that साक्षि is limited Awareness? Then we say that 'it is you say, what can I do?'. It is your confusion that you say I am limited. When you say I am limited, 'I' means the साक्षि only. But I feel I am limited. You feel so many things. Isn't it? Many people feel that I am intelligent. Many people feel that I am beautiful. Ok. That need not be true. Isn't it? So therefore, we say many things They need not be fact or true. Therefore, we say many things, we feel many

things but what we say that need not be fact. I don't say should not be but need not be a fact. What we feel need not be a fact. Similarly, जीवात्मा's feeling limitation is only a feeling born out of confusion. Therefore, what we require is removal of the confusion, a correction in thought alone is required. Only a correction in the thought, a sharp twisted thought is there that has to be straightened. बहिष्प्रज्ञम् उद्यतःप्रज्ञम् etc. When the mind is awake, it looks as though the Consciousness is extrovert Consciousness and when the mind is inward, as in dream it looks as though the Consciousness is introvert Consciousness but extrovertedness and introvertedness belongs to the mind. But what do we think that morning time the Consciousness is बहिर्मुख and in sleep it is अन्तर्मुखम्. This is called explanation of our ignorance, commentary on our ignorance. That it is अन्तर्मुखम् and बहिर्मुखम् are all the words used in अज्ञान अवस्था. For who is अन्तर्मुखत्वम् or बहिर्मुखत्वम्? They all belong to what? The mind. And similarly, when you say I am active and inactive again it belongs to the mind and body. And in sleep, the mind is inactive and in जाग्रत् अवस्था, the mind is active. Thus activity and inactivity, extrovertedness and introvertedness and finally even the sense of location belongs to the mind alone. That I am located in Madras is an attribute belonging to the mind and body; Awareness is unlocated. How does it happen? Don't ask how does it happen. You don't become unlocated. You are unlocated Awareness. When? Not after

ज्ञानम्, not after a lot of साधन; but even now I am unlocated Awareness. Drop the sense of location through understanding.

How do you feel the location? Because when you say I am द्रष्टा, श्रोता etc., when you say you feel you are located. Therefore, what do you do? Take the दृष्टित्वम् and give it back to the eyes and the mind. Understand that the eyes and mind are द्रष्टा. How do you know that? Very simple. In सुषुप्ति, am I a द्रष्टा or not? When the eyes are not functioning, the mind is not functioning द्रष्टृत्वम्, the seer-hood is not in me but the Awareness-I am there or not? I, Awareness am there in सुषुप्ति also. How do you prove? Because of which alone I say I slept well, I did not see anything, I did not hear anything. So therefore, what should be done? I should know myself as Consciousness, which is in the द्रष्टा, which is in the श्रोता, which is in the मन्ता, but which is different from श्रोता, मन्ता etc. Therefore, the उपनिषत् says that आत्मा इति उपास्ते. Here आत्मा means the non-specified or unspecified Awareness, unqualified Awareness, निर्विशेष चैतन्यम्, निर्गुण निर्विशेष चैतन्यम्. And where is it available?

शङ्कराचार्य gives a beautiful definition for आत्मा here. There are many definitions for आत्मा. One of the definitions that he says here is आप्नोति इति आत्मा. आप्नोति means what? That which encompasses all, that which includes all, that which pervades all and at the same time different from all of them. That means what? Consciousness is there in the hearer but Consciousness by itself is not the hearer. Similarly, Consciousness is in the seer but Consciousness itself is not the

seer. Consciousness is in the thinker but it is not the thinker. Now you are hearing. Do you have Consciousness or not? Suppose while hearing Consciousness is not there. When Consciousness comes, presumed that you are not hearing. You can imagine my condition! Forget about your condition. Remember when you hear you are the Conscious principle. Therefore, as a hearer you are the Conscious principle, but the hearer-hood is not the innate nature of the Consciousness because when the ears don't hear, still you continue to be the Conscious principle. Therefore, Consciousness is in the hearer but it is not the hearer. So therefore, hearer minus hearer-hood is Consciousness, seer minus seer-hood is Consciousness, thinker minus thinker-hood is Consciousness; you minus your-hood is साक्षि चैतन्यम्. Every 'hood', even husband-hood, wife-hood, any status you have is because of a specific function of a specific organ and remove all the functions of organs then you as the Conscious principle are the साक्षि. Therefore, you are called आत्मा. आत्मा means it is pervading in the hearer, smeller, taster, but it is different from all of them. And to understand this आत्मा here the best reference is the केनोपनिषत्

श्रोत्रस्य श्रोत्रम् ... चक्षुषश्चक्षुः ॥ केनोपनिषत् १-२ ॥

And by the word आत्मा also another idea is conveyed which is inherent in that.

The hearer, thinker speaker etc., are mutually exclusive. When you have one personality you cannot have the other

personality. While hearing you cannot speak and while speaking you cannot hear. That is why in conversation, the normal procedure is when I speak you should hear and when you speak I should hear. Why do we have such a method? Because when I am speaking you are the one to hear you should not speak. And when you are speaking I have to hear. Speaker and hearer cannot be simultaneously present. Suppose you try to violate this, as husband and wife most of the time will be talking together. Nothing happens why you know? Because what I speak the other person doesn't listen, because I am going more and more into the argument. And as even I am giving the argument, the other person is giving his argument. There is no progress because you cannot be simultaneously both. Therefore, each personality is an exclusive one. But I, the साक्षि am आत्मा means साक्षि is not an exclusive one. When श्रोता comes the वक्ता goes away but the साक्षि is there also. When the speaker comes साक्षि is. Thinker comes साक्षि is. Every 'er' comes साक्षि is. And all of them go away. Seer is gone, smeller is gone, thinker is gone, mind goes to a blank state, all the organs are resolved, you go to even sleep; साक्षि is not exclusive even at that time. Therefore, आत्मा means it is not exclusive one. And therefore, it is absolute. Non- exclusive means not relative but absolute.

From this, we can get one more important corollary. If those personalities are mutually exclusive it is called व्यभिचरत् स्वरूपम्, exclusive nature. व्यभिचरत् स्वरूपम्

means both cannot exist together. None of them can be my स्वरूपम् also. None of them can be my intrinsic nature. Hearer is not my intrinsic nature. Why because when the speaker comes hearer disappears. When thinker comes speaker goes away. That is why for many people to take notes is a problem. They cannot be both hearer and writer at the same time. Therefore, both are not your स्वरूपम्. All indicates that speaker and hearerhood is not your nature, because when writer comes the hearer goes. writerhood is not your nature. Because when writer comes the hearer goes. So therefore, आत्मत्वात् एव श्रोतृत्व भिन्न मन्तृत्व भिन्न सर्व भिन्न is परमात्मा स्वरूपः अहम् अस्मि. So आत्मा इत्येव उपासीत. Here उपासीत means जानीयात्. Here it does not mean उपासना. It is ज्ञानम् only; very carefully note.

One should know oneself to be the non-specified Consciousness, निर्विशेष चैतन्यम्. In this निर्विशेष चैतन्यम् alone all the other roles, other personalities are superimposed, they come and they go also. That is said here. अत्र हि एते सर्वे एकम् भवन्ति. अत्र means अधिष्ठान चैतन्ये, सर्वगत चैतन्ये निर्विशेष चैतन्ये आत्मनि स्वरूपे एते – all these personalities like श्रोता, hearer comes and goes. I am निर्विशेष साक्षि when the organs of ear are functioning I temporarily put on the dress of the hearer, श्रोतृत्वम्. And that is called अहङ्कार कञ्चुकम्. In नैष्कर्म्यसिद्धि सुरेश्वराचार्य says, he is putting on too many coats. The coats of श्रोता, मन्ता, etc., and while sleeping he removes all the coats, similarly, I drop off my श्रोतृत्वम्,

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मन्तृत्वम् all of them. Then do I become शून्यम्? No, I don't become शून्यम्. I sleep as निर्विशेष चैतन्यम्.

अता सोम्य तदा सम्पन्नो भवति ॥ छान्दोग्योपनिषत् ६-८-१॥

अति सम्पद्य न विदुः अति सम्पद्यामह इति ॥ छान्दोग्योपनिषत् ६-९-२ ॥

अत्र हि एते सर्वे एकम् भवन्ति. Therefore, ब्रह्मन् should be understood as I the आत्मा. Which ब्रह्मन्? तद्देदम् तर्ह्यव्याकृतमासीत् । The ब्रह्मन्, which was present before creation and which one created all the नामरूपs and that very same creator ब्रह्मन् is none other than I, the non-specifiable Awareness. In that unspecified Awareness, names and forms rise

मयि एव सकलम् जातम् ॥ कैवल्योपनिषत् १-१९ ॥

names and forms function and names and forms resolve. But I myself never come or go, for I am the eternal अधिष्ठानम्. इति उपासीत.

This is called विद्या सूत्रम्. विद्या refers to महावाक्य ज्ञानम् alone. महावाक्यम् is जीवात्मा परमात्मा ऐक्य ज्ञानम्. The knowledge of oneness of जीवात्मा and परमात्मा. To understand जीवात्मा and परमात्मा are two words signifying one substance, which is the unspecified Consciousness

Since this is an important मन्त्र and since there is a possibility of some confusion शङ्कराचार्य takes this for analysis. Here we get a big भाष्यम् called विद्या सूत्र भाष्यम्. Just now प्रवेश भाष्यम् is over. I will give you a summary of

विद्या सूत्रम् also. Now here शङ्कराचार्य is entering into a big debate with पूर्वमीमांसा philosophers, about whom I had introduced before. पूर्वमीमांसकs we have seen in बृहदारण्यक several times. I hope you remember who are पूर्वमीमांसकs. मीमांसा means analysis. पूर्व means कर्मकाण्ड. पूर्वमीमांसा means the analysis of कर्मकाण्ड, the ritualistic portions of the वेदs. We belong to उत्तरमीमांसकs. उत्तर means philosophical portion, ज्ञानकाण्ड. उत्तरमीमांसा means the analysis of the philosophical portion of the वेदs. मीमांसा means analysis and मीमांसक means the people who analyze. Therefore, here the person with whom शङ्कराचार्य debates is those people who analyze the ritualistic portion of the वेद.

And about the पूर्वमीमांसकs I had talked before and said that they are always interested in actions. They are soaked in action. From morning until night they are supposed to do some action or avoid certain actions. Thus they are soaked in rituals and actions. And why they are soaked in that? Because the ritualistic portion is full of commandments, which we call as विधि निषेध. Commandments is of two types – the do's and don'ts. Do this and don't do this etc. Since they are soaked in विधि निषेध, i.e., commandments and since they are used to actions all the time, unfortunately what they do is coming to the philosophic portions also they continue to have the same way of thinking. They want to say वेदान्त is also a series of commandments. That is how they have come up. Their mind is so soaked that when they come to the वेदान्त what do they expect? Most of the people are like that only. Even those

people who come to the class they think that स्वामिजि will tell to do this and don't do that. and many get disappointed also, for he is taking the class but what has to be done he is not telling. स्वामिजि why can't you give some kind of a daily routine. Why because we are oriented towards doing something, to accomplish something. So thus they try to interpret वेदान्त also as a type of विधि, which involves कर्म.

Whereas the उत्तरमीमांसकs, championed by शङ्कराचार्य, say that you can apply the principle of commandments and principle of actions only in the case of the ritualistic portions. But don't bring your petty ideas anywhere near the ज्ञानकाण्ड.

In the *Vedantic* portion, in the *Upanishadic* portion, in the philosophical portion there is no question of विधि, no question of निषेध. Therefore, there is no question of doing anything. The whole वेदान्त is a matter of *knowing* something. Therefore there is no विधि in वेदान्त is the contention of the उत्तरमीमांसकs. But here शङ्कराचार्य is facing a problem because the उपनिषत् has used the word उपासीत. उपासीत, उपासीयाताम्, उपासीरन्, उप √आस् आत्मनेपदी, विधिलिङ् प्रथम पुरुषः एकवचनम्. By उपासीत it means विधिलिङ्. In that name itself विधि is there. विधिलिङ् means a statement of commandment. Therefore पूर्वमीमांसकs jumps and states that वेदान्त contains neither विधि nor action but here it is clearly stated उपासीत and therefore वेदान्त contains विधि and where there is a विधि there will be action and therefore वेदान्त is like

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कर्मकाण्ड. So what we say is right only. Now शङ्कराचार्य has to argue and establish his idea that is going to be the विद्या सूत्र भाष्यम्, whose summary I will give in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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पुरुषविध ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are now seeing the महावाक्यम्, part of this seventh मन्त्र, which is well known as आत्मा इति एव उपासीत and which is called विद्या सूत्रम् because the later महावाक्य portions are supposed to be explanations of this विद्या सूत्रम् alone. We saw the meaning of the statement आत्मा being the pervading चैतन्यम्, pervading the seer, the hearer, the smeller, the thinker etc., and therefore only which is not an exclusive one, that which is not replaced by some other thing. Normally the seer is replaced by hearer, i.e., when the seer comes hearer goes, when thinker comes hearer goes. Therefore, those things are called mutually exclusive whereas चैतन्यम् cannot be excluded when hearer comes or goes, when seer comes or goes, thinker comes or thinker goes. It is in and through all of them. Therefore, the all-pervading, nonexclusive चैतन्यम्. And these two meaning we derive from आत्मा. आप्नोति इति आत्मा. The final meaning will be reduced to साक्षि चैतन्यम्. उपासीत means one should know, recognize, own up, understand. So one should understand as आत्मा. One should understand what? That we should supply, it is very important thing. We started the discussion with ब्रह्मन् as जगत् कारणम्. In the word तद्देदमन्तर्ह्यव्याकृतमासीत्, the word अव्याकृतम् was defined as ब्रह्मन्. So that ब्रह्मन् produced the universe, that ब्रह्मन् entered the universe, and that ब्रह्मन् should be understood as आत्मा. So ब्रह्म आत्मा इति उपासीत. What ब्रह्मन्? That ब्रह्मन् which existed before सृष्टि; that ब्रह्मन्

because of which all this creation is made possible and that ब्रह्मन् which has entered the creation and that ब्रह्मन् has to be understood not as seer, hearer, smeller etc., but that ब्रह्मन् should be understood as the Consciousness in the seer but different from the seer, the Consciousness in the hearer but different from the hearer; in short श्रोत्रस्य श्रोत्रम् etc.

In the last class I said because of a special grammatical problem we enter into a big debate with पूर्वमीमांसक people. And now I will enter into that भाष्यम् discussion, विद्या सूत्र भाष्यम् of शङ्कराचार्य. Here शङ्कराचार्य is debating with whom? The primary person is पूर्वमीमांसक, who is a ritualist, who gives importance to the ritual portions. And his contention is that the entire वेद is कर्म प्रधान and the ज्ञानम् is only secondary.

आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्थानां ॥
मिमांसासूत्राणि १-२-१॥

If at all ज्ञानम् is required, to do कर्म whatever ज्ञानम् is required that much is important, we don't dismiss ज्ञानम् totally ज्ञानम् is a stepping stone to perform कर्म and कर्म alone is मुख्यम्. And since कर्म is very important and according to पूर्वमीमांसक, he says in all the वैदिक statements wherever there are commandments for doing कर्म, those commanding statements become very, very important. So, since कर्म is very important, the कर्म prescribing statements, i.e., the commanding statements become very important, which we call विधि निषेध वाक्यम्s. Do this, don't do that, do

this जप, do this पुजा, go to this temple, go for seven weeks, etc., are said.

And wherever there are non-commanding statements or the fact revealing statements they are all of lesser importance only. The fact revealing statements means like there is a temple in such and such a place. In this statement what commandment is there. There is no command here. It is a statement of fact. After hearing that what will you do? Maximum you nod your head, 'I see there is a temple'. But suppose I say to you, 'you visit that temple tomorrow for a special रुद्राभिषेकम्'. Then it is not a fact revealing statement but it is a commanding statement. In fact revealing statements no कर्म is involved. In commanding statements कर्म is involved. Therefore, for पूर्वमीमांसकs the commanding statements are important. Therefore only he says that the statements like तत् त्वम् असि are not at all important to them. Why because there is no commandment involved. 'You are ब्रह्मन्' what can I do with that statement is their counter question. You ask me to do something. Give me some program to be followed. So therefore, in वेदान्त also you cannot give importance to fact-revealing statements, which in संस्कृत are called सिद्ध बोधक वाक्यम्, which involves no action. And therefore, he says throughout the वेदs importance must be given to the विधि वाक्यम्s. Now we argue that what you say is true only, it is good; but you should apply this law only in कर्मकाण्ड. In the case of कर्मकाण्ड give importance to विधि निषेध. I accept that. But in the ज्ञानकाण्ड there is no

scope for विधि निषेध at all. ज्ञानकाण्ड is not a matter of doing but it is a matter of knowing a fact. That is why there is no 'doing' involved in वेदान्त. That is why दयानन्द स्वामिजि often says that practical वेदान्त is a contradictory statement. Practicing वेदान्त is illogical according scriptures. Practice means doing. वेदान्त stands for something where no doing is involved. Use the word practicing धर्म it is wonderful but never say practice वेदान्त, practical वेदान्त etc. Anyway it is only incidental.

Now the पूर्वमीमांसक wants to refute the idea. What idea? We say that in ज्ञानकाण्ड there are no विधि वाक्यम्s. In कर्मकाण्ड only there are विधि वाक्यम्s and in ज्ञानकाण्ड there are no विधि वाक्यम्s at all. Remember throughout this discussion the word विधि means a statement of commandment. निषेध is also a statement of negative commandment. Don't do is also a type of commandment only. Now what does पूर्वमीमांसक want to do? He wants to show that in ज्ञानकाण्ड also विधि निषेधs are there. So that he can club वेदान्त also into कर्मकाण्ड portion. And he was waiting for an opportunity and now he gets an opportunity in this statement. In which statement? आत्मा इति एव उपासीत. Because in this statement there is a verb उपासीत and according to grammar the verb indicates commandment. You should know, you should उपासीत. Which is indicating that? The त in उपासीत, that त we call in संस्कृत as verbal termination. And this termination indicates a commandment and therefore, in Vedantic portion also there is a

commandment and therefore in वेदान्त also you have to do things and therefore, don't say it is not कर्म प्रधानम्. This topic is going to be the debate here. Now let us see how they go debating.

Now here the पूर्वमीमांसक has a peculiar way of interpreting विधि. You try to understand this a little bit, a little bit analysis we will see. Now to remember the peculiar nature of पूर्वमीमांसक. He believes in the वेदs, he believes in the rituals and he believes in स्वर्ग but he doesn't believe in God. He talks about performing होमs, प्रदक्षिणम्, keeping tuft, and he will talk about wonderful ritualistic religion but the most peculiar feature is he does not believe in God. We think that since he is doing rituals he must be a believer in God. But पूर्वमीमांसक is a peculiar person, he will do सन्ध्यावन्दनम्, वाजपेयी याग, ज्योतिष्टोम याग everything he will do but when asked is there a God, he will say, 'No, there is no God.' Since they don't accept God and according पूर्वमीमांसक वेद is not given out by God. Whereas in our teaching we also respect वेद but we say वेद are श्रुतिस्मृती ममैवाज्ञे, we accept the वेदs as ईश्वर's teachings. For पूर्वमीमांसक वेदs are not ईश्वर's teachings. "Then is it your teaching?" "No, no, it is not my teaching." "Then is it अद्वैतिन्'s teaching?" He never accepts it. Then whose teaching it is? He says it is अनादि. Nobody has created the वेदs. ईश्वर doesn't exist at all, so no question of creating the वेदs by Him. वेदs are अनादि and are great प्रमाणम् capable of revealing rituals, स्वर्ग etc.

Therefore, what happens when there are commandments, the question comes as to who commands. In our case we say that भगवान् commands through the वेदs.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ गीता ३-१० ॥

Thus भगवान् commanded. But in his philosophy there is no भगवान्. Therefore, he says the वेद itself is capable of commanding. Then the question comes as to how can the inert वेद makes commandments. Commandment is always done by a चेतन, living one. Table won't command, mic won't command. How can वेदs command? For that he answers, that the very verb that is used has got peculiar properties to make the commandment. क्रिया पदम्, verb is capable of doing this job and the unique power of the verb he calls it as भावना. पूर्वमीमांसक says all these. For us these are all not necessary since भगवान् can do all these jobs. But since they don't accept भगवान्, they postulate a new concept, which is not there in our teachings. That new concept is भावना, the creative power or the generating power. Where is this generating power? He says, in every verb, at the end of the verb there is a termination, उपासीत, that त termination is called the potential, i.e., commanding termination, and those commanding terminations have got भावना. And since this generating power is in the word, he calls it शाब्दि भावना. शब्द भावना. शब्दम् means the word. The generating power located in the word or to be precise in the termination is called शाब्दि भावना. What does it generate? He says, the moment a person

listens to this word, in the mind of the person an idea comes. And what idea? I am asked to do this action. The moment a person listens to the word यजेत, कुर्वीत, उपासीत, hearing that word the generating power in that word generates an idea in the mind of the people. What idea? I am asked to do some action, I should do. This in संस्कृत is called कर्तव्य बुद्धिः. This has to be done. Isn't it true? Suppose I say there is a fan. It is going round. You hear this and do nothing. There is a tape recorder. It is recording. Now suddenly I say, you switch off the fan. What type of verb it is? It is no more a verb of a statement but it has become a verb of commandment. I tell, you switch off the fan, and the moment the commanding statement is uttered you assume that स्वामिजि is asking to switch off the fan. Therefore, that I should do something that tendency to do an action, that inclination to do action is generated by the commandment and that inclination is generated and therefore, that word has got generative power. This inclination पूर्वमीमांसक calls आर्थी भावना or अर्थ भावना. First one is शब्द भावना which is there in the word. Second one is called अर्थ भावना and it happens, it takes place in the mind. शब्द भावना is called so because it is present in the शब्द. अर्थ भावना is called so because that alone is responsible for attaining पुरुषार्थ. So, शब्द भावना is the generative power in the word, which generates an inclination to do action, that inclination is called अर्थ भावना. And the moment inclination comes you will try to do something and you will accomplish. And therefore that inclination is responsible for पुरुषार्थ प्राप्ति

and therefore the inclination is called अर्थ भावना. Thereafterwards they say शब्द भावना has got three factors, अंशत्रयम्; अर्थ भावना has got three factors, अंशत्रयम्. I am leaving out शब्द भावनायाः अंशत्रयम् as it is not discussed by शङ्कराचार्य. I will just refer to the second portion; the अर्थ भावना has got three factors. अर्थ भावना is the inclination to do, “I want to do”, “I have to do something”.

Now what are the three factors in them? He says, when I want to do something three questions come. What is to be accomplished? किम् कर्तव्यम्. And by what means should I accomplish? केन कर्तव्यम्. And कथम् कर्तव्यम्? The manner, how can I accomplish, the methodology, the प्रकार. He applies this to कर्मकाण्ड. Suppose there is a विधि वाक्यम्, ज्योतिष्टोमेन स्वर्गकामः यजेत. It implies attain स्वर्ग. By what means to attain? ज्योतिष्टोम यागेन. How should I accomplish that? By doing offerings to इन्द्र, वरुण etc. There is a methodology of performing the ritual. So thus, once I develop an inclination to do something then I ask three questions and the answer to these three questions are called अंशत्रयम्.

Then पूर्वमीमांसक says, if you take a particular chapter, that chapter is centered on विधि वाक्यम्, ‘ज्योतिष्टोमेन स्वर्गकामः यजेत’ and then the rest of the chapter or the whole chapter is answering the three questions. Through this विधि what has to be attained, and in what manner it should be attained, and what is the means of attaining that. Once these three things are known then the विधि वाक्यम् can be fulfilled. So first, after reading the chapter we should understand what

has to be attained and then we should learn what याग should be done, and we should learn how the याग should be done. And once you have known किम् भावयेत्, केन भावयेत् and कथम् भावयेत्, thereafterwards you go to that विधि and do the action fulfill the विधि and attain the फलम्. This is how every chapter, every प्रकरणम् or topic has been visualized by पूर्वमीमांसक. He says that you can apply the same law in this उपनिषत् also.

In this chapter also there is one main विधि. What is the विधि? 'आत्मा इति एव उपासीत' is the विधि. 'त' प्रत्यय, the termination is there. The moment we listen to that termination, that termination has got the power of शाब्दी भावना; शाब्दी भावना in the उपासीत will generate आर्थी भावना in the mind that I should do the उपासना of आत्मा or I should know the आत्मा. This is the commandment coming from the वेद.

Once I have got this commandment then three questions come to my mind -

- What should I know?
- By what means should I know?
- How should I know?

As an answer to that, the whole वेदान्त is prescribed. Having studied the whole वेदान्त you answer these three questions किम्, केन and कथम् and thereafterwards you should fulfill that विधि. What is that? Such and such an आत्मा, which is नित्यशुद्धबुद्धमुक्त etc., by such and such a method in such and such manner one should know. So perfectly there is

विधि, भावनांशत्रयोपपत्तेश्च. In the commentary शङ्कराचार्य has written only one line भावनांशत्रयोपपत्तेश्च for this whole discussion. So sub-commentators get a gala time why because when शङ्कराचार्य makes a breif commentary they get a good opportunity to make a detailed analysis and rebut पूर्वमीमांसक.

1) Now शङ्कराचार्य has to refute this. शङ्कराचार्य says, simpleton! this is not the way you should look at it. In the case of ज्योतिष्टोम याग it is possible. In ज्योतिष्टोम याग, there are two things involved – first knowing and then doing. Therefore, first you study the अध्यायम् and what happens is that you will know what should be accomplished, how should it be accomplished and also with what instrument. After gaining this knowledge then you go to the विधि वाक्यम्, which says you do this याग. Then you go and pile up the fire and thereafterwards you perform the याग. This is alright with regard to the याग. Now in the case of उपनिषत् what do you do? You read the प्रकरणम्, that particular chapter. When you read the प्रकरणम्, the आत्मा is described in that chapter through the वाक्यम्s defining the आत्मा, which शङ्कराचार्य calls आत्मवादिवाक्यम्.

As I read the आत्मवादिs वाक्यम्, i.e., the words revealing the आत्मा for the purpose of किम् भावयेत्, केन भावयेत् and कथम् भावयेत् of अर्थ भावना. I come to know what is आत्मा and what are the साधनs and what is the means etc. After reading about the आत्मा and knowing the आत्मा I want to fulfill the commandment. It is just like after knowing the

ज्योतिष्टोम I try to fulfill the commandment by performing the ज्योतिष्टोम याग. Here also by knowing the आत्मा through आत्मवादिवाक्यम् I come to fulfill the विधि वाक्यम् that I should know the आत्मा.

Now that विधि becomes irrelevant because already I have known the आत्मा. Therefore the विधि becomes irrelevant विधि because by reading the chapter itself I have gained the knowledge of the आत्मा. In the case of ज्योतिष्टोम याग विधि is relevant because after knowing there is doing. But here after reading everything it says, 'Know this आत्मा'. Since there is no action to be done other than knowing विधि is irrelevant. This is the answer of शङ्कराचार्य.

2) Now पूर्वमीमांसक comes. He says, Ok, after knowing if I ask you to do something, it is a problem, there is nothing to be done. But what I say is this. 'आत्मेत्येवोपासीत' this statement asks a person to know the आत्मा. Now naturally you want to know the आत्मा. And this आत्मा is described in the later portions of the विधि. Now you can know the आत्मा only by reading the later portions of the text. Therefore he says the commandment is - read the following portions. Whereas after reading the following portions you say 'I have understood, what for again I should read?' Now the commandment itself is you should read the other portions of वेदान्त and when you read the other portions you will come to know the आत्मा. The पूर्वमीमांसक has forgotten किम् भावयेत्, केन भावयेत्... . He says 'आत्मेत्येवोपासीत' you should know the आत्मा. And you should know the आत्मा by reading the

following portions. This reading itself is the commandment. The commandment is to study the वेदs, to attend the classes. Thus विधि वाक्यम् commands you to read the आत्मवादि वाक्यम्. The statements revealing the nature of आत्मा is आत्मवादि वाक्यम्. This is the पूर्वमीमांसक's contention. शङ्कराचार्य says no. There will be problem. He doesn't want to accept that. He says this is the problem. विधि वाक्यम् is a वेद वाक्यम्. It is a statement occurring in वेदs. आत्मवादि वाक्यम् is also belonging to वेदs. This is also वेद वाक्यम् and that is also वेद वाक्यम्. Now you say to read one वेद वाक्यम् you require a commandment from another वेद वाक्यम्. To read one वेद वाक्यम् i.e., आत्मवादि वेद वाक्यम् you say a commandment is required from another वेद वाक्यम् i.e., विधि वाक्यम्. Now शङ्कराचार्य argues if you require one वेद वाक्यम् to read another वेद वाक्यम्, to read the first वेद वाक्यम् you will require another वेद वाक्यम्, which further requires another वेद वाक्यम् and thus ad infinitum. It will be अनवस्था दोष. It is ridiculous to argue that one वेद वाक्यम् is required to command, to read the other वेद वाक्यम् and therefore that commandment also cannot be agreed, अनवस्था दोषात्.

3) Then comes the third stage. Now he dilutes. He says ok. There is no commandment to know the आत्मा. So long he said there is a commandment to know the आत्मा and that was refuted by शङ्कराचार्य. Then पूर्वमीमांसक says, here 'उपासीत' means constant remembrance of वेदs. स्मृतिसन्तानकारणम्. सन्तानम् means continuation, स्मृति

means remembrance. So you may gain the knowledge from the study of the उपनिषत्. And what is the commandment? You should not only read but also remember this teaching always. This remembrance will help in the negation of अनात्मा remembrance, which is the cause of संसार. Now for this शङ्कराचार्य answers no. I won't accept that because of several reasons.

First reason he says is अर्थ प्राप्तत्वात्. When you know something, the remembrance is there because for अनात्मा remembrance what साधन you did. Daily do you sit and tell 'my son', 'my son', 'my son'? Do you sit in समाधि to remember the अनात्मा. Any knowledge that you gain, according to the impact of the knowledge memory is अर्थ प्राप्तम्. अनुभवजन्यम् ज्ञानम् स्मृतिः. When you get any knowledge, the memory will always be there. Therefore आत्मज्ञानम् also will be remembered and nobody need struggle for that. अर्थ प्राप्तत्वात्. Then somebody may say, 'ok, both will be remembered then.' अनात्मा remembrance also will be there and आत्मा remembrance also will be there. And अनात्मा remembrance will negate the आत्मा remembrance. In that case what to do? For that शङ्कराचार्य says not only आत्मज्ञानम् will be remembered but it is more powerful than अनात्मज्ञानम् and memory. This is so because अनात्मज्ञानम् is मिथ्या ज्ञानम् and it is wrong knowledge, erroneous knowledge whereas आत्मज्ञानम् is right knowledge and therefore it is much more powerful than अनात्मज्ञानम्.

Therefore I won't accept the idea that it should be remembered or it will be remembered.

The second argument that he gives is this. Even as a साधक he has learnt to see the दोष

जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम् ॥ गीता १३-८ ॥

असक्तिः अनाभिष्वङ्गः पुत्र-दार-गृह-आदिषु । ॥ गीता १३-९ ॥

of अनात्मा. Therefore even as a साधक he is trying to turn away from अनात्मा and turn towards आत्मा. Therefore the mind not dwelling upon अनात्मा is a natural thing. So because of these two reasons अनात्मनि दोषदृष्टेः आत्मस्मृतेः अर्थप्राप्तत्वात् च you cannot have a commandment to remember the teachings.

4) Then comes the पूर्वमीमांसक. He says why can't you take 'त' in उपसीत as योगाभ्यास commandment, a commandment to practice yogic meditation. It is not sufficient to know the आत्मा, by simply knowing मोक्ष won't come, that is all book knowledge, that is all intellectual knowledge, they are all indirect knowledge and that is all insufficient; and one has to practice चित्तवृत्तिनिरोधः. Thus there is a commandment. The पूर्वमीमांसक argues that उपसीत means चित्तवृत्तिनिरोधम् कुर्यात्. Learn to 'still' the mind. Reading is all only a help, stilling the mind alone you should learn, because in the योगसूत्रम् it is said

योगः चित्तवृत्तिनिरोधः ॥ योगसूत्र १-२ ॥

योग is nothing but removing all thoughts from the mind. Whereas in वेदान्त are we removing thoughts or are we getting thoughts? The teacher is only producing thoughts in the mind of the student. He says this is no sufficient, after learning the वेदान्त thoroughly we should in mediataion and go on removing वृत्तिस. This he will elaborately divide into five parts -

वृत्तयः पञ्चतयः विलष्टा अविलष्टाः ॥ योगसूत्र १-५ ॥

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ योगसूत्र १-६ ॥

And each one (वृत्तिस) you should try to negate. and when all the वृत्तिस are emptied, पूर्वमीमांसक says borrowing or quoting योगसूत्रs, सर्ववृत्तिनिरोधे सति

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ योगसूत्र १-३ ॥

After removing everything you will be established in your true nature. द्रष्टुः स्वरूपे, सच्चिदानन्द स्वरूपे, असङ्ग आत्मस्वरूपे, मुक्त स्वरूपेऽवस्थानम्. This remaining in the Self without any वृत्ति that alone is मोक्ष. Then he says in another सूत्र,

वृत्तिसारूप्यम् इतश्च ॥ योगसूत्र १-४ ॥

When you are not sitting in समाधि, when you are coming out of the world, what happens in the mind? The वृत्ति takes place and you become one with the वृत्ति. वृत्ति सारूप्यम् भवति. You won't be in your nature, but you will be one with वृत्ति. And this is not a मोक्ष. Therefore in the waking stage you are one with वृत्ति, in dream state you are one with वृत्ति, even in

वेदान्त class you are with वृत्तिs. By being with वृत्तिs one cannot gain मोक्ष. After studying when you empty the thoughts तदा द्रष्टुः स्वरूपेऽवस्थानम्. Therefore, after studying one should do योगाभ्यासम्, चित्तवृत्तिनिरोधः. This is said by पूर्वमीमांसक. This is an explanation for 'उपासीत'. Practice चित्तवृत्तिनिरोधम्.

Now शङ्कराचार्य answers. The whole योगशास्त्र has been already refuted in ब्रह्मसूत्रम्.

एतेन योगः प्रत्युक्तः ॥ ब्रह्मसूत्र २-१-३ ॥

योगशास्त्रम् has been refuted as a wrong philosophy. And thereafterwards in ब्रह्मसूत्रम् शङ्कराचार्य says, in the योगशास्त्रम् whatever is non-contradictory to the वैदिक teaching we do accept it. And चित्तवृत्तिनिरोधः, emptying thoughts for मोक्ष is contradictory to the Vedantic teaching. वेदान्त does not ask you to remove the thoughts. वेदान्त asks you to do वेदान्त विचार. So, it is by the analysis of the teaching that you get मोक्ष and not by the removal of thoughts. आचार्यवान्पुरुषो वेद ॥ छान्दोग्योपनिषत् ६-१४-२ ॥ शङ्कराचार्य heavily quotes from the उपनिषत् and proves that nowhere has it been said to remove the thoughts. Therefore, योगः अप्रमाणम्, this is invalid. But योग for refining and tuning the personality is acceptable as this is not against Vedantic teachings. योग for attunement of the personality, to keep the body fit, to keep the mind without wandering, to keep the प्राण clean, यम-नियम-आसन we don't negate. They are all meant for refinement of the mind. मोक्ष is not by emptying

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

thought but मोक्ष is by वेदान्त विचार. So saying that पूर्वपक्ष is also negated. Then there are two more arguments by पूर्वमीमांसक, those I will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing शङ्कराचार्य's भाष्यम् on the विद्या सूत्र वाक्यम् namely आत्मा इति एव उपासीत. According to शङ्कराचार्य, this is a statement revealing the identity between जीवात्मा and परमात्मा and this is a statement which gives us the knowledge and the knowledge itself gives us the benefit of मोक्ष and therefore nothing is to be done in this particular case.

He has taken up the पूर्वमीमांसक's opinion for debate. The पूर्वमीमांसक is trying to establish that this is a statement of commandments. We have seen four arguments that he gave and their answers.

➤ First पूर्वमीमांसक said that after studying the entire उपनिषत्s you have to fulfill the commandment of knowing the आत्मा. Thus, first you should study the उपनिषत् and then you are commanded to know the आत्मा, which is an action. For that, शङ्कराचार्य said that if I have studied the उपनिषत् thereafterwards the commandment to know is irrelevant because when I study I have known the आत्मा and so where is the requirement for commandment. Therefore, there is no विधि to know.

➤ Secondly पूर्वमीमांसक argued that after the study of the उपनिषत् there cannot be a commandment to know as knowledge has taken place. So he says I will slightly alter. It is not after the study of the उपनिषत् that there is a commandment to know, but the very commandment is to

study the उपनिषत्s. The commandment is not after the study but the commandment is before the study. It is a commandment for the study. So, by 'आत्मेत्येवोपासीत' is meant study the उपनिषत्s.

Now for that, शङ्कराचार्य answered, one statement of उपनिषत् or वेद cannot make a commandment to study another statement of the वेद. One वैदिक statement cannot command to study the other वैदिक statement because if one वैदिक statement to study another वैदिक statement then to study the first statement you require another commandment and so on and on. It will be infinite regress; therefore there cannot be a विधि for knowledge. So, both options are out. After study commandment is useless, before study commandment cannot be said. Therefore, there is no commandment for knowing the आत्मा.

➤ Then the third argument or question that he raised was this. It is not a commandment for knowledge at all. I agree with you, there is no commandment for knowledge. उपासीत is a commandment for remembering the teaching repeatedly. So we study and understand the उपनिषत्. There is no commandment there. But thereafterwards स्मृतिसन्ततिकरणम्. Without forgetting daily you have to do आवृत्ति so that you will not think of अनात्मा. So thus avoidance of अनात्मा वृत्ति by the repetition of आत्मा वृत्ति is the commandment.

This also शङ्कराचार्य did not agree. He pointed out that there is no requirement for such a commandment. अर्थ प्राप्तत्वात्. When I know something, memory is अनुभव जन्यम् ज्ञानम् स्मृतिः, when ज्ञानम् dawns then the memory must be there. Just as for अनात्म you do not sit and meditate upon. Similarly, here also you don't require स्मृतिसन्ततिकरणम्. Your argument that it is meant to avoid अनात्मा memory is also not correct because as even a साधक because of दोष बुद्धि he has avoided अनात्मा विषयः. इह-अमुत्र-फलभोग-विरागः has already been practiced before gaining ज्ञानम् and therefore there is no need to practice after gaining ज्ञानम्. Therefore, दोषदृष्ट्या अनात्मा स्मृतिः न अनुवर्तते पारिशेष्यात् आत्मस्मृतिः एव अनुवर्तते. Therefore it cannot be a commandment for स्मृति.

➤ Then what is the final option? He said उपासना need not be taken as memory. Earlier he took ज्ञानम् and that was negated. Then let us take उपासना as memory but that also is negated. Now he says it is a commandment for योगाभ्यासः. Vedantic study is not sufficient. After studying getting ज्ञानम् is not sufficient. Thereafterwards you should practice 'stilling' the mind. Their argument is the study will give only intellectual knowledge or book knowledge or second hand knowledge or vicarious knowledge. That is not साक्षात्कार. But when you still the mind then alone you abide in the आत्मा. योगशास्त्र says

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ योगसूत्र १-३ ॥

तदा means when, कदा? सर्ववृत्तिनिरोधे सति when all thoughts are eliminated then at that time alone you will abide in the आत्मा. When वृत्तिs are there you will abide in वृत्ति alone.

वृत्तिसारूप्यम् इतरत्र ॥ योगसूत्र १-४ ॥

That is योगसूत्र. When there are वृत्तिs you are in वृत्ति. When there are no वृत्तिs you are in आत्मा. This is said by योगशास्त्रम्. Many people take this as वेदान्त, it is being taught as वेदान्त even now. Therefore, carefully note this is all योगशास्त्र view. शङ्कराचार्य dismisses these arguments outright. He says that there is no प्रमाणम् for योगशास्त्र statement at all. It is अप्रामाणिकम्, it is अवैदिकम्, it is अयुक्तम्. Stilling the mind is prescribed nowhere in the वेदs as a means for ज्ञानम् or liberation. If you are not satisfied with this, he says go to ब्रह्मसूत्र where we have taken the trouble to dismiss योगसूत्र. But what we say is that योग is useful for tuning the body, the physical health. योग is very good for tuning the mind, the mental health. योग is very good for sharpening the intellect. Therefore using योग for साधन चतुष्टय सम्पत्ति वेद doesn't oppose. But, using योग for ज्ञानम्, using योग for liberation, वेद is against and logic also is against. And therefore, it is not even a commandment for योगाभ्यासः, i.e., चित्तवृत्तिनिरोधः. Thus four arguments of पूर्वमीमांसक he has refuted. Now a few more arguments are there we will do that and complete that section.

5) Now the fifth, the next argument the पूर्वमीमांसक gives is this. It is an argument we have seen before itself. He says if there are no विधि वाक्यम् (statements of commandment) at all then there will be no कर्म in वेदान्त. And if कर्म are not there then फलम् also is not going to come. कर्म अभावे फल अभाव. That means we will not get any पुरुषार्थ at all. Therefore his argument is if वेदान्त has no commandments, then वेदान्त has no actions and if वेदान्त has no actions then वेदान्त will give no फलम् and if वेदान्त will give no फलम् then वेदान्त will not have any पुरुषार्थ and therefore it will be useless statements, which are technically called अर्थवाद वाक्यम्. Whole वेदान्त becomes अर्थवाद वाक्यम्. अर्थवाद वाक्यम् means it is a statement which we understand but we don't get any benefit out of it. This is the argument of पूर्वमीमांसक. समस्त वेदान्तः अर्थवादः भविष्यति and therefore, it will become निष्प्रयोजनम् भविष्यति. For which शङ्कराचार्य answers thus.

He says to पूर्वमीमांसक that you make a big mistake. What is that? You think that प्रयोजनम् comes only through actions. Your misconception is प्रयोजनम् comes only through actions. And you think प्रयोजनम् does not come through knowledge. This is your thinking. कर्मणा एव पुरुषार्थः ज्ञानेन पुरुषार्थः नास्ति. Therefore, you extend this rule here. वेदान्त gives you only knowledge and वेदान्त prescribes no action. Therefore no पुरुषार्थ you say. शङ्कराचार्य says ज्ञानेन अपि पुरुषार्थः भवति. So, by sheer knowledge we do get the benefits. And

what is the example? We have got our well-known example of रज्जु सर्पः. Mistaking a rope as a snake.

Now here I am facing a problem because of a mistake born out of ignorance. Here I suffer because of a mistake born of ignorance. When there is suffering born of mistake through ignorance then knowledge can remove the ignorance, the mistake and suffering. So, knowledge can remove the ignorance and ignorance born mistake and mistake born suffering. In the example what is the ignorance? Rope ignorance. Because of that what mistake? Snake mistake. Because of that what suffering? भयकम्पनादिकम्, quivering. Now रज्जु ज्ञानेन through the knowledge of rope रज्जु अज्ञानम् गच्छति तद्द्वारा सर्पभ्रान्तिः गच्छति तद्द्वारा भयकम्पनम् गच्छति. Therefore, what do we emphasize? ज्ञानम् without actions can give us प्रयोजनम्. In the same way वेदान्त is removing the suffering caused by a self-mistake, born out of self-ignorance and because of that संसार. वेदान्त removes self-ignorance, self-error, and consequent संसार. Therefore, in वेदान्त ज्ञानम् itself gives पुरुषार्थ. Therefore, वेदान्त requires no कर्म. And therefore वेदान्त requires no commandment. And therefore 'आत्मेत्येवोपासीत' is not a commandment.

But शङ्कराचार्य makes an exception that ज्ञानम् can give पुरुषार्थ. But it is not an universal rule. In certain cases ज्ञानम् alone is not sufficient; you require कर्म also. Both cases are possible he says. In certain cases ज्ञानम् itself gives फलम्. In such cases कर्म is not required. In certain instances ज्ञानम्

alone cannot give, and in such cases विधि, कर्म is required. So, in कर्मकाण्ड most of the ज्ञानम् that we get does not give us प्रयोजनम्. Suppose it says 'स्वर्गम् is there.' By this knowledge what प्रयोजनम् do I get? That knowledge alone will not give benefit, it should be followed by कर्म for getting. The best example that I like is योगासन. You know योगासन. You say, "I know 84 आसनम्". But this fellow is chubby, no health at all. He knows 84 आसनम्, but he won't do it. So here ज्ञानम् is there in कर्मकाण्ड. But there is no प्रयोजनम् from that ज्ञानम्. Knowledge in some cases requires कर्म and in most of the cases no action is required and knowledge by itself frees us from संसार like the lamp instantly removes the darkness. All the आसन knowing itself will not do. So here ज्ञानमात्रेण न फलम्, ज्ञानम् must be followed by कर्म. In such cases ज्ञानम् must be followed by विधि or commandment. Whereas in वेदान्त or ज्ञानकाण्ड, ज्ञानम् itself gives फलम् and therefore they are not अर्थवाद वाक्यम्. वेदान्त can directly give the फलम्. So the conclusion is even without विधि, वेदान्त can survive by itself and give us the benefit.

6) Then comes the last argument. Now पूर्वमीमांसक says that you are establishing your view by giving various reasonings, but if you look at the statement, 'आत्मा इति एव उपासीत', that statement is favorable to me. Simply you are meandering somewhere. Look at the statement. It is not one favor but there are three favorable portions for me. What are the three? 'त' in उपासीत itself means 'should'. Should means

commandment. This he calls by the name शाब्दी भावना which produces in the mind आर्थी भावना and which has got three अंशम् – what should I do, how should I do etc. So that ‘त’ is favorable to me. And again the verb उपास् means to meditate upon, which is an action. So, ‘त’ is a commandment ‘उपास्’ (it is a संस्कृत root, उप + √आस्, उपास्ते, उपासाते, उपासते इति उप + √आस् आत्मनेपदि). So the verb is supporting me because it is referring to an action and the termination ‘त’ is favorable to me because it is a commandment and then thirdly there is an expression ‘इति’. आत्मा ‘इति’. And this ‘इति’ is generally used in the context of उपासना only. Meditative action is called उपासना.

So thus the convention is this. For example the वेद says मनः ब्रह्म इति उपासीत. Think of the mind as ब्रह्मन्. Here the ‘इति’ indicates that you visualize the mind as ब्रह्मन्. From this we understand that mind is not ब्रह्मन् but we visualize the mind as ब्रह्मन्. The moment you say ‘visualize’ it means it is not a fact. Suppose if I say, “You visualize yourself to be beautiful.” Then won’t you get angry? You visualize yourself to be beautiful means you are not beautiful, but you just imagine. So thus, आदित्यः ब्रह्म इति उपासीत, मनः ब्रह्म इति उपासीत, शालग्रामः विष्णुः इति उपासीत. शालग्राम is a stone, जडम्. विष्णुः is चेतनम्, सर्वज्ञः. How can शालग्राम be विष्णु? It cannot be, but you visualize the stone as God. Therefore, इति is used when something is imagined differently from what it is. So what he is saying is “ब्रह्म आत्मा इति उपासीत is there. So आत्मा is not ब्रह्मन्. You have prescribed an action of

visualization. You have to do उपासना. As you look upon शालग्राम to be विष्णु, likewise you visualize yourself to be ब्रह्मन्. This is not a knowledge but it is an action.” So to say it is a commandment there are three favorable things are there. ‘त’ the termination of a commandment. ‘उपास्’ the verb. And ‘इति’ the expletive, the expression.

Now each one we have to justify. First we will take the verb ‘उपास्’. शङ्कराचार्य says ‘उपास्’ here should not be taken as visualization, imagination but it should be taken as knowledge only because the preceding portions and the following portions talk about knowledge. The context is knowledge. अनुप्रवेश श्रुति has been said. Later अहम् ब्रह्म अस्मि महावाक्यम् follows. Thus by studying the former portions and the later portions, you will find it is not उपासना प्रकरणम् but it is ज्ञान प्रकरणम्. For example I have told you about inflation. What is the meaning? When you are talking about a particular tube or a particular air pillow and say inflation of air pillow then it means filling or inflating with air. But the very same inflation in the context of economics it does not mean expansion; it means something else. Similarly, his wealth has been frozen. Does it mean that it has been kept in fridge? Suppose the money seized from the scams are freezed imagine the size of the refrigerator! Therefore freezing in one context has a different meaning and in the other context it has another meaning. Likewise ‘उपास्’ generally means visualize but in this context it must mean knowledge.

Now what about the 'त' termination, which has got शाब्दी भावना and which in turn produces आर्थी भावना. For this two answers are there, one is given by शङ्कराचार्य and another answer is given by another commentator somewhere else. First I'll give the other commentator's opinion then that of शङ्कराचार्य's. There is a *Vedantic* work called संक्षेप शारीरकम्, which is a summary of ब्रह्मसूत्रम्, written by सर्वज्ञात्म मुनिः, a disciple of सुरेश्वराचार्य who is a disciple शङ्कराचार्य. Therein he gives the answer. The argument is offensive, as it is said the best defense is offense. He says हे पूर्वमीमांसक you say that the 'त' grammatically talks about 'should', a commandment. It is according to grammar. So it looks as though you are very very particular about व्याकरणम् rule. What about your कर्मकाण्ड? This सर्वज्ञात्म मुनि is a disciple of सुरेश्वराचार्य who was formerly a कर्मकाण्डिन्. Now the पूर्वमीमांसक himself violates grammar rules. In certain places where commandment is not there but he quotes. There is a statement 'आग्नेयः अष्टाकपालो भवति'. In that statement there is no commandment at all. Here it is enough to note that this grammatically a is not a statement of commandment. And पूर्वमीमांसकs argue that even though it is not a commandment since the context is action, you have to take it as a commandment. So the पूर्वमीमांसक violates the grammar and where there is no commandment there keeping the context in view brings in the commandment. Now सर्वज्ञात्म मुनि says, if you can violate the grammar why can't I do the same thing according to the context. Here it is ज्ञानम्

context, where commandment is not possible and therefore that 'त' should be taken as a statement or proposition only and not as a commandment.

Now coming to शङ्कराचार्य, शङ्कराचार्य doesn't give that answer. He just emphasizes the impossibility of commandment in knowledge. Earlier सर्वज्ञात्म मुनि took the course of best defense is offense. We have a rule also when two debaters have got similar defects then one should not question the other.

यत्रोभयोः समो दोषः परिहारोऽपि वा समः ।

नैकः पर्यनुयोक्तव्यस्तादृगर्थविचारणे ॥

So violation of grammar rules पूर्वमीमांसक does according to the context and violation of grammar rules we do according to the context, now the question is why do you charge me. This is the answer by सर्वज्ञात्म मुनि. शङ्कराचार्य says that in knowledge commandment is not possible. And not only that he adds one more point. You say that भावना creates an idea in the mind that I should accomplish something. When there is a commandment I get an idea that I should do something. Then three questions come - what should I do, how should I do and by what means I should do. Thus I get a curiosity to know what should I accomplice, how should I accomplice etc. So thus in a commandment a curiosity is created. This is called आकाङ्क्षा. किम् भावयेत्, केन भावयेत् and कथम् भावयेत् इति आकाङ्क्षा. So this is the sign of commandment. Wherever commandment comes there these three questions arises in our

mind. Now शङ्कराचार्य argues that when वेदान्त tells me that I am everything, thereafterwards what curiosity will come up in my mind. There is no आकाङ्क्षा सर्व आकाङ्क्षा निवृत्तिः भवति. There the question 'What should I accomplish?' doesn't arise because I am everything, what is there for me to accomplish. कृतकृत्यः कृत्स्नकर्मकृत्

अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽ ... अहँश्लोककृत् ...
॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ गीता ४-२४ ॥

When I have nothing to accomplish there are no questions at all as to what to accomplish, how to accomplish and by what means to accomplish. Therefore, सर्व आकाङ्क्षा निवृत्तेः there is no question of commandment. So thus उपास् has been justified, त has been justified. For इति also शङ्कराचार्य has got the same argument. In this context the preceding portions and the later portions show that I am ब्रह्मन् is not something to be visualized but it is a statement of fact. Therefore, शङ्कराचार्य says that the word इति only signifies that one knows आत्मा without objectification. The purpose of इति is to 'no objectification'. So 'One realizes ब्रह्मन् as आत्मा' means it is Myself, I don't try to know something. By 'आत्मा वा' you will think that it is an object. Whereas by 'इति' it is Myself. ब्रह्मन् is Myself. Because when I try to something it becomes an object. Here without objectifying I own up. So this owning up without objectification is indicated by the word इति.

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

शङ्कराचार्य says “परमार्थतोऽविषयत्वज्ञापनार्थम्” इति शब्दः.

Thus, इति is justified. उपास् is justified, त is justified.

So what is the final meaning? You should not say ‘one should’ because the moment ‘should’ comes it becomes a commandment. Visualize can’t be used because it means imagination. Therefore, the translation should be ‘One knows ब्रह्मन् as आत्मा without objectification’. This is the translation. One knows or owns up ब्रह्मन् as Oneself without objectification. This is the meaning of आत्मा इति एव उपासीत. This is महावाक्यम् and this is called विद्या सूत्रम्. This is supposed to be the उपक्रम वाक्यम् of बृहदारण्यकोपनिषत्.

If you are asked ‘What is the beginning and end of गीता?’ what will you answer? धर्मक्षेत्रे कुरुक्षेत्रे is the beginning of गीता and यत्र योगेश्वरः कृष्ण is the end of गीता. That everybody knows. But the question is what is the beginning of गीता teaching and the end of गीता teaching. This is just a technical topic. The beginning of गीता teaching is called उपक्रमः and the end of गीता teaching is called उपसंहारः. धर्मक्षेत्रे is the not the beginning of the teaching but it is the beginning of the text. So we say in the second chapter the eleventh verse अशोच्यानन्वशोचस्त्वम् is the उपक्रमः श्लोकः the beginning and the उपसंहार is the eighteenth chapter verse number 66 सर्वधर्मान्परित्यज्य. The rule is that उपक्रम must give the whole teaching in सूत्रम्. Thus अशोच्यान् is गीता सूत्रम् सूत्रम् means teaching in a nutshell. उपसंहार also must give the entire teaching in सूत्रम्. सर्वधर्मान्परित्यज्य is a सूत्रम्. अशोच्यानन्वशोचस्त्वम् is a सूत्रम्. Both of them

contain the entire teaching in a nutshell. Then in that case in बृहदारण्यकोपनिषत् also what is the beginning and the end? 'उषा वा अश्वस्य' is the beginning. वंशः is the end of the उपनिषत्. Now the question is what is the उपक्रम and उपसंहार of बृहदारण्यक teaching. There we say आत्मा इति एव उपासीत is the उपक्रम, which is the विद्या सूत्रम् summarizing the whole बृहदारण्यकोपनिषत्. That means the later portions are the expansion of आत्मेत्येवोपासीत. Then what is the उपसंहार? उपसंहार comes at the end of the fourth chapter. In बृहदारण्यकोपनिषत् there are total six chapters, षडध्यायी. The conclusion comes not in the sixth chapter, not even in the fifth chapter, but at the end of the fourth chapter 'नेति नेति आत्मा' is there, that is the उपसंहार मन्त्र. And within these two मन्त्रs the entire teaching is there. And this is called विद्या सूत्रम् उपक्रम रूपम्. 'नेति नेति आत्मा' is the विद्या सूत्रम् उपसंहार रूपम्. With this the विद्या सूत्र भाष्यम् is over. Now we will conclude this seventh मन्त्र.

मन्त्र 1-4-7 continuation

आत्मेत्येवोपासीत, अत्र ह्येते सर्वे एकं भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ १-४-७ ॥

So आत्मेत्येवोपासीत one knows that ब्रह्मन् as the आत्मा. आत्मा means चैतन्यम्, which is inherent in the श्रोता, मन्ता, विज्ञाता etc. Why is this called आत्मा? Because अत्र हि एते सर्वे एकं भवन्ति । In this Consciousness alone all of them (श्रोता, मन्ता, विज्ञाता, seer, hearer, etc.) एकं भवन्ति - resolve

into oneness. That means all the विशेष ज्ञानम्, particular knowledge like घट ज्ञानम्, पट ज्ञानम् etc., they all rise from the non-particular चैतन्यम्, Awareness and they all rest in Awareness and they all resolve into Awareness alone. So all सविशेष ज्ञानम्s, the particular knowledge like objective knowledge rise from objectless knowledge and they resolve into objectless Awareness. Always we have got the Awareness as the substratum. When thoughts rise in the mind, and that Awareness gets specified as a particular knowledge. Pot thought gives rise to the pot knowledge. Cot thought gives rise to the cot knowledge. Tree thought gives rise to the tree knowledge. So as even thought rises, particularized Awareness comes and when thoughts resolve un-particularized Awareness remains. When pot is born in space there is a pot space. When it is resolved, pot space is not there but there is space. So thus श्रोता, मन्ता, विज्ञाता rise from the आत्मा and they all resolve into the आत्मा. That is why it is called आत्मा. आप्नोति सर्वम् इति आत्मा.

And then the glory of this knowledge is mentioned here. अस्य सर्वस्य एतत् पदनीयम्. After अस्य सर्वस्य we have add मध्ये, निर्धारणार्था षष्ठी. Among everything in the creation, एतत् पदनीयम्. This आत्मा alone is to be known. अनात्मा is not worth knowing, in the entire creation आत्मा alone is worth knowing. Why आत्मा is worth knowing? अनेन हि एतत् सर्वं वेद । Through this knowledge alone one knows everything. You should remember the मुण्डकोपनिषत्, विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ १-१-३ ॥ That has been briefly said here.

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

अनेन means आत्मज्ञानेन सर्व वेद Self-knowledge makes you omniscient. An example is given here in this context. पदेन अनुविन्देत् एव just as you can trace a cow with the help of its hoof marks, in the same way by catching hold of आत्मा you can know everything. Just as a cow or any animal can be traced through hoof marks similarly through आत्मज्ञानम् everything can be known. And not only that, कीर्तिं श्लोकं विन्दते य एवं वेद. कीर्तिं means fame. श्लोकं means association with the desired objects, attainment of your desires; fulfillment of desires is called श्लोकम्. A person attains fame and also fulfills all desires through this knowledge. A few more points are left out which I will discuss in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this seventh मन्त्र of the fourth section, the उपनिषत् revealed the जीवात्मा परमात्मा ऐक्यम् by showing आत्मेत्येवोपासीत. For this ऐक्यम्, the उपनिषत् itself gave justification or reason also and that is called अनुप्रवेशः. Because परमात्मा alone has 'entered' (not literally) the शरीरम् as जीवात्मा, the शरीर साक्षि, the परमात्मा alone is now obtaining as जीवात्मा; therefore one should recognize जीवात्मा as परमात्मा. So यस्मात् परमात्मा एव जीवात्मरूपेण अनुप्रविष्टः तस्मात् जीवात्मा परमात्मरूपेण एव ज्ञातव्यः भवति. After pointing out this ऐक्यम्, the उपनिषत् gave the फलम् also. The फलम् is twofold. One is सर्वविज्ञानम् – एक विज्ञानेन सर्वविज्ञानम् भवति. And for this, an example also was given, an interesting example. Once you trace the hoof marks of a cow, through that पदम्, hoof mark you will be able to trace the cow. Similarly, by knowing the आत्मा, a person can trace every अनात्मा in the world. So आत्मविज्ञानेन सर्वविज्ञानम् भवति. What is the reason? The logic behind it is that आत्मनः एव सर्वत्वात्. It is because आत्मा alone is everything.

आत्मैवेदं सर्वम् ॥ छान्दोग्योपनिषत् ७-२७-२ ॥

We saw in छान्दोग्य. So आत्मा being everything, knowing आत्मा is knowing everything. This is one फलम्.

The second फलम् mentioned was कीर्तिं श्लोकं विन्दते. One attains कीर्ति and श्लोकः. Now शङ्कराचार्य gives two

meanings for each one of them. One is common meaning and another is specific meaning in this context. For कीर्ति the common meaning is fame, यशस्. A ज्ञानि becomes famous in the world because of various reasons. He is अद्वेष्टा सर्वभूतानां मैत्रः करुण परोपकारि etc. And for श्लोकः common meaning is सम्बन्धः or association. So he will get association with everyone. He will have good relationship with everyone. He will be a sociable person. There are some people who are isolated, do not talk with anybody, and not even smile also, thus aloof type of people. But the ज्ञानि becomes opposite of aloof, friendly with everyone. He will have सम्बन्ध with all. He loves all. Everybody loves him, everybody likes his company. This is the first meaning which is based on the सामान्य अर्थ.

Then शङ्कराचार्य gives a specific meaning also in this context. He takes कीर्ति as ऐक्य ज्ञानम्. आचार्य is the प्रमाणम् for this commentary. आचार्य takes that he becomes ऐक्य ज्ञानि, that means सर्व वस्तु एकत्व ज्ञानि. By knowing the आत्मा he knows the oneness of everything, सर्व एकत्वम्. Here ऐक्यम् means not union. ऐक्यम् means एकत्वम् being one, not only between जीवात्मा and जीवात्मा, जीवात्मा and परमात्मा, जीवात्मा and जगत्, जीवात्मा परमात्मा जगताम् all these three in his vision are one. This is the meaning of कीर्तिः. This is the first फलम् of आत्मा विज्ञानम्.

And श्लोकः शङ्कराचार्य takes in this context as मोक्षः. श्लोक means association with मोक्षः, freedom, liberation. Therefore, कीर्तिं श्लोकं च विन्दते. A person will get both

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

ज्ञानम् and मोक्ष as a result of the आत्मज्ञानम्. Who will get? Not everyone. य एवं वेद. यः वेद the one who knows. एवं वेद the one who knows like this. That परमात्मा alone is जीवात्मा. And not that परमात्मा is total and जीवात्मा is partial. परमात्मा is समष्टि and जीवात्मा is व्यष्टि. परमात्मा is अङ्गि and जीवात्मा is अङ्ग. जीवात्मपरमात्मनोः अत्यन्त अभेदम् or परमम् साम्यम् as said in मुण्डकोपनिषत्, यः वेद सः एव एतत् फलम् अश्नुते. With this फल श्रुति, the seventh मन्त्र is over. Now we will go to the eighth मन्त्र, which is also a very important one.

मन्त्र 1-4-8

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्, अन्तरतरं यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्, प्रेयं रोत्स्यतीति ईश्वरो ह, तथैव स्यात् ; आत्मानमेव प्रियमुपासीत ; स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥ १-४-८ ॥

This is another important verse, which is very often quoted by शङ्कराचार्य. The essence of this मन्त्र is that this आत्मा is dearest to all. आत्मा here means the जीवात्मा which is identical with परमात्मा. परमात्मा अभिन्न जीवात्मा is प्रियतमः. प्रियम् means dear, प्रियतरम् means dearer, प्रियतम means dearest. So this आत्मा is dearest to all. To put it in a comparative degree, the उपनिषत् says आत्मा is dearer than everything else in the creation, whether it is पुत्र, whether it is वित्तम्, whether it is गृहम्, whether it पत्नि or for that matter anything. After giving one or two examples, the उपनिषत् says अन्यस्मात् सर्वस्मात्, आत्मा is dearer than everything else.

Now before going to the actual meaning of this मन्त्र we will make a small analysis of this concept as to how आत्मा is the dearest. Now in वेदान्त we say that there are only two things which are loved by all people. These are all the universal laws, the unshakable laws, a series we are going to see now. The first point is there are only two things which are loved in the world by all people. Number one is सुखम्, आनन्द, or happiness. And the second thing is सुख साधनम्, a means to सुखम्. So there are only two things loved by all - one is सुखम्, the साध्यम् and the other is सुख साधनम्. This is a universal law. You can try to find out an exception to this law. But you will never find. Everybody is running after anything because he finds सुखम् in that, happiness in that. And other than happiness if he runs after anything else it is because the cause of happiness whether it is television, money, food, friend, or whether it is even the class. If you are coming daily then you must find, you must enjoy the class. Otherwise the first causality will be the class only. This is law number one. There are only two things which are loved by all and they are सुखम् and सुख साधनम्.

Now law number two. The love for सुखम् or the सुख साध्यम् is primary, i.e., it is the most important because it is unconditional. I love सुखम् because it is सुखम्. I won't say it is because of Sunday, or because it is coming from my wife, or because it is coming from T.V. No, because I love सुखम् because it is सुखम्. Whereas love for सुख साधनम् is secondary because it is conditional. What do you mean by

conditional? This love for सुख साधनम् is not because it is anything else. Because it gives me सुखम् I love. That means the moment a thing stops to be a सुख साधनम् I will not love it. And secondly, once I have attained the साध्यम् through the साधनम् thereafterwards the साधनम् is no more loved. That साधनम् is rejected. Therefore, love for सुख साधनम् is only for getting the साध्यम् and once the साध्यम् is attained, साधनम् becomes irrelevant. This is what is said in in मलयाळम् they say as a joke, ‘until one crosses the bridge one calls “नारायण” and once the bridge is crossed, then it is “कूरायन”, meaning that नारायण or the Lord is forgotten!.’ So the second law is the love for सुखम् is primary because it is unconditional. The love for सुख साधनम् is secondary because it is conditional. In fact as a corollary for the second law, the love for सुख साधनम् is not real love at all. It is only a fake one. Because it the love for the सुखम् which is falsely appearing in the सुख साधनम्. When a person is rich, I love and when he is not rich, I don’t love. I approached him not because he is a person or someone but it was the ‘richness’ in him, love for ‘richness’ was seemingly appearing upon the rich person. It is a transferred love, it is a seaming love, and it is a fake love. And therefore we put it in a संस्कृत statement, a maxim. This न्याय is साध्य इच्छा साधने सङ्क्रामति. The love or desire for the साध्यम् alone is falsely appearing on the साधनम्, that means once the साध्यम् is gained, the love for साधनम् we will put back on साध्यम् only. So we have only one real love and the other is fake love. सुख इच्छा is real and

सुख साधन इच्छा is unreal. This is the second maxim of love. So the first maxim is there are only two things loved सुखम् and सुख साधनम्. The second maxim is love for सुखम् alone is primary, in fact real because it is unconditional. Love for सुख साधनम् is secondary in fact it is unreal because it is conditional.

Now the third maxim is that from the scriptures we come to know that आत्मा alone is सुखम् and अनात्मा is असुखम्, it is not सुखम्. From this maxim we get the following corollaries. Now we have to connect the second and the third maxim. सुखम् alone is truly loved and सुख साधनम् is loved but untruly, unreal. Now apply this adding the third maxim. आत्मा is सुखम् therefore we say आत्मा alone is primarily loved by all, आत्मा alone is really loved by all, आत्मा alone is unconditionally loved by all. And if there is love for अनात्मा, be it either son or Sun, or be it either daughter or house, money or T.V., everything else is अनात्मा. If at all they are loved, they are loved only as सुख साधनम्. Either there is no love or if at all there is love, the love for अनात्मा can be only as सुख साधनम्. And if अनात्मा is loved as सुख साधनम् what type of love it will be? It will be secondary love or conditional love or to tell the truth ruthlessly, the bare truth, the naked truth, to put it bluntly, it is a fake love. So nothing else in the creation is truly loved. I love because it gives me आनन्दः, or I love it for my own sake. Either you call it for आनन्द's sake or you call it for my own sake. This is called technically as आत्मशेषत्वम्. This is important idiom used by

शास्त्रकारs. आत्मशेषत्वम् means for my own sake as related to me alone I love. Only conditionally I love. Because it happens to be a सुख साधनम्. The moment it stops to be a सुख साधनम् I will drop it like a hot potato. All the tragic stories if at all are there in different families it is only a person's attempt at rejecting things because it has stopped to be सुख साधनम्. Any problem in any family you see it is all strains in the relationship and it is because one 'X' person or a thing who has been loved as सुख साधनम् has now stopped to be सुख साधनम्. Therefore, I am struggling to reject that person or the thing; either I reject openly which is called separation or I reject mentally which is called hatred. Either open rejection of things and beings called separation or inner rejection of things and beings which is called hatred. All this is because of the so-called सुख साधनम् has ceased to be सुख साधनम् or still worse it has become दुःख साधनम्. A car, when it runs smoothly, is सुख साधनम् and when it stops on the way not only it is not सुख साधनम् but it is दुःख साधनम् also. Then we feel it would have been better without it. That is why everywhere we see only the rejections taking place. वेदान्त says it is not the mistake of the object but because of subject's change in character. If you are rejected it is not the other person's or thing's mistake but it is your own mistake that you expected unconditional love from other people. वेदान्त says nobody can give that.

Now from this we get a corollary discussion, which is not relevant for this मन्त्र, but being an important thing we will

take this corollary also. We have said that everybody loves oneself alone. Nobody can really love another thing or person. We extend this to everything including religion, including god. Even the love for the god cannot be as true and as primary and as unconditional as the love for oneself. That is why in some cases the devotees become irreligious when some of the tragedies strike against all their prayers. There was a lady who was so much devoted and against all prayers her husband died and now she has become irreligious. She has stopped doing पूजा, going to temple, and she gets allergy just by hearing गीता. And another great शिवभक्त doing regular पूजा, prayed to Lord शिव for protecting his only son or one of his sons, and then all prayers failed and this son died. That person threw everything and broke everything in the पूजा room. Why? Because he was loving Lord as सुख साधनम्. Therefore, God will be rejected, religion will be rejected, wife will be divorced, children will be kicked out. Don't step into the house because he has married out of caste. 'I have no relationship with you. You are not my son at all.' Will it become a fact just by uttering these words! How comical it is to say 'You are not my son at all.' As though it is not sufficient they even haul over the coals as donkey! If son is called as donkey, then what becomes of his father? Can't they think even that much? This is all because of my prestige is involved, and that is the आनन्द and as long as the family members keep the prestige I love otherwise I don't want even to claim the relationship. Therefore, an unconditional law is

everybody is selfish. There is no service before the self. So 'love God more than you, love other people more than you,' all these commandments won't work because commandments will work only where there is a choice. In fact कर्तुम् अकर्तुम् अन्यथा वा कर्तुम् न शक्यम्. Self-love is a fact and we cannot love anything else including God. Never command 'Love all more than yourself. Love thy neighbor more than thyself' etc., will not work. This is said by वेदान्त. And वेदान्त is challenging. You can shake this. Now we get into a fundamental question. In the वेदान्त itself it is said that a ज्ञानि loves everyone unconditionally as himself. As he loves himself like that he has got universal love, unconditional love, and primary love for all.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ गीता ६-३२ ॥

ज्ञानि loves everyone as much as himself. So now this law seems to be violated. The law that one can love oneself alone unconditionally, one cannot love other people unconditionally. Then how it is possible? How can ज्ञानि love all?

Now we have to reconcile these two contradictory statements. Can you see the contradiction, then only the answer will be interesting. The contradiction is this law says that we can love ourselves only truly. We cannot love others. The second statement is that ज्ञानि loves everyone truly, unconditionally, fully, primarily. So the question is 'Is this law not applicable to ज्ञानि?' वेदान्त says for this ज्ञानि also

this law is true. What is that? ज्ञानि also is a Selfish alone. Because everybody can love only oneself. That law cannot be changed. In fact we go one more step and says even भगवान् will have to obey this law. भगवान् also loves the आत्मा Himself alone truly. Now does that mean that भगवान् does not love his devotees? ज्ञानि does not the other people. अद्वैता सर्वभूतानां मैत्रः करुणः, सर्वभूतहिते रताः. वेदान्त says you can reconcile these two laws only in one way. ज्ञानि is also Selfish. ज्ञानि loves himself only. Still his love is universal and it is because of one thing that he has discovered himself to be all. He has discovered everything to be non-different from himself. So now apply this law. I love myself only. And still I am able to love you because you are not different from me. I love myself only. Still I am able to love the universe because universe is not different from me. And I love myself only. And if I am loving the god primarily it is because god is non-different from me. Then in such a case, how to construe the statement? ज्ञानि is Selfish, with capital S. What all that S contains? जीवात्मा included, परमात्मा included, जगत् included, ants included, mosquitoes included etc., Since I am all I love myself and therefore I love all. Whereas all other people who say भगवान् is different they can never love भगवान् primarily. अद्वैतिन्'s argument is no द्वैतिन् can love भगवान् primarily. The द्वैतिन् says that अद्वैतिन् has no भक्ति. Our argument is द्वैतिन् can never love God primarily because the universal law is everybody loves oneself. Therefore, love for भगवान्, of a द्वैतिन्, will have to be secondary, in fact

secondary is a euphemistic name, we say it is a fake love. Any द्वैतिन्, anybody who sees Lord as different, for him Lord becomes अनात्मा and अनात्मा can be loved as only सुख साधनम्. Therefore भगवान् becomes अनात्मा, भगवान् becomes सुख साधनम्. Therefore love for भगवान् will be conditional, secondary and fake. Extending the same law भगवान् also really loves Himself only. Because this law holds good even for भगवान्. That is the uniqueness of an अद्वैतिन्. Whatever law is given he will apply to everything. भगवान् also loves Himself only. Then do you means that he doesn't love the world? Yes, He loves the world. Which one of them is correct? Both of them are correct. How can both be correct? It is as in the case of ज्ञानि. What law is applied to a ज्ञानि that same law apply to भगवान् also. भगवान् is ज्ञानि and भगवान् is also Selfish, with capital S. Therefore, when भगवान् says I love Myself that 'Myself' includes the devotees, the world, everything including लक्ष्मीदेवी. भगवान् loves लक्ष्मी only as himself. Ok. This all appears to be overstated. Isn't it? For this, there is a प्रमाणम् also. The प्रमाणम् we get in the seventh chapter of गीता. भगवान् defines four types of devotees. After defining four types of devotees He says

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ गीता ७-१७ ॥

ज्ञानि is dearest to Me. Why he is dearest to Me? He himself gives the reason in the next श्लोक. Because हे अर्जुन, not that I love not that I love ज्ञानि very much and all, to tell

you the secret I love Myself only. But now I say I love ज्ञानि or ज्ञानि is dearest to Me because

ज्ञानी तु आत्मा एव मे मतम् । ॥ गीता ७-१८ ॥

ज्ञानि happens to be Myself and I love Myself and therefore I love the ज्ञानि. In fact not only ज्ञानि but even अज्ञानि भगवान् loves because even though for an अज्ञानि भगवान् is different but for भगवान् अज्ञानि is Himself only. And therefore, everybody is Selfish, including ज्ञानि.

Then why there is a problem for an अज्ञानि and not for a ज्ञानि? अज्ञानि is selfish with small 's' and therefore his love is limited to the small आत्मा and therefore राग-द्वेष, fake love, pretension etc., is there. As स्वामिजि says "First I say I love you, and then I say I allow you." This love and allow you should see through संस्कृत, लव् and अलव्. If you put an अ in front of लव् it becomes अलव्, like in सुखम् and असुखम् indicating opposite meaning. अलव् means I don't love you. I allow you to go anywhere, only thing is don't stand in front of me. What is it? Love marriage. So this fellow who got married and did not survive for a few months even. After giving pictures of 'made for each other' they are separated. All this is Vedantic law of function. Therefore अज्ञानि is selfish and ज्ञानि is Selfish. अज्ञानि has problem because his self is small and ज्ञानि has no problem because his Self is all encompassing.

O.k. Now look at this मन्त्र. तदेतत्प्रेयः. तदेतत् means तदेतत् आत्मतत्त्वम्. The आत्मतत्त्वम् explained in the previous

मन्त्र. शरीरे अनुप्रविष्टम् ब्रह्मतत्त्वम्. Both mean same only. Why do you say आत्मतत्त्वम्? Will not suffice to say आत्मा? It is only a grammatical reason. एतत् is in नपुंसकलिङ्गम् and आत्मा is in पुल्लिङ्गम्. So this आत्मतत्त्वम् is प्रेयः. प्रेयः is comparative degree. प्रियः is positive degree, प्रेयः is comparative degree प्रेष्ठः is superlative degree. Therefore, प्रेयः means dearer than पुत्रात्. Everybody thinks that the son is the dearest one. And the उपनिषत् is attacking that primary universal misconception. आत्मा is dearer than even the पुत्र. This has to be extended to all the other things also. प्रेयः वित्तात् – आत्मा is dearer than wealth. For all these examples you have to supply the reason. As long as पुत्र is towing the line then it is fine, else remember the story ‘don’t step into the house’. And as regard to वित्तम्, a person spends his entire life for earning wealth. But when he has got health problem, then he spends all his wealth for the survival. When there is a choice between myself and wealth I will choose myself. When there is a choice between wealth and neighbor then wealth is important. But when there is a choice between wealth and myself I am ready to sacrifice wealth for my sake. And उपनिषत् is tired to elaborate each and every thing. प्रेयः अन्यस्मात् सर्वस्मात्. Dearer than everything else. That means the dearest. Then we will ask the question, ‘स्वामिजि, how do you account for many people sacrificing their life for others?’ How do you account for the people sacrificing for their children? Sacrificing their lives, kidney donor etc. Sacrificing their lives for the country. During freedom struggle how many

people sacrificed? So country seems to be dearer, children seems to be dearer, wife seems to be dearer. How do you account? वेदान्त, without getting perturbed, gives the answer. Tell the statement once again. People sacrifice life for *the* children or *their* children? We say, 'People sacrifice life for *their* children.' Similarly, a person sacrifices his life for *the* country or *his* country? We say, a person sacrifices his life for *his* country. That means I love my children, my country. That is the love is not unconditionally for all children. Why can't he sacrifice for other children? Why can't he sacrifice for other countries? No, I sacrifice only when the children, the country etc., are associated with me. Therefore, again आत्मसम्बन्धात् एव एतत् सम्भवति. My love is only for my country because it is associated with me.

Before partition, when we say I love my country it included Pakistan and Bangladesh. Now suppose if the cyclone goes to Bangladesh, what do we say? 'It has to go somewhere.' So we have got a wonderful logic, very philosophical logic. We say it has to go somewhere. Why not that somewhere be here itself? This is all story. Don't speak वेदान्त, don't tell stories. I am ready to sacrifice because आत्मशेषत्वात् एव country स्नेहः. देश स्नेहः आत्मशेषत्वात्. न तु सर्व देश स्नेहः. पुत्र स्नेहः आत्मशेषत्वात् न तु सर्व पुत्र स्नेहः. And therefore, the law holds good and there are no exceptions.

Why is the आत्मा dearest? अन्तरतरम्. Because आत्मा is the closest one, It the innermost one. अन्तरतरम् means innermost, closest. Here also another law is envisaged.

Whatever is closer to me is dearer to me. Whatever is farther is less and less dearer. Even physically it is true. Suppose one of the relatives - cousins or brothers are far away settled. And there is a neighbor with whom I closely behave. And I am not having any contact with my brother who is settled in New York for the past thirty five years. Then you will find when there is no contact at all and when that person dies, even though we hold a function after thirteen days and all, this person doesn't miss much. Because for all these years his being or not being was same only. Whereas when the neighbor who has been so close, with whom I have shared my feelings, I feel the loss more. Even physically it is true. And figuratively also we have an expression. When a person I love more, what do we say? He is very close to me. Suppose you want some help. "Can you ask?" "Yes, yes, I can ask him, he is close to me." Here 'close' is not physical closeness but figurative expression. Close means we love each other, we are dearer and therefore, I can take the liberty of asking. Therefore, what is the law? Farther a thing less loved it is; closer a thing it is loved more. आत्मा is closest and therefore it is loved most. Therefore, अन्तरतमम् means closest to me. And later I understand that even the world is not away from me. Then what happens? The love for world also comes. Because even America is closest to me. Because

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥
कैवल्योपनिषत् १-१९ ॥

Therefore, I love America also as much as I love India. Because America is also not away from me. Nothing is away from me. Therefore, आत्मा is the innermost essence and so It is loved most. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this eighth मन्त्र, the उपनिषत् is pointing out that आत्मा alone is प्रियतमः or आत्मा alone is प्रेष्ठः. So प्रियः or प्रियम् is positive degree, प्रेयः is comparative degree, and प्रेष्ठः is superlative degree. So compared to all other things like पुत्र, पत्नि, वित्त, गृहम्, क्षेत्र or the pet, now this also has to be included because some people love the dog better than their spouses and children. And the reason the उपनिषत् does not give. The reason we have to supply. The reason is the आत्मा is non-different from ब्रह्मन् and ब्रह्मन् is पूर्ण स्वरूपम् and पूर्णत्वात् आनन्द स्वरूपम्. So you have to remember all the development. ब्रह्मन् is पूर्णम्; ब्रह्मन् alone has 'entered' the mind; अनुप्रवेश श्रुति you should remember. स्तुति. ब्रह्मन् has 'entered' the mind as the आत्मा. Therefore, आत्मा is पूर्णम्, and therefore आत्मा is सुखम्.

यो वै भूमा तदमृतम् ॥ छान्दोग्योपनिषत् ७-२४-१ ॥

इति न्यायात्. The छान्दोग्योपनिषत् gives the logic that whatever is पूर्णम् is सुखम् and whatever is अल्पम् तद्दुःखम्. न अल्पे सुखम् अस्ति ॥ छान्दोग्योपनिषत् ७-२३-१ ॥

The rule is that everybody likes सुखम् unconditionally. आत्मा being सुखम्, everybody likes or loves the आत्मा more. Then we saw people do like सुख साधनम् also, that which is a means to the सुखम् like पुत्र, पत्नि, मित्र etc., but that love is a conditional love and therefore it is not real love and it is a fake love only. Therefore, आत्मा प्रियत्वम् is the highest the

उपनिषत् said. Up to that we saw in the last class. तदेतदात्मतत्त्वम् पुत्रात् प्रेयः वित्तात् प्रेयः अन्यस्मात् सर्वस्मात् प्रेयः. And It is अन्तरतरम् the innermost Self. So here also a comparative degree is used. अन्तरतरम् which is to show that प्राणमय is interior to अन्नमय, but the very same प्राणमय becomes exterior when your reference point is मनोमय. And the मनोमय is अन्तरम् with respect to प्राणमय, मनोमय itself is exterior with respect to विज्ञानमय, and विज्ञानमय is exterior with respect to आनन्दमय, and आनन्दमय is interior. Therefore, the other कोशs are interior all right but they are not interior most. Then what is the innermost one? आत्मा सर्वान्तरः.

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः ॥
बृहदारण्यकोपनिषत् ३-४-१ ॥

इति वक्ष्यमानत्वात्. This is going to be said later. So अन्तरतरम् means not relatively interior but it is the interior most, absolutely interior. Absolutely interior means it is Myself. It is absolutely close and the closest one is Myself. And therefore, it is अन्तरतरम्. Up to this we saw.

Now here the उपनिषत् wants to give some advice to all the people. Since all other loves are conditionals, fake ones, they are not dependable ones. Other than आत्मरनेह, self-love since every other love is conditional, and therefore, every other love is fake don't depend upon any one of them because, it will desert you at any time. The आनन्द born out of loving other things will be perishable आनन्द, therefore you will be

deserted, and you will have to face problems later. Why you will face problem? They will all perish, नश्वरम् they are. This alone कृष्ण pointed out in the fifth chapter of गीता.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । ॥ गीता ५-२२ ॥

But instead of श्रुति giving advice directly, the श्रुति is putting the advice in somebody else's mouth. It is putting the advice in the mouth of a ज्ञानि, a wise man. श्रुति says that Wiseman's advice is correct. If the Wiseman does the उपदेश like that the Wiseman's उपदेश is right उपदेश. O.k. What is the Wiseman's उपदेश? श्रुति says, यः अन्यम् आत्मनः प्रियम् ब्रुवाणम् ब्रूयात्. Now you to imagine a conversation between a ज्ञानि and an अज्ञानि. The ज्ञानि can be called आत्मप्रियवादि. It means आत्मा एव प्रियः इति वदितुम् शीलम् अस्य इति आत्मप्रियवादि. He says true love is the love of आत्मा alone. Thus the one who argues he is called आत्मप्रियवादि, ज्ञानि. Now who is an अज्ञानि? The अज्ञानि is अनात्मप्रियवादि. He says that I don't want to love the आत्मा, it is all selfish, I want to put the love of everyone else as greater than the love of myself. I want to do selfless service. I want to love people, family and everything else first. That is true selflessness. Such a person is अनात्मप्रियवादि, who is an अज्ञानि.

Now imagine a conversation between आत्मप्रियवादि and अनात्मप्रियवादि. And what does अनात्मप्रियवादि say? He says, आत्मनः अन्यम् प्रियम् ब्रुवाणम्. The अनात्मप्रियवादि says that everything other than the आत्मा is to be loved truly and that alone is true love. We should not love ourselves but

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should love everyone else. इति अनात्मप्रियवादि ब्रूयात्. To such an अज्ञानि what should a ज्ञानि tell? यः प्रियम् रोत्स्यति सः इति ब्रूयात्. यः सः ब्रूयात् ज्ञानि will answer him as प्रियम् रोत्स्यति one day that प्रिय वस्तु is going to perish. प्रियम् means प्रिय वस्तु. What is the प्रिय वस्तु for an अज्ञानि? अनात्मा. Therefore, for you the अनात्मप्रियवादि, the प्रिय वस्तु, which is अनात्मा रोत्स्यति. For रोत्स्यति शङ्कराचार्य writes in his commentary as विनङ्क्ष्यति it will perish, it will die, it will get separated from you. However much you say 'do not go, do not go', it will go away. Then what will happen? You can think, I need not tell. So you will be strongly loving; you will call it this love, that love, higher love, Divine love; by whatever name you can call but as even you are holding on to that it will go away from you and then you will be terribly dejected. You will say 'why life is given by the Lord? Why should I be suffering here?' etc., all kinds of problems you will face. This is the warning issued by आत्मप्रियवादि to अनात्मप्रियवादि. And the श्रुति says ईश्वरः ह तथा एव स्यात्. सः ईश्वरः भवति. Here by ईश्वरः is meant the master of the statement. He is not the master of the world here but master of such a statement. It means he can boldly make that statement, he can courageously make that statement. Even though all other people say - you should love other people more than yourself, you should love country more than yourself, you should love Lord more than yourself, you should love wife more than yourself, - he, the ज्ञानि, without getting perturbed, says you are going to in trouble. Because if you are going to

love Lord more than yourself, then that Lord will come under अनात्मा. Now that Lord also is going to be अनात्मा, that person also is going to be अनात्मा and the nature of अनात्मा is येत्स्यति. Therefore, he can boldly make that statement. O.k. Why is he so bold? From where does he gets that courage? He is fighting against all these people and boldly says that the love of आत्मा alone is superior. Because the श्रुति says तथा एव स्यात्. He is so bold because what he says is a fact. He is so bold because his statement is based on fact. तथा एव स्यात् means अनात्मा नश्वरः स्यात्. अनात्मा will definitely perish. Which means his dearest one will perish and naturally, he will have to face दुःखम् or sorrow. So his advice is right advice. So listen to his advice, says the श्रुति.

Therefore, what should you do? Turn your love away from अनात्मा; whether it is sacred अनात्मा like the शरीरम् of a particular deity or whether it is a secular अनात्मा, the शरीरम् of an ordinary person; whether it is higher अनात्मा or lower अनात्मा one should not love that अनात्मा i.e., one should not depend on that अनात्मा or hold on to that अनात्मा or cling on to that अनात्मा or embrace that अनात्मा.

Then what should one hold on to? आत्मानम् एव प्रियम् उपासीत. Here उपासीत means जानीयात्. Here it does not mean उपासना but it is ज्ञानम्. One should love the आत्मा alone as the प्रियम्, the dearest object in the world. Then a question may arise “स्वामिजि, are you teaching selfishness?” I have discussed this in the last class. Yes, the उपनिषत् is teaching Selfishness. Then will it not mean that you should

hate or you should not love all other things? By आत्मानम् एव प्रियम् उपासीत I should love the आत्मा alone when you say, then doesn't it mean that you should not love all other people or things in the world. For that we answer. You say that what should we do with respect to other things. We say for a ज्ञानि there are no 'other things'. Therefore, when he is Selfish, that Self includes the whole universe. तस्मात् तत् सर्वमभवत् this is going to come in the next मन्त्र. Therefore, ज्ञानि is Selfish but his Self includes the wife also, that means ज्ञानि will love his wife also. Then what about the neighbor? Neighbor also is included in the Self. Therefore, ज्ञानि will love his neighbor also. What about the enemies? Enemy also will be included in the Self; therefore, he will love the enemy also. Then that means he is again loving the अनात्मा! No, no, no. He doesn't love the enemy as अनात्मा but he loves the enemy as आत्मा.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ गीता ६-२९ ॥

Therefore, the difference is that when अज्ञानि loves his family members, he is loving them as something different from him and he sees somebody else as totally different. Whereas ज्ञानि's love does not include the family alone but ज्ञानि's love includes वसुधैव कुटुम्बकम्. Therefore, ultimately it boils down to either love all or you don't love anything else. The problem is when we love some people and don't love some other people in that division alone the problem comes. Therefore, be Selfish and let that Self include the whole universe. Then the love of आत्मा will include the love of

अनात्मा also. Then there will be no problem at all. That is what is said here, आत्मानम् एव प्रियम् उपासीत.

Then what will happen? You will never come to sorrow. Because if you love आत्मा when can sorrow come? When आत्मा goes away then only sorrow will come. But आत्मा will never go away, therefore, there will never be sorrow also. सः यः आत्मानम् एव प्रियम् उपास्ते. So the one who knows, here also उपास्ते means जानीयात्. So the one who knows the आत्मा to be the dearest, and therefore, to be loved most. Then what is the advantage? अस्य प्रियम् प्रमायुकम् न भवति. प्रमायुकम् means perishable, प्रमरणशीलम्. So his dear आत्मा will never perish and that means he will never have the problem of separation and therefore, no problem of loss and hence no problem of sorrow also.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशोपनिषत् ७ ॥

etc., are the essence of this alone, न हास्य प्रियं प्रमायुकं भवति. This is the फल श्रुति. And शङ्कराचार्य in his commentary adds one more clause here. Suppose a person is मन्द अधिकारि, unfit for ज्ञानम्. Then he can do this उपासना also. प्रिय आत्मा उपासना also शङ्कराचार्य brings in for the lower अधिकारिs. In that case, उपासीत should be taken as उपासना only. Then he will get the फलम् also. प्रियम् प्रमायुकम् न भवति. The फलम् is that his near and dear ones will not die that easily. They will have a longer life. So the उपासना फलम्

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is दीर्घ आयुष्यम्. This long life is the फलम् for this उपासना, फलम् for ज्ञानम् is eternity. Continuing;

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तदाहुः यत् 'ब्रह्मविद्यया सर्वं भविष्यन्तः मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥ १-४-९ ॥

Here the उपनिषत् imagines a get together of all the seekers. So ब्राह्मणाः. शङ्कराचार्य says, ब्रह्म विविदिषवः. That means whoever is desirous of knowing ब्रह्मन् are all ब्राह्मणः. And these ब्राह्मणः got together and they were discussing these points. ब्रह्मविद्यया सर्वम् भविष्यन्तः इति मनुष्याः मन्यन्ते. Some seekers think in the following lines. It is quotation within quotation. "These ब्राह्मणः discuss, "Some seekers think in the following lines." So these ब्राह्मणः are discussing, "Some seekers think thus." ब्रह्मविद्यया सर्वम् भविष्यन्तः. So through ब्रह्मविद्या we can become all or everything. It means सर्वात्मभावः. Here भविष्यन्तः should be taken as भविष्यामः. ब्रह्मविद्यया सर्वम् भविष्यामः. This is the thought of मनुष्याः मन्यन्ते. Some seekers consider in this way. Based on this idea these ब्राह्मणः discuss. They say that "by knowing ब्रह्मन्, which is सर्वम्, which is everything we can also become everything." This is their thinking. What do मनुष्याः मन्यन्ते? ब्रह्मविद्यया सर्वम् भविष्यामः. By knowing ब्रह्मन् we can become everything. Now based on this, these ब्राह्मणः raised a question. We become everything by knowing ब्रह्मन्. Now we see that ब्रह्मन् itself is everything. The doubt they had is "If ब्रह्मन् is everything then that ब्रह्मन् also should

have become everything by knowing something.” I become everything by knowing ब्रह्मन्, the seekers become everything by knowing ब्रह्मन् and now we know that ब्रह्मन् is everything. So the question is “How did ब्रह्मन् become everything?” We become everything by ब्रह्म ज्ञानम्. How does ब्रह्मन् become everything - through knowledge or without knowledge? Now these ब्राह्मणसः think that there is problem in any way. So many problems come here. Now various problems are enumerated.

1) First problem is that if ब्रह्मन् becomes everything or ब्रह्मन् is everything without knowing or without getting any knowledge, the question is why can't we also become everything without gaining knowledge. This shows partiality – for ब्रह्मन् to become everything no knowledge is required but we have to gain knowledge to become everything. This is the first problem.

2) The second problem is suppose ब्रह्मन् becomes everything by knowing something else, just as we do, i.e., we become everything by knowing ब्रह्मन् and suppose we say that ब्रह्मन् becomes everything by knowing something else then there is a problem. That something else should become everything by knowing something else, which will have to become everything by knowing something else, infinite regression and अनवस्था दोषः will come. It will go on endlessly. So the first option is that if ब्रह्मन् is everything without knowing anything, why cannot I also be like that. The second problem is if ब्रह्मन् is everything because of knowing

something else that something else will become everything by knowing something else, अनवस्था दोषः.

3) Now let us see the third problem. In fact this मन्त्र is problem मन्त्र. It is a problem to understand to understand this मन्त्र and it is a मन्त्र which talks about various problems only. Though it answers them later. The third problem is, suppose you say that ब्रह्मन् becomes everything by knowing itself, it seems to be all right. We become everything by knowing ब्रह्मन्. If we become everything through ब्रह्मविद्या, ब्रह्मन् also becomes everything by ब्रह्मविद्या. ब्रह्मन् also gains ब्रह्मविद्या. Then they say in this also there is a problem. It means ब्रह्मन् is knowing Itself. This means the subject and the object become identical, which is illogical. In the third case ब्रह्मन् becomes everything by knowing Itself, in which case the subject and the object becomes one and the same and it is illogical. Logic is that subject and object are ever different. Subject can never become an object and an object can never become the subject. If you say both are one and the same then it is an illogical statement. This defect is technically known as कर्तृ कर्म विरोधः. It is the defect of the subject and the object becoming one and the same. Therefore, how do you say that ब्रह्मन् is everything? And if ब्रह्मन् cannot become everything by any one of them you cannot also become everything by knowing that ब्रह्मन्.

4) Lastly one more problem they say that in all the three options - (a) without knowing ब्रह्मन् becomes everything, (b) by knowing something else ब्रह्मन् becomes everything, (c) by

knowing Itself ब्रह्मन् becomes everything - there is a defect. That defect is if it becomes everything then the फलम् is perishable. Because whatever becomes that means it is a process and when there is a process it will not be permanent. Thus नश्वरत्व दोषः, अनित्यत्व दोषः is there. Therefore, what is the question. How did ब्रह्मन् become everything? Or how is ब्रह्मन् everything? This मन्त्र is this question only. Now look at this मन्त्र. So तत् आहुः. तत् आहुः means the seekers when they get together they are discussing. What do they discuss? ब्रह्मविद्या सर्वम् भविष्यन्तः इति मनुष्याः मन्यन्ते. Some seekers say that by knowing ब्रह्मन् or through ब्रह्मविद्या we can become everything, now our doubt is किमु तद्ब्रह्म अवेत्. What did that ब्रह्मन् know यस्मात् तत् सर्वमभवत् by which knowledge ब्रह्मन् became everything? All unique things, very rare to find like this in other उपनिषत्s. This is the question तत् आहुः of the ब्राह्मणs. That is why at the end of the मन्त्र 'इति' is there to complete the quotation. What is the answer? That is going to come in the next मन्त्र, which we will see.

मन्त्र 1-4-10

‘अहम् ब्रह्म अस्मि’ महावाक्य भाष्यम्

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् । ॥ १-४-१० ॥

The question by these ब्राह्मणs or seekers is being answered in this मन्त्र and this is a very very famous मन्त्र and also is a very very important मन्त्र. In fact this whole मन्त्र is known as ब्रह्मकण्डिका. कण्डिका means section or paragraph. It begins

with the word ब्रह्म. And this is very famous because of the well-known महावाक्यम् occurring in this मन्त्र 'अहम् ब्रह्म अस्मि'. It is one of the four well-known महावाक्यम्s. We have seen the other three - प्रज्ञानम् ब्रह्म in ऐतरेयोपनिषत्; अयम् आत्मा ब्रह्म it is महावाक्यम् belonging to माण्डूक्योपनिषत्; तत् त्वम् असि is another महावाक्यम् belonging to छान्दोग्योपनिषत् that also we have seen. The fourth one is अहम् ब्रह्म अस्मि, which belongs to बृहदारण्यकोपनिषत्. Each one taken from one-one वेद. प्रज्ञानम् ब्रह्म in ऐतरेयोपनिषत् belonging to ऋग्वेद; अहम् ब्रह्म अस्मि in बृहदारण्यकोपनिषत् belonging to यजुर्वेद; तत् त्वम् असि in छान्दोग्योपनिषत् belonging to सामवेद; अयम् आत्मा ब्रह्म in माण्डूक्योपनिषत् belonging to अथर्वणवेद. Thus यजुर्वेदीय महावाक्यम् is occurring in this मन्त्र, therefore, it is well-known.

Before going to the discussion I will brief the gist of this portion first. Of these three options - (a) ब्रह्मन् is all without knowing anything or (b) ब्रह्मन् is all by knowing something else or (c) ब्रह्मन् is all by knowing Itself - the उपनिषत् takes the last option. ब्रह्मन् became everything by knowing Itself. For this the उपनिषत् says that ब्रह्मन् alone is appearing as जीवात्मा during अज्ञान अवस्था. And therefore, when जीवात्मा gains knowledge who is gaining knowledge? ब्रह्मन् alone is the जीवात्मा during the stage of अज्ञानम्. What is जीवात्मा? ब्रह्मन् only. Therefore, when you say जीवात्मा gains knowledge, जीवात्मा being none other than ब्रह्मन्, it means ब्रह्मन् alone gains the knowledge अहम् ब्रह्म अस्मि. ब्रह्मन्

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alone is there as जीवात्मा during अज्ञानम्. Therefore, who is अज्ञानि जीव? ब्रह्मन्. Who is संसारि? ब्रह्मन्. Therefore, ब्रह्म एव अविद्याया संसरति. ब्रह्म एव अविद्या अवस्थायाम् संसारि जीवः इति उच्यते. And when this संसारि जीवात्मा goes to a teacher. Who is going to teacher? ब्रह्म एव अविद्या अवस्थायाम् शिष्यो भवति. ब्रह्म एव अविद्या अवस्थायाम् श्रवणम् करोति. श्रोतव्यः मन्तव्यः इति. तत् ब्रह्मैव उपदेशात्, here शङ्कराचार्य goes on and on

परमकारुणिकं कञ्चिदाचार्यं प्राप्य ततो लब्धप्रसादः सन्, अनुपश्चात् पश्यति साक्षात्करोति स्वमात्मानम् ॥ बृहदारण्यकोपनिषत् भाष्यम् ४-४-१७ ॥

इदानीं तन मानुष्ये द्विजन्मविशेषं प्राप्तवतः ॥ उपाकर्म महा सङ्कल्पः ॥

so somehow we have become human beings and ब्रह्मैव उपदेशम् शृणोति तस्मात् ब्रह्मैव जानाति अहम् ब्रह्म अस्मि इति. ब्रह्मन् alone knows I am ब्रह्मन्. And ज्ञान अवस्थायाम् तत् ब्रह्मैव सर्वम् अभवत्. During ज्ञान अवस्था that ब्रह्मन् alone is everything. Thus, the उपनिषत् reveals ब्रह्म जीवात्मा ऐवम्; ब्रह्मन् alone is जीवात्मा, ब्रह्मन् alone is going through संसार during ignorance and ब्रह्मन् alone knows अहम् ब्रह्म अस्मि and ब्रह्मन् alone becomes free from all problems.

Now here two अवस्थाs are there as अज्ञान अवस्था and ज्ञान अवस्था. In अज्ञान अवस्था ब्रह्मन् is called as जीव and in ज्ञान अवस्था It is called ब्रह्मन्. Therefore, both are one and the same thing and it is called जीव in अज्ञान अवस्था and called ब्रह्मन् during ज्ञान अवस्था.

Now the उपनिषत् is talking about अज्ञान अवस्था as a past condition in this मन्त्र. It means उपनिषत् assumes that now we are all in - if अज्ञान अवस्था is in past then we are presently in - ज्ञान अवस्था. You have to imagine that we are all ज्ञानिन्स. To ask you to imagine may tantamount to insulting you. It is a fact that we are all ज्ञानिन्स. Hence, we are 'ब्रह्मन्'. Now assuming this condition we have to read this मन्त्र and then only we will follow clearly.

अग्रे. अग्रे means in the past, in the beginning, referring to अज्ञान अवस्थायाम्. ज्ञानात् पूर्वम् इत्यर्थः. We should be careful. In छान्दोग्यम् and ऐतरेयम्,

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ॥ छान्दोग्योपनिषत् ६-२-१ ॥

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् । ॥
ऐतरेयोपनिषत् १-१-१॥

अग्रे means before सृष्टि. Here in this मन्त्र अग्रे means not before सृष्टि but before ज्ञानम्. ज्ञानात् अग्रे ज्ञानात् प्रागवस्थायाम्. So, during अज्ञान अवस्था ब्रह्मैव असीत् ब्रह्मन् alone was there as इदम्. इदम् means जीवात्म चैतन्यम् or जीव चैतन्यम्. That इदम् indicates शरीरस्थम् मानसः साक्षिरूपेण अवतिष्ठन्. That चैतन्यम् which is there in the mind as the साक्षि चैतन्यम्, which is obtaining in the शरीरम्, which is given the name क्षेत्रज्ञः, which is called शरीरी, देही, etc., this जीवात्मा चैतन्यम् was none other than ब्रह्मन् alone. Therefore, जीवात्मा as संसारि alone was running and that ब्रह्मैव जीवात्मा रूपेण असीत्. Thereafter what did this जीवात्मा do? तत्, तत्

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means जीवात्मा रूपेण वर्तमानम् ब्रह्मन्. Seeing such a miserable gloomy looking ब्रह्मन् nobody can believe it. What did It do? आत्मानम् एव अवेत्. Knew Itself. That ब्रह्मन् who was then in the अज्ञान अवस्था as जीवात्मा knew आत्मानम् Itself. Here one एव is there. शङ्कराचार्य takes this एव as itself without the association of the शरीरम्. That means शरीर व्यतिरिक्त आत्मानम्. That is शुद्ध आत्मानम्, केवल आत्मानम्, लक्ष्यार्थभूत आत्मानम्, भागत्यागलक्षणयालक्षित आत्मानम्, साक्षिभूतम् आत्मानम् It knew Itself without combining the body-mind attributes अवेत्. अवेत् means ज्ञातवत्. What is the knowledge? अहम् ब्रह्म अस्मि इति as I am ब्रह्मन्. I, the जीवात्मा, who is now in अज्ञान अवस्था, who appears to be a संसारि, that संसारि I, the जीवात्मा am originally ब्रह्मन् only. As a result of this knowledge अहम् ब्रह्म अस्मि इति ज्ञानेन तस्मात् therefore, because of this ज्ञानम् of अहम् ब्रह्म अस्मि इति ज्ञानात् इत्यर्थः. What happened? सर्वम् अभवत्. That ब्रह्मन् itself became everything. Or we can say that ब्रह्मन्, which is in the form of जीवात्मा, became everything by that knowledge, that means सर्वात्मभावः or ब्रह्म भावः अभवत्. During ignorance also ब्रह्मन् was everything but because of ignorance that सर्वत्वम् or the ब्रह्मत्वम् was not known. In that place अब्रह्मत्वम् and असर्वत्वम् was there. I was thinking myself not as ब्रह्मन् but as अब्रह्मन्, असर्वम्. Due to ज्ञानम् अब्रह्मत्वम् went away and ब्रह्मत्वम् came, असर्वत्वम् went away and सर्वत्वम् came. Therefore, ब्रह्मविद्यया ब्रह्म सर्वम् अभवत्. How do you say जीवात्मा? We use the word जीवात्मा but जीवात्मा is another name of ब्रह्मन्. How can ब्रह्मन् be

called जीवात्मा? It is because of the अज्ञान अवस्थायाम्. And when it is called परमात्मा or ब्रह्मन्? ज्ञान अवस्थायाम्. Therefore, जीवात्मा alone is परमात्मा and परमात्मा alone is जीवात्मा. There are two names based on two अवस्थाs but two names do not indicate two different substances at all. Thus जीवात्मा and परमात्मा ऐक्यम् has been very clearly pointed out in this मन्त्र. Here शङ्कराचार्य enters into another big debate. Just now we have finished one debate. Now see this section how important it is. Very very important section is the fourth section of the first chapter. So first we had प्रवेश भाष्यम्, and thereafterwards we had विद्या सूत्र भाष्यम्, and now we are getting another महावाक्य भाष्यम् which is a very big discussion and the summary of this discussion I will give in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this tenth मन्त्र of the fourth section, which is called ब्रह्मकण्डिका, because it begins with the word ब्रह्म, we get the famous महावाक्यम् अहम् ब्रह्म अस्मि. The question is ‘Who knows अहम् ब्रह्म अस्मि?’ The उपनिषत् itself clearly gives the answer. ब्रह्मन् alone knows ‘अहम् ब्रह्म अस्मि’. Because ब्रह्मन् alone was appearing as the ignorant जीवात्मा before gaining the knowledge. Therefore अग्रे ज्ञानात् पूर्वम् ब्रह्मैव इदम् असीत् ब्रह्मन् alone was there as the संसारि, as the जीवात्मा due to ignorance. And this ब्रह्मन्, the संसारि alone gains the knowledge of ‘Himself’ or ‘Itself’ तत् आत्मानम् एव अवेत् and the knowledge is अहम् ब्रह्म अस्मि. And because of this knowledge, तस्मात् सर्वम् अभवत् because of that knowledge ब्रह्मन् became सर्वम्, ब्रह्मन् attained सर्वात्मभावः. That means even before gaining knowledge ब्रह्मन् was सर्वम्, ब्रह्मन् was everything but due to ignorance the सर्वत्वम् (being everything) was covered or not known and in that place असर्वत्वम् was superimposed. असर्वत्वम् means not being everything, or in simple language limitation. Thus, the limitation was superimposed before and this superimposed limitation was negated. This is called सर्वभावापत्तिः. So, असर्वत्व निवृत्तिः एव सर्वभावापत्तिः इत्युच्यते. This is the commentary given by शङ्कराचार्य.

Thereafterwards शङ्कराचार्य enters into a debate with another commentator who had written a different commentary for the same मन्त्र. That commentator’s name is भर्तृहरिश्चन्द्रः and

he was very famous during शङ्कराचार्य's time and his commentaries were available but now they are not available. All those famous commentaries got obscured when the शङ्कराचार्य's commentary came. Thus as सूर्य उदय comes all the tube lights are not known. Similarly, शङ्कर भानुः came all the भर्तृप्रपञ्चादि tube lights disappeared. And शङ्कराचार्य analyzes his commentary in many places and he dismisses also the commentaries in some of the places. This is one such place. What is the commentary of भर्तृप्रपञ्च and how does शङ्कराचार्य refutes it, we will see.

Now according to भर्तृप्रपञ्च the word ब्रह्म, in this context, refers to the जीवात्मा alone. The first ब्रह्मन् in this sentence “ब्रह्म वा इदम् अग्र आसीत् । तत् आत्मानम् एव अवेत् । अहम् ब्रह्म अस्मि इति” refers to जीवात्मा, a seeker alone. He argues that this जीवात्मा is different from real the ब्रह्मन्, the परमात्मा. This जीवात्मा who is ignorant and who is संसारि is different from the original ब्रह्मन्, the परमात्मा. This जीवात्मा is going to become ब्रह्मन् later after gaining ज्ञानम्. Now, he is जीवात्मा, ब्रह्म भिन्नः संसारि and अज्ञानि. This ब्रह्म भिन्नः अज्ञानि संसारि जीवात्मा is going to become ब्रह्मन् later only. Since he is going to become ब्रह्मन् later, now itself the उपनिषत् calls him ब्रह्मन्. It is like as even one gets admission in the medical college, he prefixes Dr. in front of his name. How many times he is going to fail god alone knows. Even then as even he gets the admission he is going to become a doctor, doctor भावी इति कृत्वा doctor इत्युच्यते. भावी means is going to become. Likewise ब्रह्म according to भर्तृप्रपञ्च is ब्रह्म

भावी पुरुषः. A जीवात्मा who wants to become ब्रह्मन् later by knowledge. And this जीवात्मा who is different from ब्रह्मन् alone later comes to know अहम् ब्रह्म अस्मि and as a result of this अहम् ब्रह्म अस्मि सः सर्वम् अभवत् later he becomes ब्रह्मन्, he attains सर्वात्मभावः. And in support of this he gives various reasons as follows.

1) भर्तृप्रपञ्च says that जीवात्मा during ignorance is necessarily different from परमात्मा because the scriptures say that he *became* ब्रह्मन्. He emphasizes on became. सर्वम् अभवत्. So, he became intelligent means previously he was unintelligent. He became beautiful or handsome means before he was not so. Thus, he says initially जीवात्मा during ignorance is different from परमात्मा because he becomes परमात्मा later. This is भर्तृप्रपञ्च's first argument.

2) The second argument he gives is that वेदs clearly differentiates ब्रह्मन्, the परमात्मा and जीवात्मा. While discussing ब्रह्मन्, the परमात्मा श्रुति gives all the virtues. सत्यकामः, सत्यसङ्कल्पः, सर्वज्ञः, सर्वेश्वरः, सर्वव्यापि, सर्वान्तर्यामि, सर्वनियन्ता, अनन्तकल्याणगुणगणैकः thus enumerating श्रुति says ब्रह्मन् has no दोषम् whatsoever. The very same श्रुति talks about जीवात्मा also as endowed with totally different virtues (or vices!) like अल्पज्ञः, अल्पव्यापि, संसारि.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति
यथाकर्म यथाश्रुतम् ॥ काठकोपनिषत् २-२-७ ॥

this जीवात्मा is carried here and there because of the power of कर्म, he goes to higher लोकs and he comes down to lower लोकs, becomes a plant or an animal. This is the autobiography of a जीवः.

Thus, the scriptures clearly differentiate the परमात्मा and the जीवात्मा and not only that the scriptures say that परमात्मा is something to be attained by जीवात्मा. सः अन्वेष्टव्यः, सः विजिज्ञासितव्यः, you have to go in search of ब्रह्मन् etc. अन्वेषणम् means to search. If जीवात्मा has to search and reach परमात्मा, जीवात्मा must be necessarily different from परमात्मा. This is the second reason. The first reason is जीवात्मा is not परमात्मा because he has to become परमात्मा later. The second reason is the जीवात्मा is not परमात्मा because श्रुति clearly differentiates both of them.

3) The third reason he gives is that all philosophers whether it is तार्किक or नैयायिका or वैशेषिका or साङ्ख्य or योग, all of them uniformly agree that परमात्मा is different from जीवात्मा. If you read तर्क सङ्ग्रह (it is the तत्त्वबोधः of तर्कशास्त्र; a fundamental introductory text) which is supposed to be the introductory text of तर्कशास्त्र, न्यायवैशेषिक शास्त्रम्. And there after introducing आत्मा they say आत्मा द्विविधः जीवात्मा परमात्मा च. आत्मा is of two kinds viz., जीवात्मा and the परमात्मा. Similarly, योगसूत्र also says ईश्वर is defined as different from जीवात्मा.

वतेशकर्मविपाकशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥१-२४ ॥

परमात्मा has no वलेश, कर्म, कर्मफलम् and परमात्मा is ever in the blissful state.

Whereas in your interpretation what do you say? ब्रह्मन् alone was going through संसार, ब्रह्मन् alone was affected by अविद्या, ब्रह्मन् alone later came to अहम् ब्रह्म अस्मि, So you are bringing down ब्रह्मन् to the miserable संसार. Whereas it is not so. Thus, काणादादि मतानाम् अभिप्रायः अपि अयम् एव. This is the third reason. First reason: by becoming, second reason: वेद differentiates both of them, third reason: other philosophers support this view.

4) The fourth reason he gives is our अनुभव itself shows that, our experience shows that we are not परमात्मा, we are not ईश्वर. So, श्रुति over, युक्ति over, now अनुभव. If you ask anyone “Are you परमात्मा?” He will shiver hearing that statement; he will never even dream that he is परमात्मा. Not only he will not accept it, he will strongly substantiate that saying it is all good to hear but difficult to acknowledge it, at least at *this juncture* it is unacceptable and later we shall we. And the irony is that *this juncture* will continue forever. Therefore, अनुभव also shows that I am not परमात्मा, I am not जगत् कारणम् etc.

Because of these four reasons he says ब्रह्म refers to जीवात्मा, who is different from परमात्मा. This जीवात्मा alone was a संसारि, and this जीवात्मा after gaining knowledge becomes परमात्मा. This is भर्तृप्रपञ्च मतम्.

Now शङ्कराचार्य has to refute this. What are his arguments we will see.

1) शङ्कराचार्य says that if ब्रह्मन् is जीवात्मा, the उपनिषत् says तत् आत्मानम् एव अवेत् that ब्रह्मन् knew itself. According to your interpretation it means जीवात्मा knew itself. And if जीवात्मा knew itself how did it know? अहम् ब्रह्म अस्मि इति. In the sentence 'अहम् ब्रह्म अस्मि', what do we mean by the term 'ब्रह्मन्'? Here ब्रह्मन् is जीवात्मा. जीवात्मा was there before; जीवात्मा knew itself. अहम् जीवात्मा अस्मि and as a result of this knowledge सर्वम् अभवत् he got सर्वात्मभाव. Now शङ्कराचार्य says then how can you call it ब्रह्मविद्या at all. In the previous ninth मन्त्र we have introduced ब्रह्मविद्या. So you cannot call it ब्रह्मविद्या at all but it should be called as जीवविद्या. This is the first point. According to your interpretation it will not be ब्रह्मविद्या but it will be only जीवविद्या.

2) The second point. Now the पूर्वपक्षि may argue that even when you say ब्रह्मविद्या, there in that place why not take ब्रह्म as जीव. So when we talk ब्रह्मविद्या then we mean only जीवविद्या. And जीवविद्या सर्वम् अभवत्.

Can you follow the point? Firstly शङ्कराचार्य said there is no possibility for the name ब्रह्मविद्या to occur. For that पूर्वपक्षि argued ब्रह्मविद्या name can come but by ब्रह्मविद्या it means जीवविद्या. शङ्कराचार्य tells in his second point. That if ब्रह्मविद्या means जीवविद्या only, then the उपनिषत् never need discuss ब्रह्मन् at all. Can you understand why ब्रह्मन् need not be discussed?

सत्यम् ज्ञानम् अनन्तम् ब्रह्म ॥ तैत्तिरीयोपनिषदत् २-१-१ ॥ need not be told.

अद्रेश्यम् अब्राह्मम् अगोत्रम् ॥ मुण्डकोपनिषत् १-१-६ ॥ need not be told.

Because we don't require परमात्मज्ञानम्, ब्रह्मज्ञानम् at all. What we require is जीवज्ञानम्, संसारिज्ञानम्, कर्मिज्ञानम्. And through that knowledge itself we can become सर्वम्. And therefore according to भर्तृप्रपञ्च's interpretation, discussion on ब्रह्मन् becomes redundant. So ब्रह्मविद्या उपदेश वैयर्थ्यात्. The first reason is ब्रह्मविद्या नामधेय वैयर्थ्यात्. That name itself become redundant; in the second reason the discussion on ब्रह्मन् becomes redundant.

Now for this भर्तृप्रपञ्च can argue that the first ब्रह्मन् in this मन्त्र refers to जीवात्मा. Therefore, 'जीवात्मा संसारि वा इदमब्र आसीत् तत् आत्मानम् एव अवेत् ।' It knew itself. How? अहम् ब्रह्म अस्मि इति । The second ब्रह्मन् refers to परमात्मा. He says it should be taken in this way then the discussion on ब्रह्मन् becomes useful because after gaining the knowledge of ब्रह्मन् from the उपनिषत् he should come to know that अहम् ब्रह्म अस्मि. And that ब्रह्मन् is परमात्मा. Then everything is fine. And as a result of this knowledge he became everything. So this मन्त्र should be read as 'जीवात्मा वा इदमब्र आसीत् सः जीवात्मा आत्मानम् एव अवेत् । अहम् जीवात्मा ब्रह्म परमात्मा अस्मि इति । Thus argues भर्तृप्रपञ्च.

शङ्कराचार्य says it seems good. You say the first ब्रह्मन् means जीवात्मा; the second ब्रह्मन् means परमात्मा. That

means here in 'अहम् ब्रह्म अस्मि' जीवात्मा gains the knowledge. Therefore, 'अहम् ब्रह्म अस्मि' should mean 'अहम् जीवात्मा परमात्मा अस्मि'. Now शङ्कराचार्य asks that if you say जीवात्मा is different from परमात्मा can he ever say अहम् ब्रह्म अस्मि? If जीवात्मा is different from परमात्मा, according to your own logic, can he ever say अहम् जीवात्मा परमात्मा अस्मि? It will become भ्रान्ति ज्ञानम्. It can never be called अवेत्. It can never be called "It knew Itself." So in the place of 'ब्रह्म वा इदमग्र आसीत्' you are saying जीवात्मा and in 'तत् आत्मानम् एव अवेत्' you are saying जीवात्मा knew itself. If जीवात्मा knows itself, then it should say अहम् जीवात्मा अस्मि and if it knows as अहम् परमात्मा अस्मि then it will be erroneous knowledge because according to you जीवात्मा is different from परमात्मा. Therefore, also, the मन्त्र cannot be proper.

For this भर्तृप्रपञ्च comes with an argument. He wants to modify it. In 'ब्रह्म वा इदमग्र आसीत्' ब्रह्मन् stands for जीवात्मा only. And when it is says 'अहम् ब्रह्म अस्मि' the second ब्रह्मन् means परमात्मा only. So that means अहम् परमात्मा अस्मि and he further accepts that it is wrong knowledge only, भ्रान्ति ज्ञानम् only. But even though it is a wrong knowledge it is willingly entertained as an उपासनम्. It is called सम्पत् उपासनम्. Though we are not ब्रह्मन् still we are to think of ourselves as ब्रह्मन्. we have to think 'I am ब्रह्मन्, I am शुद्ध, I am मुक्त, I am नित्य.' You meditate upon ब्रह्मन्. You visualize ब्रह्मन्. Every उपासनम् is based on erroneous knowledge or erroneous idea. That is nonfactual idea. So when you look

upon at शालग्राम as विष्णु, is it a fact for me? It is not a fact. शालग्राम is जडम् and विष्णु is चेतनम्. शालग्राम does not receive the prayer because it is stone whereas विष्णु can receive the prayer. शालग्राम, the जडम् cannot bless me whereas विष्णु can bless me. Who doesn't know these facts? Still we are doing this उपासना because we imagine and invoke विष्णु in शालग्राम. Therefore, every उपासना is non-factual and every error is also non-factual. Then, what is the difference between error, the भ्रान्ति and उपासना? When one is born out of ignorance, it is called भ्रान्ति or error and when it is done knowingly it is called उपासना. Both are not facts. उपासना is non-factual and error is also non-factual. But error is born out of ignorance and उपासना is done with knowledge. So ज्ञानपूर्वकम् अन्यथा प्रतिपत्तिः उपासनम् अज्ञानपूर्वकम् अन्यथा प्रतिपत्तिः भ्रान्तिः इति भेदः. So now what is the case with भर्तृप्रपञ्च. भर्तृप्रपञ्च says still we should willingly meditate upon that, imagine that, visualize that. And then what happens? There is a law,

तं यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०-५-२-२०॥

As a man thinks, so he becomes. Whatever उपासना he does he becomes that. Similarly, as a result of that सम्पत् उपासनम् he becomes ब्रह्मन्. That is why they tell about भ्रमरकीटन्याय. That insect goes on stinging one thing and that insect also becomes a wasp or some particular insect. This example is told often in वेदान्त as भ्रमरकीटवत्. Similarly,

repeatedly we imagine, we will also become ब्रह्मन्. This is the interpretation of भर्तृप्रपञ्च.

Now for this शङ्कराचार्य gives the answer. He says that उपासनम् can never lead to पूर्णत्वम् or सर्वत्वम्. In the case of परिच्छिन्न विषय, you can become similar to that object. यथा यथोपासते तदेव भवति. You can apply this in the case of limited thing. But in the case of limitless ब्रह्मन् उपासना can never lead to that because मोक्ष is neither कर्म फलम् nor उपासना फलम्. So because of these reasons you can never say ब्रह्मन् is जीवात्मा different from परमात्मा and our interpretation alone is correct and that is ब्रह्मन् alone is there as appearing as जीवात्मा. And even when It appears as जीवात्मा, It is ब्रह्मन् alone. Every student now listening is ब्रह्मन् only. You need not become ब्रह्मन्. And during ignorance also one is परमात्मा only. The only difference is that upon the परमात्मस्वरूपम् there is a superimposition of limitation, असर्वत्व अध्यास. And because of अध्यास alone there is a seeming difference or apparent difference. And based on that apparent difference alone, वेद is talking about the difference between जीवात्मा and परमात्मा. Wherever वेद differentiates जीवात्मा and परमात्मा, it is based on the apparent difference due to अध्यास, imagination. Similarly, our experience that we are संसारि, is also based on that अध्यास or imagination that I am संसारि. And if this difference is born out of imagination, then the solution required is that any wrong imagination goes away by the right knowledge. Thus, the उपनिषत् teaches knowledge, through that right knowledge

what happens is, the imaginary difference, imaginary संसार goes away, and we never become ब्रह्मन्. The notion that I am not ब्रह्मन् goes away into the ocean. We have to throw away the notion. So then everything becomes all right.

Now look at the मन्त्र. ब्रह्म वा इदमग्र आसीत्. Even as students also all are listening as ब्रह्मन् only. But there is a false notion that I am different from ब्रह्मन्. It is called अब्रह्मभाव अध्यासः. And the knowledge is अहम् ब्रह्म अस्मि. By this knowledge I don't become ब्रह्मन्; अब्रह्मभावनिवृत्तिः, that imagination goes away. तस्मात् तत् सर्वम् अभवत्.

Then, भर्तृप्रपञ्च comes with a bigger objection. He says that your interpretation also has got problems. What are the problems? He says that 'You say ब्रह्मन् alone was there. ब्रह्मन् alone is अज्ञानि; ब्रह्मन् alone is संसारि. ब्रह्मैव अविद्यया संसरति, ब्रह्मैव श्रोता भवति, becomes student, मन्ता भवति, and that ब्रह्म आत्मानम् एव अवेत्, knew itself. If you say ब्रह्मन् knew itself, then they are certain problems. What are the problems?

1) Firstly, ब्रह्मन् becomes associated with ignorance. How is that? This we have to carefully understand. First I will give an example and then will come to the original. Suppose I say 'I know a tree'. Now tree is the object of knowledge. ज्ञानस्य विषयः. And I am the subject of knowledge. Subject of knowledge means knowledge is located in me. In संस्कृत it is ज्ञानस्य आश्रयः. Tree is ज्ञानस्य विषयः. So whenever you talk about knowledge the subject is ज्ञानस्य आश्रयः and object is

ज्ञानस्य विषयः. राम knows a mango. राम is mango ज्ञान आश्रयः and mango is mango ज्ञान विषयः. So every ज्ञानम् has got विषयः and आश्रयः. If ज्ञानम् has got these two, you can extend the same thing for अज्ञानम् also. That is, when I say I know a mango, mango becomes विषयः and I become आश्रयः of ज्ञानम्. But before gaining the knowledge I was ignorant of mango, then mango becomes the object of ignorance and I become the subject of ignorance. So यथा ज्ञानस्य विषयः आश्रयः इति द्वौ; similarly, अज्ञानम् also has got a विषयः and आश्रयः.

Ignorance means we get two questions. Ignorance of what? And who is ignorant? Now you say ब्रह्मन् knew itself. तत् आत्मानम् एव अवेत् अहम् ब्रह्म अस्मि. That means before this knowledge there must have been ignorance. Before ब्रह्मन् knowing itself, there must have been ignorance. After gaining knowledge there is knowledge. Now in this particular knowledge what is the object and subject? In the sentence 'ब्रह्मन् knew itself' the object of knowledge is ब्रह्मन्. In 'ब्रह्मन् knew itself' what is the subject of knowledge? ब्रह्मन्. Therefore, ब्रह्मन् is ज्ञानस्य विषयः आश्रयश्च. Before this knowledge ब्रह्मन् was अज्ञानस्य आश्रयः and ब्रह्मन् was अज्ञानस्य विषयः. Have you followed this विषयम्? If you don't follow this, then this will become the विषयम् for अज्ञानम्, you will become आश्रयः of अज्ञानम्. So therefore, when you say ब्रह्मन् knew itself later, it means ब्रह्मन् did not know itself formerly. It is amounting to saying that ब्रह्म

अज्ञानस्य विषयः, ब्रह्मैव अज्ञानस्य आश्रयः. ब्रह्मन् does not know itself.

2) Now his question is how can the ब्रह्मन्, which is स्वयम् प्रकाशः, स्वतः सिद्धः become अज्ञानस्य आश्रयः विषयः. How ब्रह्मन् can be there without knowing Itself? How can there be an ignorance in ब्रह्मन् (आश्रयम्) and ignorance of ब्रह्मन् (विषयः). Now in Vedantic ग्रन्थs they go on arguing very elaborately, bigger and bigger discussions. But शङ्कराचार्य in this context manages to answer with the help of the उपनिषत् itself. He doesn't go to logic, because भर्तृप्रपञ्च is a believer in वेदs. So we use the logical method when the opponent does not want to accept the वेदs. But here भर्तृप्रपञ्च accepts the वेदs. Therefore, शङ्कराचार्य gives वेद based answers.

What is the first question? How can ब्रह्मन् be the object of ignorance, It being प्रकाशः स्वरूपम् and स्वयम् ज्योतिः स्वरूपम्? शङ्कराचार्य says 'don't ask me, you go and ask the श्रुति herself.' Because वेद says that everyone should know ब्रह्मन् and ब्रह्मन् knowledge will give मोक्ष. श्रुति says that a seeker should know ब्रह्मन् and if he knows ब्रह्मन् he will get मोक्ष.

ब्रह्मविदाप्नोति परम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥

So श्रुति says if one knows ब्रह्मन्, he can be released. If श्रुति asks a seeker to know ब्रह्मन्, that means what? Suppose if I ask you learn English it means according to me you don't know English. English becomes अज्ञान विषयः. Only when

English is अज्ञान विषयम्, object of your ignorance I can tell you, you please study English. It means what I ask you to study that subject or course you are ignorant. That means it becomes object of your ignorance. Now the श्रुति says you know ब्रह्मन्. From this we come to know that we don't know ब्रह्मन् and that means अज्ञानस्य विषयः. Therefore, if you want to scold, शङ्कराचार्य says, don't scold me, don't question me but question श्रुति. श्रुतिः एव उपात्मम् अर्थः. "शास्त्रोपात्मभात्, तस्माच्छास्त्रस्यायमुपात्मम्:". Don't blame me in this regard. This is the answer to the first question.

Now what is the second question? ब्रह्मन् may be अज्ञानस्य विषयः, because श्रुति asks us to know ब्रह्मन्. How can ब्रह्मन् be अज्ञानस्य आश्रयः? How can ignorance be located in ब्रह्मन्? For this also शङ्कराचार्य gives a वेद based answer. He says अज्ञानम् must remain only in a चेतन वस्तु, only a conscious being be ignorant of something and can become knowledgeable also. Will we ever say table is ignorant? Will we say let us, therefore, send the table to school? We never send table to school, chairs to school. But chairs are there in school. It is meant for our sitting! Chair is a not locus of ignorance. Table is a not locus of ignorance. अचेतन वस्तु can never be अज्ञान आश्रयः. So there can be only चेतन वस्तु, which is अज्ञान आश्रयः. And शङ्कराचार्य argues, according to श्रुति there is only one चेतन वस्तु that is आत्मा or ब्रह्मन्. Because श्रुति says

नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ
॥ बृहदारण्यकोपनिषत् ३-८-११॥

there is no other चेतन वस्तु other than ब्रह्मन् or आत्मन्.

साक्षी चेता केवलो निर्गुणश्च ॥ श्वेताश्वतरोपनिषत् ६-११॥

केवलः it is only one. अचेतनम्s are more but चेतनम् is one only. There are so many bodies in this hall I accept, that there are so many minds I accept but there is only one चेतन वस्तु that is ब्रह्मन्. Therefore, if अज्ञानम् has to be located it must be in a चेतन वस्तु and that चेतन वस्तु is only one and therefore, ब्रह्मन् the only चेतन वस्तु alone can be अज्ञानस्य आश्रयः. Therefore, ब्रह्म अज्ञानस्य विषयः and ब्रह्म एव अज्ञानस्य आश्रयः; there is no problem.

Then comes the last question from भर्तृपपञ्च. If you say ब्रह्मन् is ignorant of Itself, then it means ब्रह्मन् knows itself because It is ignorant of Itself, and later it knows itself, then will there not be कर्तृ कर्म विरोधः. कर्तृ कर्म विरोधः means subject and object becoming one and the same. According to logic in any process subject and object will have to be necessarily different. This we have already seen in तत्त्वबोध. The seer can never be seen. Knower can never be known etc.

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते । ॥ केनोपनिषत् १-१-७ ॥

We have seen this already. If you say subject and object are identical then it is illogical. Similarly if you say ब्रह्मन् knows itself then there is the illogicality of कर्तृ कर्म विरोधः. How do you manage that? शङ्कराचार्य manages that also in another way, which we will see in the next class

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class we were seeing the महावाक्य भाष्यम् in which शङ्कराचार्य was refuting the interpretation of भर्तृप्रपञ्च. After the last class, I got a feedback that the class could not be followed because it was difficult and I was fast. So, I will just summarize the last class in a few minutes and then continue without going to technicality and I will put it in my own words.

Three points you should remember with regard to भर्तृप्रपञ्च's discussion.

- 1) According to him, जीव is different from ब्रह्मन् before knowledge;
- 2) जीव gets Self-knowledge, आत्मानम् एव अवेत्;
- 3) After Self-knowledge जीव becomes ब्रह्मन् and thus becomes everything after knowledge. तस्मात् तत् सर्वम् अभवत्.

These are the three primary points of भर्तृप्रपञ्च.

शङ्कराचार्य refutes all these ideas. His arguments are as following.

1. If जीव gets Self-knowledge, it can be called only जीवविद्या and it cannot be called ब्रह्मविद्या. If जीव gets Self-knowledge it can be called only जीवविद्या and it cannot be called ब्रह्मविद्या because जीव is different from ब्रह्मन् according to भर्तृप्रपञ्च.

2. If जीव gets मोक्ष or सर्वभावः by Self-knowledge or जीवविद्या then ब्रह्मविद्या becomes redundant.

3. जीव can never know अहम् ब्रह्म अस्मि if जीव is different from ब्रह्मन्.

First point is that it will be called only जीवविद्या and second point is if जीव through जीवविद्या gains मोक्ष then ब्रह्मविद्या will be redundant and thirdly if जीव is different from ब्रह्मन्, जीव can never say अहम् ब्रह्म अस्मि.

And having refuted in this manner शङ्कराचार्य said therefore, ब्रह्मन् alone gets ब्रह्मविद्या. Therefore, जीव is non-different from ब्रह्मन् and this जीव who is non-different from ब्रह्मन् or the ब्रह्मन् alone gets ब्रह्मविद्या, which happens to be the Self-knowledge. When ब्रह्मन् gets Self-knowledge it will be ब्रह्मविद्या. Therefore, ब्रह्म एव अविद्यया संसरति ब्रह्म एव विद्यया मुच्यते. This is the सिद्धान्त. ब्रह्मन् alone is a संसारि through अविद्या and ब्रह्मन् alone is मुक्तः through विद्या.

When this was mentioned भर्तृप्रपञ्च came with further argument. You say that ब्रह्मन् alone gets knowledge which means ब्रह्मन् knows Itself and it means before this knowledge ब्रह्मन् was ignorant of Itself. That means when you say 'ब्रह्मन् was ignorant' it means *ignorance is located in ब्रह्मन्*. And when you say ब्रह्मन् was ignorant of ब्रह्मन् and ब्रह्मन् becomes even the object of ignorance. So ब्रह्मन् was ignorant Itself means 'ब्रह्मन् was ignorant' that means ignorance was located in ब्रह्मन्. Then 'ब्रह्मन् was ignorant of itself', that means *ब्रह्मन् itself is the object of ignorance*. Therefore, the

question was how can ब्रह्मन् be the locus of ignorance, how can ब्रह्मन् be the object of ignorance. This is भर्तृप्रपञ्च's question.

For which शङ्कराचार्य said that ब्रह्मन् is an object of ignorance is proved by श्रुति itself. Because श्रुति wants to give ब्रह्मन् knowledge. If knowledge of ब्रह्मन् has to be given then it means that there must be ignorance of ब्रह्मन्. Therefore, the very fact श्रुति wants to give ब्रह्मन् knowledge presupposes the ignorance of ब्रह्मन्. अर्थापत्ति प्रमाणेन सिद्ध्यति एतत्. If ब्रह्मन् ignorance were not there, श्रुति would be a fool to give ब्रह्मन् knowledge.

Then the second question was how can ignorance be located in ब्रह्मन्? How can ब्रह्मन् be the locus of ignorance? For this also शङ्कराचार्य gave a simple answer. Any ignorance has to be in a sentient being and not in an insentient being, जडवस्तु. We never say that table is ignorant etc. Ignorance must be in a sentient being चेतनम्. And unfortunately or fortunately there is only one चेतन वस्तु,

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
श्वेताश्वतरोपनिषत् ६-११॥

Therefore, there is only one चेतन वस्तु and ignorance has to be located in that only one चेतन वस्तु. Therefore, ब्रह्मन् was ignorant of Itself and that ignorant ब्रह्मन् alone is called जीवः. That ब्रह्मन् which is now called जीव, which is ignorant, which is संसारि, that alone because of ignorance, superimposed of

अब्रह्मत्वम्, finitude upon Itself. That ब्रह्मन् which is the जीव now, superimposed finitude upon Itself, then that very same ब्रह्मन् after doing all साधन, becoming a शिष्य and that ब्रह्मन् Itself आत्मानम् एव अवेत् अहम् ब्रह्म अस्मि. ब्रह्मन् alone can know अहम् ब्रह्म अस्मि. If somebody else knows अहम् ब्रह्म अस्मि it will be an error. अहम् ब्रह्म अस्मि can be knowledge only if that knowledge is gained by ब्रह्मन्. Of course ब्रह्मन् may use intellect, body etc. It is a different thing. But the one who knows it is ब्रह्मन्. And when that knowledge comes, the superimposed finitude goes away. Superimposed finitude limitation अब्रह्मत्वम्, असर्वत्वम्, अपूर्णत्वम् goes away. पूर्णत्वम् seems to come. पूर्णत्वम् does not come for it is my own nature and it is perfectly logical also since पूर्णत्वम् does not come, there is no question of losing the पूर्णत्वम् thereafter also. Whereas भर्तृप्रपञ्च will have problem because जीव becomes ब्रह्मन् for him and therefore that becoming is time bound and therefore, मोक्ष will be finite for him. Whereas in our interpretation we don't become ब्रह्मन् and therefore there is no question of losing ब्रह्मत्वम् at any time. This is the essence of last class.

Now last one more point is to be dealt with, which is also part of the भाष्यम्. That is ब्रह्मन् alone अविद्याया संसरति, and ब्रह्मन् alone gets knowledge of ब्रह्मन् Itself. All is good. But we get into a basic problem. If you say ब्रह्मन् knows itself, then subject is also ब्रह्मन्, object is also ब्रह्मन्. And according to logic no process can have identical subject and object. Subject and object have to be necessarily different. We start

our *Vedantic* teaching mentioning this difference. The seer of body is different from the body, the seer of mind is different from the mind. आत्मानात्मा विवेकः is due to this law only. The whole वेदान्त stands on this fundamental law कर्तृ कर्म विरोधः. Subject can never be the object. Object can never be the subject. दृगेव न तु दृश्यते. So thus you have built up your entire वेदान्त on this law. Now quietly you think that we have forgotten this law. Now we are all the best students. We remember the law that subject can never be the object. Then how can ब्रह्मन् know itself? How can ब्रह्मन् be subject and object of knowledge?

For that शङ्कराचार्य answers, ‘Yes. दीर्घायुषमान् भव. Thank god you remember the law. The law is perfectly right; ब्रह्मन् can never know Itself. ब्रह्मन् does not know Itself. ब्रह्मन् need not know Itself.’ Cannot, does not and need not! Because if ब्रह्मन् knows something whatever is known will be an object different from ब्रह्मन्.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनिषत् १-६ ॥

Therefore, when you say ब्रह्मन् knows Itself, you have to put the ‘knows’ in inverted commas. Therefore शङ्कराचार्य says, Knowing is not regular knowing which involves objectification or which involves फलव्याप्ति. But here knowing is only the removal of false superimposition. अनात्मा तद्गर्भं अध्यारोप निवृत्तिः एव आत्मज्ञानम्, न तु विषयीकरणम् and not objectification. Therefore, it boils down to ब्रह्मन् is ever

evident as अहम्. अहम् means I. ब्रह्मन् is ever evident as अहम्. I. No mental process is required, no mental experience is required to know ब्रह्मन्. Everyone knows ब्रह्मन्. Because It is ever evident.

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

अहमहम् इति साक्षादात्मरूपेण भाति ॥ रमण गीता २-२॥

Then, what is आत्मज्ञानम्? Along with self-evident I, we have added the limitations of 'non-I, non-Self', the physical limitations, emotional limitation, intellectual limitation etc. श्रुति doesn't want to reveal the I, ब्रह्मन्; श्रुति wants to negate the limitations. Therefore, before I used say, 'I am fat' and now I say 'I am. Body is fat.' I am disturbed I used to say. Now I stop with I am and attribute disturbance to the mind. So if I stop with I am, no more add attributes to me, that removal of attributes is the ज्ञानम् as taught by the उपनिषत्s.

यन्नेतिनेतिवचनैर्निगमा अवोचुन् तम्
देवेदेवमजमच्युतमाहुरब्रह्मम् ॥ प्रातस्मरण स्तोत्रम् २ ॥

And नेति नेति is coming in बृहदारण्यकोपनिषत् alone. Therefore, there is no subject-object contradiction because ब्रह्मन् is never objectified in ब्रह्मज्ञानम्. ब्रह्मन् is never objectified in ब्रह्मज्ञानम्. Only superimpositions are removed through वृत्तिव्याप्ति. वृत्तिव्याप्त्या अतधर्म निषेधः फलव्याप्तिः नास्ति. So thus शङ्कराचार्य concludes भर्तृप्रपञ्च's interpretation is wrong and my interpretation alone is right not because I say but because my interpretation alone is in keeping with the श्रुति, युक्ति and अनुभव. शङ्कराचार्य is very

humble. He never says, my interpretation is correct because I say. With this the महावाक्य भाष्यम् is over.

After this discussion we can also connect this discussion with the previous ninth मन्त्र. Therein four questioned were raised. How does ब्रह्मन् become all? Is it by knowing itself? Or by knowing something else? etc. And those questions are also answered. Among those four questions asked in the ninth मन्त्र, शङ्कराचार्य has given his answer. ब्रह्मन् knows itself and 'becomes' everything. Therefore, there is no logical problem of finitude. Now let us continue the मन्त्र.

मन्त्र 1-4-10 continuation

तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीनाम्, तथा मनुष्याणाम् ; तद्धैतत्पश्यन् नृषिर्वामदेवः प्रतिपेदे, अहं मनुर्भवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति स इदं सर्वं भवति । तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषां स भवति ॥ १-४-१० ॥

In the following portion, first the उपनिषत् points out the difference between ज्ञानम् and कर्म. In the case of कर्म, to do the कर्म and get the फलम् so many restrictions are mentioned. Because कर्म is based on वर्णाश्रम नियम. The कर्म of particular वर्ण if somebody else does that कर्म it will not give any benefit. If a particular आश्रम has to do that कर्म, i.e., ब्रह्मचारि, गृहस्थ, वानप्रस्थ etc., only if that आश्रमकार does you will get the benefit. So thus there are so many नियमs are there. Whereas in the case of ज्ञानम्, the उपनिषत् says it is not at all dependent on the वर्ण or आश्रम. Whoever desires to get the knowledge can get. Whoever gets knowledge will get

मोक्ष. There is no difference of वर्ण and आश्रम. There is no difference of भारतिय or अभारतिय. There is no difference of male or female. Because ज्ञानम् is based on आत्मा, which is the same in all. Whereas कर्म is based on अनात्मा, which is not the same in all. So that is why we should not mix up ज्ञानम् and कर्म. You should not say that since all are having the same आत्मा why should this person should not do other's कर्म, why these restriction? Because if आत्मा is one and the same and you say that आत्मा is the same in all, you say that that आत्मा is अकर्ता and that आत्मा cannot do कर्म. If you are talking from आत्मा's standpoint, no doubt there is no difference of ब्रह्मचरि, गृहस्थ, वानप्रस्थ and सन्न्यासि, no doubt there is no difference between male, female etc. So in आत्मा as there no difference, why should कर्म be performed? Ture, in आत्मा as there no difference of male and female, and also in आत्मा as there no कर्म also. Therefore, you cannot do any कर्म because you are आत्मा. No, no, no. There is कर्म. I want to do कर्म when you say, the moment you want to do कर्म you have come to the अनात्मा state. Once you have come down to अनात्मा you have got differences from other members of the society. Male, female differences are there. ब्राह्मण क्षत्रिय differences are there. ब्रह्मचरि गृहस्थ differences are there. Therefore, better follow the *Shastric* injunctions. And therefore remember कर्मकाण्ड is based on भेद, the differences. Therefore, we should accept all the rules of कर्मकाण्ड if we want to follow them. We should never bring वेदान्त in कर्मकाण्ड. In कर्मकाण्ड we are अनात्मा. And we

are अनात्मा means we have got differences and therefore, वर्णाश्रम अनुसारि we have to follow. Now the उपनिषत् says all this problem is not there for ज्ञानम्. Therefore, anybody who wants can get the knowledge. Very simple rule. अर्थि. अर्थि means the one who wants. दक्षः and one who has got the qualification, i.e., the intellectual qualification to gain the knowledge can receive this knowledge irrespective of वर्ण, आश्रम, etc. And to show this, the उपनिषत् says that not only मनुष्यस can get मोक्ष, but even देवस can get the knowledge and be free. देवस have no rights to do कर्मकाण्ड. In ब्रह्मसूत्र there is an अधिकरणम् called देवताधिकरणम्, देवस have no right to do कर्म. अधिकारत्व नास्ति. Just as in भूलोक all the people have no अधिकार in कर्मकाण्ड. Similarly, देवस also do not have any अधिकार in कर्मकाण्ड. They are exalted, though we do offer our नमस्कारम् to them, even then they have no अधिकारम्. Whereas when ज्ञानकाण्ड comes, all people can gain the knowledge, even देवस gain the knowledge. This is what is said in this मन्त्र.

Now look at this मन्त्र. देवानाम्. निर्धारणे षष्ठी Among the देवस, यः यः प्रत्यबुध्यत, whoever gains the knowledge. If इन्द्र gets knowledge then he is free. If अग्नि gets knowledge then he is free. Do you know why I am giving this example? So that you will remember केनोपनिषत्. Whether it is इन्द्रस or अग्नि or वरुण or यम whoever gains the knowledge, प्रत्यबुध्यत means gains the knowledge स एव तत् अभवत्. He 'becomes' ब्रह्मन्, he 'becomes' everything. He 'becomes' ब्रह्मन् means ऐवयम्. He becomes everything means he has

बृहदारण्यक उपनिषत्

पुरुषविध ब्राह्मणम्

gained the सर्वात्मभावः. Both are very important. And the उपनिषत् says एव. स एव तत् अभवत् - he alone can get मोक्ष. These are all very important expressions. Those who say 'अहम् ब्रह्म अस्मि' for them only मोक्ष. So now it is very clear that 'अहम् ब्रह्म अस्मि' is *Upanishadic* teaching. People misinterpret it as शङ्कराचार्य's philosophy. Never say शङ्कराचार्य's philosophy. Because शङ्कराचार्य himself never claimed it is his philosophy. शङ्कराचार्य is presenting वैदिक teachings. And what is the proof? Look here with eyes wide open else look through the magnifying glass. अहम् ब्रह्म अस्मि इति यः वेद सः एव तत् अभवत् that means कर्म cannot give मोक्ष, उपासना cannot give मोक्ष, even the greatest भक्ति cannot give मोक्ष unless भक्ति culminates into अहम् ब्रह्म अस्मि. Unless the भक्ति travels from आर्त भक्ति, अर्थार्थि भक्ति, जिज्ञासु भक्ति to ज्ञानि भक्ति. And what is that ज्ञानम्? अहम् ब्रह्म अस्मि. That is why I am saying these मन्त्रs are very important. Therefore, सः एव.

तेषाम् शाश्वती नेतरेषाम् । कठोपनिषत् २-२-१३ ॥

This has been said often in कठोपनिषत्. Then तथर्षीणाम् is there. It should be split as तथा ऋषीणाम्. Among ऋषिs also it is the same. तथा means the same. What does it mean to say among ऋषिs also it is the same? Among ऋषिs also whoever knows this he becomes ब्रह्मन् and becomes everything. तथा is used in the sense of ditto. Among ऋषिs also यः यः प्रत्यबुध्यत सः एव तत् अभवत् should be added here again. Then तथा मनुष्याणाम्. Here also मनुष्याणाम् मध्ये यः यः प्रत्यबुध्यत सः एव तत् अभवत्. Among मनुष्यs also, whoever gains this

knowledge gains मुक्ति. Here there is difference between male and female. There is no आश्रम भेद. Suppose wife is ज्ञानि and husband is बुद्ध (simpleton), then wife is liberated and husband is bound. If son is ज्ञानि and father is बुद्ध, then son is liberated. If शिष्य is ज्ञानि and गुरु is बुद्ध, same rule. Therefore, age does not matter, status and all other things don't matter. What matters is ज्ञानम्.

Thereafterwards, the उपनिषत् quotes a मन्त्र in support of this. This मन्त्र is called an अर्थवाद मन्त्र. अर्थवाद means a thing that it meant to support some main idea. In this मन्त्र, the उपनिषत् talks about ऋषि वामदेवः. The मन्त्र says वामदेव ऋषि knew this and thereafterwards he said 'I am everything' अहम् एव इदम् सर्वम्. There is a precedence in this case. Therefore, you can also get this knowledge and you can also be free. Now look at this मन्त्र. तद्द्वैतपश्यन् तत् एतत् ह पश्यन्. That 'ह' refers to अर्थवाद (support) and 'तत् एतत्' refers to ब्रह्मन्. तत् एतत् ब्रह्मात्म तत्त्वम् इत्यर्थः. तत् ब्रह्मन् एतत् आत्मा. तत् एतत् ब्रह्मात्म तत्त्वम् ऋषिर्वामदेवः पश्यन् - वामदेव ऋषि knew. Here पश्यति does not mean seeing in the literal sense. अपरोक्षतया जानन् इत्यर्थः. And having gained that knowledge प्रतिषेदे - he declared the following, he owned up the following. What is that? अहम् मनुः अहम् सूर्यश्च अभवम्. I am the Sun, I am the मनु. This you have to extend it. I am the Sun, I am the moon, stars, मनु, kings, etc. In short, I am everything. Here मनु and सूर्य are cited for example sake, from that you have to say,

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽहमन्नादोऽहमन्नादः ।

अहँलोककृदहँलोककृदहँलोककृत् । अहमस्मि प्रथमजा
ऋताऽस्य । पूर्वं देवेभ्योऽमृतस्य नाऽभाइ । ॥ तैत्तिरीयोपनिषत् ३-
१०-६ ॥

अमृतस्य नाऽभाइ means I am ब्रह्मतत्त्व, I am हिरण्यगर्भ, I am
विराट् etc.

अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेखिवा । ॥ तैत्तिरीयोपनिषत् १-
१०-१॥

All of them say 'I am all. I am everything. सर्वात्मभावः
इत्यर्थः. सूर्यश्चेति. That इति indicates the मन्त्र समाप्ति, that
मन्त्र अर्थवाद quotation.

And thereafterwards, the श्रुति says वामदेव does not have
any specialty. Just like in some temples somebody will be
entering through a special gate. Suppose if we want to enter
through that gate they will forbid. They will say it is only for
VIP. They are VIPs and you are VIPs. They are very
important persons and you are very insignificant persons. Both
are VIPs, but different things. Is it like that here also? There is
no VIP business in ज्ञानम् and whoever gains this ज्ञानम् even
now in the twenty first century you can get मोक्ष.
तदिदमप्येतर्हि. तत् इदम् एतर्हि अपि. एतर्हि means now. एतर्हि
अपि - now also यः तत् इदम् वेद. Whoever knows this ब्रह्मात्म
तत्त्वम् as अहम् ब्रह्म अस्मि इति एवम्. एवम् should be connected
with अहम् ब्रह्म अस्मि इति. अहम् ब्रह्म अस्मि इति एवम् यः वेद स
इदं सर्वं भवति that person becomes everything. That is called

पूर्णत्वम्, that is called अद्वितीयत्वम्, that is called कैवल्यम्, etc.

And not only that the उपनिषत् adds another interesting statement. तस्य ह न देवाश्चनाभूत्या ईशते. देवाश्चन तस्य अभूत्या न ईशते. Even देवs cannot stop his liberation. देवाश्चन means न देव अपि. चन अपि अर्थे. देवाश्चन means even देवs. न ईशते are not capable of अभूत्या. अभूत्या should be split as अभूत्यै. अभूति means non-मोक्ष. Non-मोक्ष means even देवs cannot stop his liberation. अभूतिः should be taken as stopping liberation. भूतिः means liberation, अभूतिः means stopping liberation. न ईशते – incapable. Even देवs are incapable of stopping his liberation. That means liberation is definite. The moment a person gets knowledge liberation is definite. And in this line also शङ्कराचार्य has a small discussion. He says, liberation is definite for a ज्ञानि, that is देवs cannot stop the liberation. If at all देवs want to obstruct, देवs can obstruct the gaining of knowledge. As even ज्ञानम् is taking place they give troubles. So they can obstruct for gaining ज्ञानम् but once the ज्ञानम् has been gained they cannot obstruct मोक्ष. So can you see the difference? ज्ञान उत्पत्त्यर्थम् प्रतिबन्धाः भवन्ति. ज्ञान अनन्तरम् मोक्ष प्राप्त्यर्थम् प्रतिबन्धाः न भवन्ति. And what is the reason? शङ्कराचार्य gives the reason. After gaining ज्ञानम् if there is a gap or process involved in मोक्ष, if there a gap between ज्ञानम् and मोक्ष, then देवs can come and raise obstruct. But here we find ज्ञानम् एव मोक्षः, न तु ज्ञानात् मोक्षः. Not that after knowledge, through knowledge one gets मोक्ष, all these are figurative. But the fact is ज्ञानम् एव मोक्षः,

ज्ञानसमकाले एव मोक्षः. So one should not tell that I have understood but I have not got मोक्ष. So saying means 'I know what is collyrium, it is white like turmeric powder,' he doesn't know all the three. If anybody says, 'I have understood वेदान्त but I haven't got मोक्ष' it only means neither they know वेदान्त nor they know what is मोक्ष. Because knowing वेदान्त means knowing that I am free already. वेदान्त says I am free right now. If I know वेदान्त it means I know I am free right at this moment. If I know वेदान्त it means I am free now *unconditionally*, that means in spite of spouses, children and grandchildren, and government, and in spite of अयोध्या etc. Therefore, if anybody says I have understood then he should say I am मुक्तः now. Or if you say I have understood वेदान्त but I haven't got मोक्ष, then it is an insult to वेदान्त, and worse to the teacher. Therefore there is no gap between knowledge and liberation. Either you know and are free or you don't know and are not free. Therefore, no देव can obstruct liberation after ज्ञानम् because there is no gap between ज्ञानम् and liberation. So ज्ञानात् कैवल्यम् is initial statement and ज्ञानम् एव कैवल्यम् is later statement.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this tenth मन्त्र of the fourth section the उपनिषत् gives 'अहम् ब्रह्म अस्मि इति' ज्ञानम् as the means for liberation. The उपनिषत् does not directly say that this ज्ञानम् gives liberation. But the उपनिषत् says that ज्ञानम् gives सर्वात्मभावः. तस्मात् तत् सर्वम् अभवत्. सर्वात्मभाव means the knowledge that I am everything. सर्वम् आत्मा इति भावः सर्वात्मभावः. And the knowledge that I am everything itself is मोक्षः or liberation. How do you say so? Because when I know that I am everything it means that I don't see anything as different from myself. I am all is equal to nothing is different from me. I am आकाश and आकाश is not different from me. I am वायु and वायु is not different from me; I am everything, everything is non-different from me. In सर्वात्मभाव, भेदबुद्धि is broken, destroyed. भेद means difference and बुद्धि means notion and भेदबुद्धि means notion of difference. And when the idea of difference or division is gone, then संसार is also gone. So भेदबुद्धि नाशः is संसार नाशः. Thus, you have to go in three steps.

सर्वात्मभाव means that there is 'I am everything'. 'I am everything' is equal to 'nothing is different from me' which means 'there is no भेदबुद्धि'. And भेदबुद्धि alone is संसार as shown by the उपनिषत्s themselves.

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥
तैत्तिरीयोपनिषत् २-७-१ ॥

Even if a little difference is seen, भयम् will come. We saw in तैत्तिरीयोपनिषत्, उदरमन्तरं कुरुते. अल्पमपि भेदम् यः करोति तस्य भयम् एव भवति. In the बृहदारण्यकोपनिषत् itself we saw द्वितीयाद्वै भयं भवति ॥ १-४-२ ॥

Where there is द्वैतम् there is fear. In कठोपनिषत् also we have seen

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ कठोपनिषत् २-१-१०॥

So thus तैत्तिरीयोपनिषत्, कठोपनिषत्, बृहदारण्यकोपनिषत्, all of them show that difference is संसार. And the differences will go only in सर्वात्मभाव. Therefore, सर्वात्मभाव is equal to भेद नाशः and भेद नाशः is equal to संसार नाशः. This is the steps of argument.

Then the उपनिषत् pointed out that this knowledge will give मोक्ष to anyone who gains this knowledge irrespective of वर्ण, आश्रम, even लोक. देवः वा भवतु मनुष्यः वा भवतु ब्राह्मणः वा भवतु शुद्रो वा भवतु चाण्डालो वा भवतु पुरुषो वा भवतु स्त्री वा भवतु. So thus in कर्मकाण्ड the फलम् depends on the status of the person. In ज्ञानकाण्ड, the फलम् does not depend upon the status of the person. And there afterwards the उपनिषत् said that once ज्ञानम् has been gained, nobody can stop the मोक्ष. Once ज्ञानम् has been gained, ज्ञानफलम्, the मोक्ष cannot be stopped even by देवः. They can create the obstacles in the context of कर्मफलम्. So कर्मफल विषये प्रतिबन्धम् कर्तुम् देवाः शक्नुवन्ति न तु ज्ञानफल विषये. What is the logic behind it? शङ्कराचार्य gives two reasons. The first reason is nobody can

obstruct मोक्ष after gaining ज्ञानम् because there is no time gap between ज्ञानम् and मोक्षः. In fact he says ज्ञानम् alone is मोक्षः. Therefore, really speaking we should not say मोक्ष is attained through knowledge. ज्ञानात् मोक्षः is wrong. Because when you say ज्ञानात् मोक्षः through ज्ञानम् मोक्षः there seems to be कारणकार्य भावः. ज्ञानम् is कारणम् and मोक्ष is कार्यम्. And naturally, we think of a time gap. Some people eat but they never grow. Because as they say there is a lot of gap between the cup and lip and not only that between the lip and stomach also there is a lot of gap. Therefore, ज्ञानात् एव कैवल्यम् is only a figurative usage. The real statement is ज्ञानम् एव कैवल्यम्. Therefore, once I have gained ज्ञानम्, even I can show my thumb in front of देवs. They cannot touch me.

How do you know that there is no gap between ज्ञानम् and मोक्ष? Because, according to some philosopher's मोक्ष is gained after death. Remember विशिष्टाद्वैतम् never accepts मोक्ष in this जन्म. Therefore, they say, however big you may be a ज्ञानि, however great you may be a उपासक, first of all you have to die. That death itself sometimes won't come that easily. There are some people who are waiting for death but they survive in spite of the curse of all the people around, some people will pray indirectly and say that person should not suffer much. Thus, a person has to die and there afterwards, he has to go through शुक्लगति and then alone मुक्ति. Therefore in the case of other philosophers there is a gap between साधन and मोक्ष. Therefore, those philosophers

may question our statement. How do you say ज्ञानम् एव मोक्षः. ज्ञानमोक्षयोः व्यवहितत्वं व्यवधानं नास्ति इति कथम् वक्तुम् शक्यते. शङ्कराचार्य finds the answer in the उपनिषत् itself. Not directly but by implication. What he takes is in the tenth मन्त्र itself there is a statement 'तद्धैतत्पश्यन् वामदेवः प्रतिपेदे' which I have already covered. I am going back to that statement. In that statement it is said that 'seeing ब्रह्मन् as himself वामदेव attained सर्वात्मभाव.' Here seeing means knowing. You cannot see ब्रह्मन्. Knowing ब्रह्मन् as himself वामदेव attained सर्वात्मभाव or attained मोक्ष. Now here a little bit grammar point. There is word पश्यन् or knowing which is called present participle in English. Present participle is *root* plus *ing*. Sitting we listen to the class. Eating he watches video. Running he listens to the music. In all these cases there is a participle form - *sitting* we listen, *eating* we watch. Now there are two actions mentioned - *sitting* we listen. There is a sitting action and there is a listening action. Now according to grammar, both संस्कृत and English when present participle is used it means the sitting action and listening action are simultaneous. So the present participle indicates simultaneity of the action; one action participle action and the other is the main action. I hope it is not complicating. Eating we watch the video. Eating is participle action. Watching is the main action. Since eating is a present participle the eating action and watching action are simultaneous.

Whereas if you use different participles 'having eaten we watched the T. V'. It means eating action took place first and

after that only watching action takes place. So here what you should remember? Present participle indicates simultaneity between the two actions. He says पश्यन् प्रतिपेदे - knowing ब्रह्मन् he attained सर्वात्मभाव. What do we understand from this statement? Knowing is present participle. In संस्कृत, शतृ प्रत्ययान्त रूपः. And attainment of सर्वात्मभाव is the main verb and knowing and सर्वात्मभाव have to be simultaneous because of the usage of present participle. If there had been a time gap then *knowing* should not be used, instead *having known* thereafter he attained सर्वात्मभाव. It means first he knew and then later भगवान् came and bestowed मोक्ष up on him.

Therefore, the present participle usage पश्यन् indicates काल व्यवधान अभावः. So therefore, the conclusion is that none can stop मोक्ष after ज्ञानम्. And all obstacles are for gaining ज्ञानम्. Obstacles for coming to class, else for not able to do मननम्, else for not able to do निदिध्यासनम्. These all are not obstacles for मोक्ष, but for gaining ज्ञानम्. But once ज्ञानम् has dawned then nobody can do anything. This is the first argument for देव्स cannot obstruct a ज्ञानि.

Now there is a second argument also which is given by the उपनिषत् here. The argument is for what? Even देव्स cannot obstruct मोक्ष after ज्ञानम्. The second argument the उपनिषत् gives is that आत्मा ह्येषां स भवति. After gaining ज्ञानम् the ज्ञानि becomes the आत्मा of all the people. The ज्ञानि becomes the very आत्मा, the content, the essence of all the people. That means ज्ञानि is the आत्मा of even देव्स. That means ज्ञानि has

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become one with the देवs also. So if the देवs want to harm a ज्ञानि, it means देवs want to harm themselves. Will they do it? No.

ज्ञानी त्वात्मैव मे मतम् ॥ गीता ७-१८ ॥

Therefore, even god cannot obstruct ज्ञानि because ज्ञानि is non-different from god also. That is what is said here. आत्मा हि एषाम् सः भवति. एषाम् means एषाम् देवानाम् आत्मा सः ज्ञानि भवति. Up to this we have read. Continuing.

मन्त्र 1-4-10 continuing

अविद्या सूत्रम्

अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति ; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १-४-१० ॥

In the previous मन्त्र, the glory of ज्ञानि was mentioned. That ज्ञानि cannot face problems even from देवताs. So he is not a servant of any deity. He cannot be obstructed by any deity. He is the master of everything even the master of god. Having talked about the glory of ज्ञानि, now the उपनिषत् is going to talk about अज्ञानि and his lot. How the अज्ञानि is under the grip of the देवताs. अविद्यावान् is a संसारि and not only that, even when he wants to gain ज्ञानम्, he faces a lot of obstacles created by देवताs. And this मन्त्र beginning that is अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । this line is a very, very important line worth noting. This statement is

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known as अविद्या सूत्रम्. We had विद्या सूत्रम्. Do you remember? If anyone has studied बृहदारण्यकोपनिषत्, then someone may ask what is विद्या सूत्रम्? In this seventh मन्त्र of the section 1-4-7, we had the famous statement आत्मेत्येवोपासीत । that is known as विद्या सूत्रम् which we have very elaborately analyzed.

Now this statement अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । is अविद्या सूत्रम् which शङ्कराचार्य enjoys quoting off and on to describe our friends संसारिs. And until the previous portion we saw the elaboration of विद्या सूत्रम् in the मन्त्रs eight, ninth and tenth up to this is a commentary on विद्या सूत्रम्. Now it is अविद्या सूत्रम् and the rest of this section will be a commentary up on अविद्या सूत्रम्. सूत्रम् means a pithy statement. And any सूत्रम् requires an elaboration. So विद्या सूत्रम् विद्या सूत्र व्याख्यानम् समाप्तम् इदानीम् अविद्या सूत्रम् आरभ्यते. And what is the meaning? The essence of this statement is this. Whoever sees difference between himself and gods he is a fool. Now look at this. Those जीवs who see जीव ईश्वर भेद are said to be stupid people. अन्यः असौ. असौ means असौ देवता. That देवता that I worship, the deity that I worship is अन्यः, is different. And अन्यः अहम्. I, the worshipper, am different. भगवान् is different and I am different. Worshipped is different and worshipper is different. With this notion or idea of division or भेद, यः अन्याम् देवताम् उपास्ते - whoever worships the देवता with this भेदबुद्धि. शङ्कराचार्य writes 'गुणभावमुपगम्य आस्ते', दास भावेन उपगम्य आस्ते. दास

means servitude. Saying often 'I am दासः' one gets reduced to a lower status. The thinking that I am a दास, I am a servant, I am a helpless creature, so with this attitude whoever worships the देवताs, such people are given a new title, are सः देवनाम् पशुः. All these people are called animals, or cows, or any animal. पशु in संस्कृत refers to any animal. And देवनाम् पशुः is used in two meanings here means the उपनिषत् says such a person who worships with the notion of difference सः न वेद, he doesn't know, he is ignoramus. Therefore, the first idea conveyed is such a person is ignorant, fool and मूढः, मूर्खः. This is one meaning. How do you get it? न स वेद. Ah me! He doesn't know. He is ignorant, he is innocent. When there is tons of ignorance he is called simpleton. न स वेद indicates his foolishness or ignorance. By using the word देवनाम् पशुः he indicates that he has got दास भावः, the servile attitude or a lowly attitude, दैन्यम्, कार्पण्यम् etc. And this is explained further. So the human beings who are committed to कर्मकाण्ड is the topic of discussion, because only in कर्मकाण्ड I worship भगवान् with the attitude that भगवान् and I are different. And therefore, that is the topic. Now all these कर्मकाण्ड people are compared to the animals. The उपनिषत् itself explains. यथा ह वै बहवः पशवो मनुष्यां भुञ्जुः. We find that various serving animals protect the human beings by helping the human beings. Animals don't work for themselves. It doesn't live for itself. A donkey lives for his master. Sheep lives for shepherd. The cow lives for the farmer. Or a bull lives for the farmer. Thus, the animals do not live for themselves, they are

meant only to serve the purposes of human beings. Therefore मनुष्यम् भुञ्ज्युः. भुञ्ज्युः means पालयेयुः, to protect by giving the necessary things to the humans. Like that all these कर्मकाण्डि human beings are different types of animals serving the purposes of देवs. इन्द्राय स्वाहा । प्रजापतये स्वाहा, परमेष्ठिने स्वाहा । वरुणाय स्वाहा । Their work is giving constant offerings to देवताs. Therefore, they are देवनाम् पशुः. So among वैदिक circles if you want to call somebody a simpleton, the indirect वैदिक jargon is देवनाम् पशुः. Therefore, भुञ्ज्युः. एवं एकैकः पुरुषः. Similarly, every person every कर्मकाण्डि, देवान् भुनक्ति. भुनक्ति means पालयति. Here it doesn't mean eat. So therefore, what? See, when I have a servant, and since the servant is very very important for me, I never want him or her to go away from me. All my attempts, though he would get better jobs, is to pray that he should not get a better career. My prayer is that he should not fall sick else I suffer by his absence. Therefore, our love for the servant also is not universal love but it is again self-interest. Therefore, I want every servant to be healthy and he should not get any better job. Though I would not say it openly but it is there in my heart of heart. Now the उपनिषत् says that देवs also have the same attitude towards the human beings. देवs expect that these human beings should permanently remain in कर्मकाण्ड, all the time offering oblations. They should never get वैराग्यम्. If वैराग्यम् comes then he will say

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः
कृतेन । ॥ मुण्डकोपनिषत् १-२-१२ ॥

and he will go to a गुरु. Going to a गुरु is menace for देवताs. Because the moment he goes to a गुरु, गुरु tells 'you are अकर्ता'. And once he knows 'he is अकर्ता' there afterwards the whole कर्मकाण्ड is dissolved and the whole कर्मकाण्ड becomes irrelevant for him. So देवs are afraid that he will come to वेदान्त. Therefore, they create maximum obstacles when they want to come to the class. Either send some guest or give knee pain or something or the other. All these obstacles are because of देवs. They want this person to remain in कर्मकाण्ड, in भेदबुद्धि. All these statements are said by none other than the उपनिषत् itself. Look at this मन्त्र. But nobody quotes this as these are all disturbing मन्त्रs. It says एकस्मिन्नेव पशौ आदीयमाने. If one pet animal, or a serving animal is taken away by someone, a horse, or a bullock or a donkey, एकस्मिन्नेव पशौ आदीयमाने if one serving animal is taken away, taken away by another human being or tiger or by anything, अदीयमाने अप्रियम् भवति, the master is unhappy. In the house there are many cows. Even then if one cow goes away, he is unhappy. In house there are many servants - one for garden, another for laundry, etc. Among them if even one goes away he gets अप्रियम्. Therefore, एकस्मिन्नेव पशौ आदीयमाने अप्रियम् भवति. If that is so, किमु बहुषु if all the animals go away, how much this man will be unhappy. This is an example quoted from the उपनिषत्. In the same way, if one man gets मोक्ष, देवs think that one oblation is gone, one prayer is gone, one पूजा is gone. It is a loss only. Then how can देवs stand hundred and odd people listening to वेदान्त. So many

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people listening to वेदान्त the देवs will never be happy because their worship, prayers will go. कैमुतिक न्याय. किमु वक्तव्यम्, तस्मात् therefore एषाम् प्रियम् न भवति. एषाम् means देवनाम्, देवनाम् प्रियम् न भवति. यत् एतन् मनुष्याः विद्युः. If मनुष्यs comes to आत्मज्ञानम् देवs are never be happy. Because one of their serving animals will be lost. So they send obstacles.

In this section, there is a small enquiry by शङ्कराचार्य because this part seems to be a disturbing part. Becasue so many corollaries come. And शङ्कराचार्य takes one possible corollary here and discusses that. In the कर्मकाण्ड field, देवs are powerful, because it is said that देवs can create obstacles, problems etc. Whereas it was said in the case of a ज्ञानि even देवs do not have any power. Now in the case of an अज्ञानि, in कर्मकाण्ड field देवs are powerful and can create obstacles. Now शङ्कराचार्य brings a corollary. He says if देवs are powerful in कर्मकाण्ड field then we will not have trust or faith in कर्मs. Even if we do good कर्मs, देवs can create an obstacle or not only that देवs can create an obstacle even in getting the फलम्s. Therefore, in कर्मकाण्ड शास्त्रम् people can never have faith. If देवs are powerful in कर्मकाण्ड, no human being will have faith in कर्म शास्त्रम् and they will become fatalistic. All will have to be at the mercy of देवs. Already he is lazy. And he wants some excuse to continue laziness. An ideal theory for lazy person is fatalism. Therefore, शङ्कराचार्य discusses,

- a) Is our experience in life determined by कर्म?

b) Is our experience in life determined by देवs?

And two more points he adds,

c) Is our experience in life determined by काल?

d) Is our experience in life determined by वस्तु स्वभाव?

कर्म, देव, काल and स्वभावः. Suppose, for example, I fall sick. Now I can say that I fell sick because of Madras water. Madras water is number one in the world in being the worse. If I fall sick, I can say it is because of वस्तु स्वभाव. It is the nature of the water, like that we can blame. We can also put the blame on काल saying it is due to our bad time. We can put the blame on देवताs like राहु, शनि etc. Else, we can put the blame on कर्म. Which one of these four we should blame. If you say देवताs are responsible then it means we do not have any say. Nothing is in our hands is a popular statement even among the *Vedantic* students. That means it is in the hands of देवताs, काल or वस्तु स्वभाव etc. Can we say that? And if nothing is in our hands then कर्मकाण्ड we will become व्यर्थम् because we cannot do action.

शङ्कराचार्य strongly refutes this theory. This kind of theory 'Nothing is in our hands' should not be uttered by *Vedantic* students. But why this confusion comes? शङ्कराचार्य explains the reason for this confusion. Nothing is in our hands is the confusion. He says that कर्मफलम् which is in the form पुण्यम् and पापम् can never give results independently. It cannot give सुखम् or दुःखम् independently. पुण्यम् cannot directly come and hand over सुखम् to me. पापम् cannot directly come and hand over दुःखम् to me. Even

though पुण्यम् is the cause of सुखम् and पापम् is cause of दुःखम्, they cannot directly hand over फलम्s independently. They require कारक अपेक्षा. कर्म requires a medium for giving सुखम् and दुःखम्. They are the media for the purpose of giving सुखम् and दुःखम्. What are the media if you ask, देवs are one of the important mediums to give कर्मफलम्. कर्मफलम् is got through the respective presiding deities. Similarly, काल is another medium and वस्तु स्वभाव is also another medium. Therefore, पुण्यम् through these media give us सुखम् or दुःखम्. So there is a popular saying if the son creates lot of problem they will say पूर्व जन्म कृतम् पापम् पुत्र रूपेण दुःखम् यच्छति. Don't say like that. Suppose the son is very very nice one, very obedient, then पूर्व जन्म कृतम् पुण्यम् गुणपुत्र रूपेण आगच्छति. Here पुत्र can be substituted by wife also, and don't get angry you can substitute for husband also, neighbor also, you can include the poor teacher also. Suppose the class is boring and one hour you suffer that means पूर्व जन्म कृतम् पापम् class रूपेण दुःखम् यच्छति. Or it may be गुरु रूपेण आगच्छति. Therefore, whenever you have an experience four factors function simultaneously - कर्म, देवता, काल and वस्तु स्वभाव. In any experience four factors are involved कर्म, काल, देव and वस्तु स्वभाव. You should know which is the original one and which are all the media. Original one is प्रधानम्. Medium is अप्रधानम् or गुणभूतम्. Among these four if you ask which is प्रधानम् and which is अप्रधानम्, people will get confusion. All think that it is because of देवताs. For all this, they put the blame on ईश्वर. Now

शङ्कराचार्य says that according to शास्त्र and logic we should say कर्म is प्रधानम् and काल, देव & वस्तु स्वभाव are अप्रधानम्, they are the media. And therefore, he says according to वेदस्मृतिनाम् कर्मप्रधानवादः. वेदs and स्मृतिs lay emphasis on कर्म and not on देवता, काल, वस्तु स्वभाव. Even if the planetary positions are unfavorable not that the positions wanted to be like that. The planetary positions as such do not give us सुखम् or दुःखम् but it is again our कर्म that gives सुखम् and दुःखम् indicated by the planetary positions. Once you say कर्म is the प्रधानम्, we can say that कर्मकाण्ड is ever valid. That means we can do fresh कर्मs and change our प्रारब्धम्. It is not देवs who are creating problems to us. Not काल creating problems nor वस्तु स्वभाव creating problem. It is our कर्म and therefore, कर्मकाण्ड is valid and therefore, we can do कर्म and either destroy प्रारब्ध or deflect प्रारब्ध. Through कर्मकाण्ड we can destroy the प्रारब्ध or deflect the प्रारब्ध and therefore *never say nothing is in our hands*. वेदान्त सिद्धान्त says that everything is in our hands only. *Never say nothing is in our hands, ever say everything is in our hands*. Thus शङ्कराचार्य establishes. The logic for this we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the अविद्या सूत्रम् which says यो अन्याम् देवताम् उपास्ते अन्यो असौ अन्यो अहम् अस्मि इति न स वेद, the one who looks upon god as different from himself and meditates or worships him with भेदबुद्धि is an ignorant person. The उपनिषत् condemns such persons with the expression देवनाम् पशुः, he is merely an animal of gods which means who is addicted to कर्मकाण्ड only. We are totally dismissing कर्मकाण्ड here. We are totally condemning कर्मकाण्ड here. कर्मकाण्ड is acceptable as a stepping-stone but not as a permanent discipline. And here we are condemning those people who are permanently addicted to कर्मकाण्ड. In commentaries they use the language कर्मठः. कर्मठः means lifelong they are addicted to कर्मस. Another commentator uses still worse word कर्म जडः.

Later in this context the उपनिषत् said that these देवs keep the ignorant people under their control. The देवताs do not like the people to come to ज्ञानकाण्ड at all. यत् मनुष्या विद्युः if the human beings try to come to ज्ञानकाण्ड or मोक्षा, they create obstacles. In this context only we were making an enquiry. If देवs have total control over us, then we have no control over our life or our future. That means the entire कर्म शास्त्रम् become invalid. Because कर्म शास्त्रम् is for us to improve our future, to shape our future, to determine our future and to influence our future. If देवs are going to determine our future

and our life then कर्मकाण्ड वैयर्थ्यम् स्यात्, will be redundant. This question was being discussed in the last class.

And as an answer to that शङ्कराचार्य said that no doubt four factors influence our life. The four factors being कर्म, देवता, काल and स्वभाव the nature of thing. Then शङ्कराचार्य said that even though four factors influence, we give importance to कर्म alone. The other three factors are subservient to कर्म. We saw the reason also. कर्म in the form of पुण्य पापम् cannot directly give us सुखम् or दुःखम्. Even the most powerful पुण्यम् or पापम् cannot act upon an individual directly and they function through three different media or कारकs which are देवता, काल and वस्तु स्वभाव. And therefore, शङ्कराचार्य said that our scriptures are कर्मप्रधानवादि and the other three factors are अप्रधानम्. कर्म is प्रधानम्, मुख्यम् and other three are अप्रधानम्, गौणम्. Thus, we saw that कर्म is प्रधानम् according to our scriptures. Then I said that शङ्कराचार्य gives a reason also, a logic also in support of the statement that कर्म is प्रधानम् and the other three factors are subservient, subordinate, assisting. The logic he gives is very simple, common sense logic. Suppose there are many factor influencing a set up like our future or our experiences in life. Suppose of these four factors three are common and uniform, universal to all people. Then these three factors cannot be responsible for the variations in life because these three factors common to all people. Therefore, the logic is common factors cannot be responsible for variations in a set up. Then what can be responsible for variations? Only the

variable factor can be responsible for variations, differences in any set up. This is a common sense logic. If there are many bulbs and many switches, which switch is connecting which bulb how we will know? Take one switch and check and you make variation and if by those variations a particular bulb gets on and off, you know that the other switches are non-varying factors and the only varying factor is this particular switch and this switch is responsible for the lights being on and off.

Now शङ्कराचार्य argues of these four factors that influence the life देव, काल and स्वभाव are uniform for all. They are सामान्य factors. For example ईश्वर can never influence a particular person's life positively or negatively because ईश्वर is common to all. ईश्वर's love, compassion, and अनुग्रह have to be uniform to all. If it is uncommon He is not ईश्वर. You should not ask, 'How do you know?' refer to गीता, समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ॥ गीता ९-२९ ॥

I am same to all creatures.

In सौन्दर्यलहरी, शङ्कराचार्य says that,

वने वा हर्म्ये वा समकरनिपातो हिमकरः ॥ सौन्दर्यलहरी ५७॥

The moonlight is uniform whether it is a gutter or whether it is a palace. Therefore, ईश्वर cannot be the variable factor. कालतत्त्वम् also is uniform to all. If this is December for me, it is December for others also. If the temperature is 20, for you also it is 20 only. If Sun is rising at a particular time it is the same for all. कालतत्त्वम् is not a variable factor. वस्तु स्वभाव

is also not a variable factor. Fire is hot for me and it is hot for you also. So therefore, water is water for all, fire is fire for all, and therefore स्वभाव also is a non-variable factor. These three common factors can never be responsible for the differences in creation. Therefore, the only variable factor can be पारिशेष्यन्यायेन कर्म. The left out factor is कर्म.

Therefore, all differences in the universe can be explained only through कर्म and not through god, not through time, not through स्वभाव, nature of things. But it is only with the help of कर्म. And we don't say that other factors are not influencing but we only say that other factors are not responsible for variations. Other factors do influence but they influence uniformly. Therefore, they cannot be responsible for variations and therefore कर्मकाण्ड or कर्म is प्रधानम् and therefore, valid, and indirectly we can say that through कर्मकाण्ड I can influence my future. And therefore, I am responsible for my present through my past actions and I am responsible for my future through my present action. Therefore, कर्मप्रधानवाद means self-प्रधानवाद. I am responsible for everything in my life. Therefore, I alone should take charge of my life. Never say 'nothing is in my hands'. The argument that 'I am only an instrument and a puppet in the hands of the lord etc.' is unacceptable to the शास्त्रs and illogical.

In fact this topic I had discussed very elaborately in the thirty third verse of the eleventh chapter of the गीता. There is a statement निमित्तमात्रम् भव. Literally translated it means we

are only instruments in the hands of the Lord and the Lord determines everything. In the class, I said that this statement 'nothing is in my hands', 'I am only an instrument in the hands of the Lord' should never be taken literally and if you take it so there will be five logical fallacies.

But whatever be the logical fallacy one important thing we should remember. कर्मप्रधानवाद alone is conducive for वेदान्त ज्ञानम्. It is because only when I give importance to कर्म, I will take responsibility for my own life. Only when I give importance to कर्म, I will take charge of my life. Because I will say that I am responsible for the present through my past action. I alone am responsible for my future through my present action. Therefore, I am master of my own life. Only if I practice this attitude now, in वेदान्त I can say *I am the master of the universe*.

अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव
स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः । ॥
तैत्तिरीयोपनिषत् १-१०-१॥

I am the substratum of the whole universe.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम्
लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

Coming to this उपनिषत् itself,

अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् ॥ १-४-१० ॥

Therefore, if I should be the master of the universe that is if the वेदान्त ज्ञानम् should take place in me then I should train

this attitude that I am the master of my life. If I don't accept this how I become a स्वामि. वेदान्त is an attempt to become a स्वामि, the master. Whereas if I am going to put charge on external factors like काल, स्वभाव and देवता, my attitude is I am helpless and I am not a master. If with this attitude I learn वेदान्त, I can never, never assimilate 'अहम् ब्रह्म अस्मि'. If it is not कर्म प्रधान I will only begin to say that I am helpless, I am puppet, I am in the hands of people or काल or stars or god etc. Ultimately, I can end up only as दासः. So if it is देव प्रधान, the philosophy will be दास philosophy. If it is कर्म प्रधान, the philosophy will be स्वामि philosophy. You can decide whether you want to be a दास, which means देवनाम् पशुः or whether you want to be a स्वामि. According to शङ्कराचार्य's teachings, मोक्ष is only for a स्वामि. Master is ever free or servant is free? स्वामि alone is मुक्तः and दास can never be मुक्तः. But वेदान्त never wants to impose any idea. वेदान्त says it is your choice. That is why they say, one person came and wrote it it seems, सोऽहम्. सोऽहम् means I am He. That Lord I am. So one स्वामि, being such, was blissful. स्वामि so and so आनन्द only. दयानन्द स्वामिजि says the opposite of स्वामि is अस्वामि. अस्वामि is so and so दुःखम् only. स्वामि alone so and so आनन्द. So he blissfully said सोऽहम्. I am not victim of circumstances but I am in charge of the situations.

The other fellow came and put one दा and made it दासोऽहम्. This person felt bad. He wrote another स to दासोऽहम् and made it सदासोऽहम्. Then the other fellow didn't stop there, he put one more दा and made it

दासदासोऽहम्. That means as long as the world is there two types of people will be there. There are many people who say I love to be दासः. I never want to take charge of my life. But one thing that is not the teaching of वेदान्त.

Therefore what should you say? शास्त्र is कर्मप्रधान and कर्म is valid therefore I am the one who determine my life for which I take the support of देवता, काल and स्वभाव. I don't dismiss them. I take their support. With their support I decide what I want to do. This is called कर्मप्रधान.

You may ask that शङ्कराचार्य also talks about स्वामि-भृत्य न्याय. That you should be a भृत्य means a दास. This you should understand properly. First of all शङ्कराचार्य talks about the स्वामि दास न्याय as temporary step only and not as permanent goal. अद्वैत accepts दास भाव temporarily. And there also you should see the context wherein he talks about this न्याय. He is master I am servant theory. शङ्कराचार्य talks about this in the context of कर्मयोग. And what he says is by the attitude of being a दास you should obey the commandment of the master and therefore, you should follow नित्यनैमित्तिक कर्म. शङ्कराचार्य never says that be a दास and lie down, telling that nothing is in my hand. That is not the recommendation. Be a servant means obey your master. Master's commandment is धर्मशास्त्रम्. Lord's commandment is धर्मशास्त्रम्. Therefore, be a servant means obey धर्मशास्त्रम्. And by following धर्मशास्त्रम्, you shape up your life and not lying down helplessly. Be a servant by following the commandments of the Lord and Lord's commandment is धर्म

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and through धर्म shape up your life. This is very clear in the गीता.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । ॥ गीता ३-८ ॥

अर्जुन you are my servant only when you follow धर्मशास्त्र; not by lying down helplessly. कृष्ण says even when you are my servant I don't determine your future. He says through धर्मशास्त्र you have to determine your future and I will help.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ गीता ३-१० ॥

अर्जुन when you surrender to me that does not mean I will determine your future, your surrender is following धर्मशास्त्र. And through that अनेन प्रसविष्यध्वम् you prosper in life. And then later he says those who refuse to follow धर्मशास्त्र even if they are my servants they are not going to prosper. If a person is a servant or claims to be a servant and refuses to follow धर्मशास्त्र he is not going to prosper.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टान् अचेतसः ॥ गीता ३-३२ ॥

They are doomed in their life.

Therefore, कर्मप्रधानम् is our शास्त्र and logic also support that. Therefore, wherever we say देव's control, we should understand as देव's control through our कर्म. To put it in संस्कृत, कर्म सापेक्षः ईश्वरः नियमनम् करोति, ईश्वर controls us not independently but ईश्वर controls us through our कर्म. This is discussed in the famous ब्रह्मसूत्र.

वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॥ २-१-३४ ॥

So we will put a full stop to this discussion here. And therefore, those people who are ignorant they are देवनाम् पशुः. Up to we saw. Now we will continue.

मन्त्र 1-4-11

ब्रह्म वा इदमग्र आसीदेकमेव ; तदेकं सन्न व्यभवत् । तच्छ्रेयो रूपमत्यसृजत क्षत्रं, यान्येतानि देवत्रा क्षत्राणि – इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात्क्षत्रात्परं नास्ति ; तस्माद्ब्राह्मणः क्षत्रियं अधस्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति ; सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिम् ; य उ एनं हिनस्ति स्वां स योनिमृच्छति, स पापीयान् भवति, यथा श्रेयांसं हिंसित्वा ॥ १-४-११ ॥

The following मन्त्रs happen to be a commentary on अविद्या सूत्रम्. Or a commentary on देवनाम् पशुः. An ignorant person is addicted to कर्मकाण्ड and how he is serving देवs. And once you come to the topic कर्मकाण्ड we will come to वर्णाश्रम धर्मः. The essence of कर्मकाण्ड is वर्णाश्रम धर्म alone. Therefore, the उपनिषत् wants to talk about वर्ण सृष्टि here. वर्ण सृष्टि means the creation of the four वर्णs. ब्राह्मण, क्षत्रिय, वैश्य and शूद्र वर्ण सृष्टि. Therefore, I am not going to do this मन्त्र elaborately and not much of वेदान्त is here. I will give you the essence of this मन्त्र. First the उपनिषत् talks about the वर्ण सृष्टि among देवs themselves. It is an interesting new subject. That is there are four वर्णs among देवs. The divisions are देवब्राह्मणः, देवक्षत्रियः, देववैश्यः, and देवशूद्रः and later मनुष्य ब्राह्मणः, मनुष्य क्षत्रियः etc. For this purpose the उपनिषत् starts with the अग्निदेवता. In the sixth मन्त्र the

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उपनिषत् had talked about अग्नि सृष्टि. The creation of अग्निदेवता from विराट् or प्रजापति was said there. Hope you remember how अग्नि was created. विराट् put his hand in the mouth and churned, अभ्यमन्थत्. Fire came out of that friction. And the logic also was given. That is why there is no hair within the mouth and on the palm. We should not think too much these statements. They are all अर्थवाद portions just to enjoy.

Since the अग्नि सृष्टि has been talked about and the उपनिषत् continues the सृष्टि from अग्निदेवता where it has been left in sixth मन्त्र. The उपनिषत् says that अग्निदेवता himself became the ब्राह्मण among देवs, देवब्राह्मणः. In the स्वर्गलोक if you require a पुरोहित, a priest अग्निदेवता is supposed to be पुरोहित. That is why in the ऋग्वेद itself the first मन्त्र is about अग्नि. अग्निमीळे पुरोहितं यज्ञस्य देवं ऋत्वीजम् । अग्निमीळे पुरोहितं ऋत्वीजम् अहम् इळे नमस्करोमि. This अग्निदेवता alone is referred to in this मन्त्र by the word ब्रह्म. In this मन्त्र, the first word is ब्रह्म वा इदमग्र आसीदेकमेव । There ब्रह्म means अग्नि who has become ब्राह्मण of देवs. Later, it is said that even though अग्नि was a ब्राह्मण he could not do anything without the help of the other वर्णs. To convey that all the four वर्णs are important this development is done. एकम् सन् न व्यभवत् । व्यभवत् means कर्म कर्तुम् न शक्नोत्. He could not do any कर्म or any work by himself. Therefore what did he do? He created क्षत्रिय. Therefore, अग्नि, the देवब्राह्मण, not finding himself capable of doing anything created देवक्षत्रियs. And who are they? A list is given. इन्द्रः,

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वरुणः, सोमः, रुद्रः, पर्जन्यः, यमः, मृत्युः, ईशानः. All these देवताs are called देवक्षत्रिय. Each of them is a ruler of a particular group. It is given in the text. इन्द्र is the king of gods. वरुण is the king of aquatic animals. सोम is the king of ब्राह्मणs etc. What is to be noted here is that each one of them is a क्षत्रिय because each one rules over a particular group. And after creating क्षत्रिय, the अग्निदेवता or the देवब्राह्मण blessed the क्षत्रियs with two things. One is the यशस् or glory and the other is नियन्तृत्वम्, over lordship or power. Thus देवब्राह्मण अग्निदेवता gave power and glory to क्षत्रियs. Not only that the देवब्राह्मण gave power to क्षत्रिय to rule over the ब्राह्मण himself. And thereafterwards the very same respects a क्षत्रिय in the राजसूय यागः. He himself gives the position and he himself respects him. Only then there is value for what I give.

So I remember my personal experience. When I was a ब्रह्मचारि, स्वामिजि use to call me and talk to me only in singulars. Then after giving संन्यास, in fact some of the friends we all took संन्यास together. And among us friends themselves one or two were elders. So among the स्वामिs themselves there was confusion. Should we change our language? In that time, I had a shocking experience that स्वामिजि had to call me for something and स्वामिजि said स्वामि, please come. For two minutes I could not swallow this at all. Then only I knew that स्वामिजि has given a particular आश्रम and स्वामिजि himself wants to respect that आश्रम. Thereafterwards among friends there is no choice, when स्वामिजि himself does that.

In the same way ब्राह्मण gave power and glory to क्षत्रिय and then ब्राह्मण himself serves a क्षत्रिय in the राजसूय यागः. How? अधस्तादुपास्ते. He puts the क्षत्रिय on the high pedestal and he sits down. And thereafterwards the उपनिषत् gives a warning to the क्षत्रिय. हे क्षत्रिय! listen to me carefully. No doubt you have been given powers. No doubt ब्राह्मण himself respects you and sits under you in राजसूय. But because of that never ill-treat or insult or look down up on a ब्राह्मण. Respecting by him is a different thing, but हे क्षत्रिय! You don't misuse that and ill-treat or insult, because you should remember that ब्राह्मण is your योनि, your कारणम्. From whom did the क्षत्रिय originate? अग्निदेवता created the क्षत्रियs. अग्नि, the देवब्राह्मण, created the देवक्षत्रियs, therefore, ब्राह्मण is the father of क्षत्रियs. So therefore, the उपनिषत् strongly warns that if you insult a ब्राह्मण then पापीयान्भवति. You will get महापापम्. Let ब्राह्मण respect you, let ब्राह्मण glorify you, let ब्राह्मण sit down, let ब्राह्मण be controlled by you, all these things are Ok but you have no right to insult because he is your father figure. Therefore, पापीयान्भवति. यथा श्रेयां सं हिंसित्वा. Just as insult to any elderly person is पापम्, similarly, any insult to ब्राह्मण is as good as insulting a father. Though he can control the ब्राह्मण, he cannot on that account misuse or abuse that power. Similarly, coming to my own personal experience, just because स्वामिजि uses 'please', I should not also misuse saying both are of same strata. Therefore, it has been said

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आजीवितं त्रयं सेव्यं वेदान्तो गुरुरीश्वरः । आदौ ज्ञानाप्तये पश्चात्
कृतघ्नत्व निवृत्तयेत् ॥

Lifelong a शिष्य should worship a गुरु. Even though he has also gained the same knowledge, even though he has become as great as गुरु, he has to respect to गुरु lifelong. Just as two lamps. One lamp is used to light up another lamp. Both lamps are equally glorious. Thus गुरु may give a higher position but शिष्य should never abuse; initially for gaining knowledge and later as an expression of gratitude. Thus देवक्षत्रियs are created. And then देववैश्यs and देवशूद्रs will be created in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the tenth मन्त्र of the fourth section अविद्या सूत्रम् was given by the statement 'यो अन्याम् देवताम् उपास्ते अन्यो असौ अन्यो अहम् अस्मि इति न स वेद । सः देवनाम् पशुः'. An ignorant person is देवनाम् पशुः, he is like a servant of देव or an animal serving gods. Thereafterwards the word देवनाम् पशुः is to be commented upon in the following मन्त्रs. How does an अज्ञानि become देवनाम् पशुः, as an animal of gods. Just as an animal serves the master or यजमान similarly an ignorant man also serves gods through कर्म. वर्णाश्रम कर्म अनुष्ठानद्वारा देवानाम् उपकरोति अज्ञः.

Whereas ज्ञानि gives up all कर्मs. सर्व वैदिककर्मम् त्यागम् कृत्वा, so since ज्ञानि gives up all the कर्मs, he does not help देवs through यागs. Therefore, ज्ञानि is not देवनाम् पशुः. He is देवनाम् देवः.

भीषारम्मात् वातः पवते । ॥ तैत्तिरीयोपनिषदत् २-८-१ ॥

Thus through, कर्मकाण्ड alone or वर्णाश्रम धर्म alone an अज्ञ पुरुष helps the देवताs and therefore the उपनिषत् wants to talk about the वर्णाश्रम धर्म. For this purpose, the उपनिषत् wants to introduce the four वर्णs - ब्राह्मण, क्षत्रिय वैश्य and शूद्रs. The उपनिषत् talks about the four वर्णs among देवs themselves. So देव वर्णs are देवब्राह्मण, देवक्षत्रिय, देववैश्य and देवशूद्रs. In the eleventh मन्त्र which we saw in the last class, देवब्राह्मण and देवक्षत्रिय were talked about. Who is देवब्राह्मण? अग्निदेवता itself is देवब्राह्मण. That is why अग्निदेवता is called देव

पुरोहितः. अग्निं पुरोहितं इळे इति. Thereafterwards it was said that ब्राह्मण could not do anything without the support of the other वर्णस. So unsupported ब्राह्मण could not do anything, न व्यभवत्. कर्मकरणम् न शक्नोत्. Therefore, to get support अग्निदेवता, the देवब्राह्मण created the देवक्षत्रिय वर्ण. We saw who were देवक्षत्रियस, इन्द्रः, वरुणः, सोमः, रुद्रः, पर्जन्यः, यमः, मृत्युः, ईशानः. They were all rulers over small groups of देवतास. Having created the क्षत्रियस what did देवब्राह्मणस do? They gave him यशस्, कीर्ति, glory and he also gave them power, over lordship, rulership, नियतृत्वंच. And the beauty is the power to control even the ब्राह्मणस also. Thus, क्षत्रिय became controller of all the other वर्णस and in fact the whole world.

Then the उपनिषद् said, even though क्षत्रिय has been given power and glory, he should not abuse his power with respect to ब्राह्मणस. Even though a क्षत्रिय maybe a controller maybe glorious, still क्षत्रिय is an offspring of ब्राह्मण, a child of ब्राह्मण, a कार्यम् of ब्राह्मण. Therefore, ब्राह्मण is योनिः of क्षत्रिय. योनिः means कारणम्, womb, the source. Therefore, if a क्षत्रिय ill-treat or insults a ब्राह्मण then he will incur a great पापम्, पापीयान्भवति. Up to this we saw in the last class.

Here afterwards what we are going to get is the creation of देववैश्यः and देव शूद्रः. In the next two मन्त्रस we will read.

मन्त्र 1-4-12

स नैव व्यभवत्, स विशमसृजत, यान्येतानि देवजातानि गणश आख्यायन्ते – वसवो रुद्रा आदित्या विश्वे देवा मरुत इति ॥ १-४-१२ ॥

स नैव व्यभवत्, स शौद्रं वर्णमसृजत पूषणम् ; इयं वै पूषा, इयं हीदं सर्वं पुष्यति
यदिदं किञ्च ॥ १-४-१३ ॥

अग्नि, the देवब्राह्मण created देवक्षत्रिय for assistance to do action but he found in spite of देवक्षत्रियs coming into being, देवब्राह्मणs could not do anything. नैव व्यभवत्, व्यभवत् means न शक्नोत्. Therefore, he requires further assistance. शङ्कराचार्य in his commentary says that if याग is to be done then lot of materials are required. धान्य, ghee, milk are required. And if grains, milk, ghee etc., are required, then we require someone to maintain them, to produce them and also to transfer them commerce is required. Therefore, we require a वैश्य वर्ण.

So in गीता itself it is said. What is the business of वैश्य?

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् । ॥ गीता १८-४४ ॥

कृषि means production of grains etc. And ब्राह्मण requires grains etc., for याग. And a ब्राह्मण requires cow also for producing ghee for याग. Thus this देवब्राह्मण also required देववैश्यs for procuring materials. O.k. Don't ask me whether देवs do rituals? That is not the purpose. The idea is that they required the support of वैश्यs. And therefore, विश्वमसृजत the देववैश्यs were created for procuring materials. They are वसवः, रुद्राः, आदित्याः, विश्वेदेवाः and मरुतः. These five are known as देववैश्यs. the उपनिषत् itself says that वैश्यs function in groups only. गणशः एव ते व्याप्रियन्ते. Even if they don't have groups, sooner or later they would like to form

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groups of companies. वैश्यs function गणशः. And that is why each of these is one, one group. वसवः is वसुगणाः, eight-fold. रुद्राः is एकादश रुद्राः, elevenfold. आदित्याः is द्वादश द्वादश, twelvefold. विश्वेदेवास is त्रयोदश विश्वेदेवाः, thirteenfold. And then मरुतः is मरुतदेवताs are seven groups of seven members each. सप्त सप्त मरुतः गणाः. Incidentally, here the word रुद्र should not be misunderstood as ब्रह्म, विष्णु and रुद्र. In ब्रह्म, विष्णु and रुद्र, रुद्र is not a progeny, it is the name of Lord himself, माया सहितम् ब्रह्मन्. But here रुद्र is not Lord शिव, he is one of the देवगणs. Thus, वैश्यs are created.

To assist them manually for यागs etc., lot of physical jobs are to be done. For that देवशूद्रs are to be created. स नैव व्यभवत्स शौद्रं वर्णममृजत. शौद्रम् means शूद्रम्. शूद्र एव शौद्रः. The उपनिषत् says पूषणम् or पूषादेवता is देवशूद्रः. पूषणम् is one name and another name is पूषा. But the उपनिषत् itself redefines the word पूषा. Normally the word पूषा is used for सूर्य देवता.

मित्र रवि सूर्य भानु खग पूष हिरण्यगर्भ मरीच्यादित्य सवित्रर्क भास्करेभ्यो नमः ॥

The normal meaning of the word पूषा is सूर्यः but in this context, पूषा has got a different meaning which the उपनिषत् itself gives इयम् वै पूषा. इयम् means इयम् पृथिवी, the भूमि देवता. Thus, पृथिवी देवता becomes देवशूद्रः. Here पृथिवी shuld not be taken as matter but as देवता, and this applies in all places. The उपनिषत् itself justifies the name पृथिवी. Why is पृथिवी called पूषा? The reason is सर्वम् पुष्यति. Everything is

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nourished by पृथिवी देवता only. Therefore, पृथिवी देवता is called पूषा or पूषणम्. Thus, the four देव वर्णस have been created. It is still not sufficient. What is to be created next? That we have to see in the next मन्त्र.

मन्त्र 1-4-14

स नैव व्यभवत्, तच्छ्रेयो रूपमत्यसृजत धर्मम् ; तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः ; तस्माद्धर्मात्परं नास्ति ; अथो अबलीयान् बलीयांसमाशंसते धर्मेण, यथा राज्ञैवम् ; यो वै स धर्मः सत्यं वै तत्, तस्मात् सत्यं वदन्तमाहुः, धर्मं वदतीति, धर्मं वा वदन्तं सत्यं वदतीति, एतद्ध्येवैतदुभयं भवति ॥ १-४-१४ ॥

The four वर्णस have been created for वर्णाश्रम धर्म अनुष्ठानार्थम्. That is how they become देवनाम् पशुः. Now the उपनिषत् says that even this i.e., the four वर्णस is not sufficient. Because among the four वर्णस the क्षत्रिय वर्ण is the नियन्तृ, the controller of all others. Thus क्षत्रिय has been given tremendous power. And शङ्कराचार्य says wherever there is much power there is a possibility of abuse or misuse of power and corruption. As they say power corrupts and absolute power corrupts absolutely. And therefore, क्षत्रिय has been given tremendous power even over ब्राह्मण, वैश्य and शूद्रs and therefore, there must be some controller of क्षत्रिय himself. So there must be another power to control the क्षत्रिय and that is called क्षत्रस्य क्षत्रम्. क्षत्रस्य क्षत्रम् means क्षत्रिय of क्षत्रिय. What is the controller of क्षत्रिय? तत् श्रेयोरूपम् धर्मम्. धर्म, righteousness, values, morals or ethics. The word धर्म is difficult to translate. शङ्कराचार्य says here that धर्म should not be understood as mere laws of the universe but it should

be taken as the देवता of all the laws of the universe. Physical and especially moral laws. धर्म means अचेतन नियमाहान परन्तु चेतन नियमाधिष्ठान देवता धर्म शब्देन उच्यते. To put it simply, it is धर्म देवता. This धर्म देवता also has been created and a क्षत्रिय must be always controlled by धर्म alone because he has been given so much power that he can very very easily misuse.

What is the स्वरूपम् of धर्म? The उपनिषत् says श्रेयोरूपः. धर्म alone is श्रेयस्, prosperity, goodness, auspiciousness, मङ्गलम्. That means if धर्म देवता does not control क्षत्रिय, if the धर्म देवता does not control the rulers, then the rulers will become corrupt and through them all the other three वर्णस will get corrupt and that means the society itself will corrupt. That is how we have that wonderful system. Then the उपनिषत् talks about the glories of धर्म. Since धर्म is the controller of क्षत्रिय, धर्म is more powerful than even the क्षत्रिय. That is बलवतरः. Among the four वर्णस क्षत्रिय is बलवतरः and more than क्षत्रिय धर्म is बलवतरः. And therefore the उपनिषत् says even an ordinary man, a weak ordinary man can win over क्षत्रिय with the help of धर्म. If there is a normal fight between men (ब्राह्मण, वैश्य and शूद्रः) and क्षत्रिय, the ब्राह्मण or any other वर्ण cannot win over क्षत्रिय because the latter are powerful. But धर्मस्य सहायेन, with the help of धर्म if a person fights क्षत्रिय, one can win over क्षत्रिय. Therefore, he says बलीयां सम् धर्मेण आशंसते. Even the powerful king can be defeated with the help of धर्म. Just as an ordinary man can fight his enemy with the help of a क्षत्रिय; suppose a thief

enters, then you can get a black cat. So if my security is threatened then i can get the help of क्षत्रिय, because they are suppose to protect me. But suppose क्षत्रिय threatens me then we say the only protection is धर्मः. धर्मः एव रक्षा कवचम्. Therefore, the first glory of धर्म is it is more powerful than even क्षत्रिय. This is the first glory. The second glory of धर्म is धर्मः एव सत्यम्, सत्यम् एव धर्मः. धर्म is glorious because it is identical with सत्यम्, it is non-different from सत्यम्. Therefore, धर्म is glorious.

How do you say धर्म and सत्यम् are identical? शङ्कराचार्य gives a nice explanation here. He gives the definition of धर्म and that of सत्यम्. “शास्त्रार्थत्वेन ज्ञायमानस्तु सत्यं भवति.” Knowing according to शास्त्रम् is सत्यम्. “शास्त्रार्थत्वेन अनुष्ठीयमानो धर्मः.” Following according to शास्त्रम् is धर्म. Therefore, सत्यम् and धर्म are one and the same. One is at the knowledge level and the other is at the action level. So it is said सत्यम् वद धर्मम् चर.

Therefore, the उपनिषत् says if a person speaks धर्म, we can say he is speaking सत्यम्. If one speaks सत्यम् you can say he is speaking धर्म. The words, सत्यम् and धर्म can be interchanged because both are essentially one and the same. Therefore, in the end of this मन्त्र it is said, एतत् हि एव एतत् उभयं भवति, both सत्यम् and धर्म are one and the same only. So therefore, वर्ण has been created and also धर्म has been created. वर्ण-आश्रम-धर्म has been created; आश्रम has not been talked about, but it is understood. Continuing;

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः ; तदग्निनैव देवेषु ब्रह्माभवत् ब्रह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियः, वैश्येन वैश्यः, शूद्रेण शूद्रः ; तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु, एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । ॥ १-४-१५ ॥

With the fourteenth मन्त्र, the देवब्राह्मण, देवक्षत्रिय, देववैश्य, देवशूद्र सृष्टि is over. We have not discussed मनुष्य ब्राह्मणादि सृष्टि. So the four वर्णस we have discussed just now are only at the level of देवतास. Now in this portion the four वर्णस of मनुष्य is going to be discussed. It says that the very same ब्रह्म or प्रजापति ब्रह्म, the creator, thereafterwards created the मनुष्य ब्राह्मण, क्षत्रिय, वैश्य, and शूद्र also. How did he create? अग्निदेवता itself became मनुष्य ब्राह्मण. अग्नि and ब्राह्मण are considered to be one and the same. That is why in कठोपनिषत् when नचिकेतस् enters यमधर्मराज's place he is said to be अग्नि itself.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।

तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ कठोपनिषत् १-१-७॥

Because it was said that the ब्राह्मण can burn everything. Thereafterwards, the मनुष्य ब्राह्मण, क्षत्रिय, वैश्य, and शूद्र are created. Each of these वर्णस is presided over by the corresponding देवता. मनुष्यब्राह्मण will be presided over by the देवब्राह्मण, अग्निदेवता. मनुष्यक्षत्रिय will be supported by देवक्षत्रिय, i.e., वरुण etc. मनुष्यवैश्य will be protected by देववैश्यस like मरुत्, वसु, रुद्र etc. Similarly, मनुष्यशूद्रस will be protected by देवशूद्र, i.e., पूषा, पृथिवी देवता. That is why everything is put in तृतीया, क्षत्रियेण अनुगृहितः क्षत्रियः जातः,

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वैश्येन अनुगृहीतः वैश्यः जातः, etc. Thereafterwards the उपनिषत् says among the four वर्णस, ब्राह्मण is superior. Here, here we have not discussed whether ब्राह्मण refers to गुण ब्राह्मण or कर्म ब्राह्मण or जाति ब्राह्मण. You must be remembering this discussion which we made in the fourth chapter of the गीता.

चातुर्वर्ण्यं मया सृष्टं ... । ॥ गीता ४-१३ ॥

ब्राह्मण refers to गुण ब्राह्मण, गुणतः superiority or inferiority and not कर्मतः not even जातितः. But the उपनिषत् does not going into that, it says ब्राह्मण is superior. At what level is ब्राह्मण superior? At both levels. At देवता level, देवब्राह्मण is superior and at मनुष्य level, मनुष्य ब्राह्मण is superior. And the उपनिषत् itself gives the reason also. Among the देवस देवब्राह्मण is superior means अग्निदेवता is superior and for this, the reason given is that all the people will have to depend upon अग्निदेवता only for doing कर्मस and attaining higher लोकस. अग्निद्वारा एव कर्माणि कृत्वा उत्तमम् लोकम् प्राप्नुवन्ति. Therefore, everybody is dependent on अग्निदेवता. Then among the मनुष्य why do you say ब्राह्मण is superior? For that also a reason is given. It seems that ब्राह्मण जाति can get higher लोकस without depending upon अग्नि. The ब्राह्मण people can get higher लोकस even without depending upon अग्नि for which शङ्कराचार्य quotes a स्मृति श्लोक.

जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः ।

कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥ मनुस्मृति २-८७॥

Just by जप अनुष्ठानम् alone a ब्राह्मण can progress in his life and even attain higher लोक. Whether he does अन्य कर्म or not, by sheer जप he can progress and that is why they used to emphasize on गायत्री जपम्. A ब्राह्मण can retain his ब्राह्मणत्वम् sheerly by his गायत्री जपम् even if one gives up अग्निहोत्रम्, औपासनादि कर्मs. But if he gives up गायत्री then according to शास्त्रs he loses his ब्राह्मणत्वम् status itself. And therefore, the other वर्णs have to depend upon अग्नि. whereas ब्राह्मण can attain higher लोकs through जप itself. Therefore, मनुष्येषु ब्राह्मणः, देवेषु अग्निदेवता both are of them are श्रेष्ठम्. So, एताभ्यां हि रूपाभ्यां ब्रह्माभवत्, शङ्कराचार्य gives another reason also based on this line. In both the देव and मनुष्य, ब्राह्मण is the first created and later alone क्षत्रिय, वैश्य, and शूद्रs were created. So अग्निदेवता alone came first out of प्रजापति and being primary सृष्टि he is श्रेष्ठ. Similarly, among मनुष्यs also अग्निदेवता himself became मनुष्य ब्राह्मण first and then only the others were created. Therefore, they are superior.

मन्त्र 1-4-15 continuing

अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति, यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम् ; यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्भास्यान्ततः क्षीयत एव ; आत्मानमेव लोकमुपासीत ; स य आत्मानमेव लोकमुपास्ते, न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १-४-१५ ॥

So this portion is very important portion. Therefore, I will go into the meaning. In the previous श्लोक, it was said that by

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depending upon अग्नि people can get higher लोकs. And by depending on जप, ब्राह्मण can get higher लोकs. So while glorifying अग्नि and ब्राह्मण this was said. Now one may think that by depending upon अग्नि itself why can't we get मोक्ष also. Higher लोकs can be gained through अग्नि and जप. So why not मोक्ष also can be gained through अग्नि and जप? But here there is an exception. You can attain everything except मोक्ष. In short, we can say वर्णाश्रम धर्म अनुष्ठानद्वारा मोक्षः न भवति. That is why कृष्ण said in eighteenth chapter of the गीता,

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज ॥ गीता १८-६६ ॥

You cannot gain मोक्ष through धर्म. In कठोपनिषत् it was said, अन्यत्र धर्मात् अन्यत्राधर्मात् .. । ॥ कठोपनिषत् १-२-१४ ॥

Therefore, the उपनिषत् says only through ज्ञानम् मोक्ष can be attained. That is why I said this portion is important. What does the उपनिषत् say? यो ह वा अस्मात् लोकात् प्रैति. The one who departs from this world, प्रैति means गच्छति, म्रियते. The one who dies. How? स्वम् लोकम् अदृष्ट्वा. In this context स्वम् लोकम् means आत्मस्वरूपम्. The word लोकः is generally used in the sense of a field of experience. The normal meaning of लोक is a field of experience. In संस्कृत it is लोच्यते, भुज्यते, अनुभूयते इति लोकः. Because of this field of experience only it is called भूलोकः, भुवर्लोक etc.

But in बृहदारण्यकोपनिषत् very often the word लोकः is used in the meaning of आत्मा itself. In this context, the word लोक should be understood as the experiencing conscious

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principle. कर्तृ व्युत्पत्ति. लोकते, अनुभवति, साक्षितया पश्यति इति लोकः. That which experiences everything, that which witnesses everything is called लोक. So, लोकते, अनुभवति, सर्वम् साक्षितया पश्यति, अभिचाकशीति (remember मुण्डकोपनिषत् उपद्रष्टा भवति (remember गीता thirteenth chapter). लोक has two meanings: one is the object of experience and the second meaning is the subject of experience.

In this context it refers to the subject of all experiences, हृक् आत्मा. स्वम् लोकम् indicates one's own स्वरूपम्. स्वरूपात्माक वैतन्यतत्त्वम् अदृष्ट्वा. अदृष्ट्वा means without knowing this आत्मा, without आत्मज्ञानम्. If a person departs from this world without आत्मज्ञानम्, then स एनम् न भुनक्ति, he is not protected from संसार. It means again he will come back पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम्। He will be continuing in the cycle. But the उपनिषत् presents it in a different language. The उपनिषत् says in a beautiful way. Who protects you from संसार? What is the normal method? We say भगवान् or ज्ञानम् alone protects a person from संसार. The उपनिषत् says that आत्मा alone protects a person from संसार. Then the question comes if आत्मा has to protect people, why it does not protect all people? All have आत्मा. Why not all? So the उपनिषत् puts a clause आत्मा protects a person when It is known. विदितः आत्मा संसारात् रक्षति. अविदितः आत्मा, the very आत्मा does not protect you when It is not known. So this is a beautiful

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idea. We have got a parallel idea in तैत्तिरीयोपनिषत्, which we will discuss in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

अविद्या सूत्रम् is being explained in these मन्त्रs. अविद्या
सूत्रम् being अथ योऽन्यां
देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । The one who
looks upon gods as different and himself to be different or the
one who has got भेदबुद्धिः, he is ignorant and not only that he
is देवनाम् पशुः. By the word देवनाम् पशुः the उपनिषत् meant
that such an ignorance person will remain in कर्म and he will
be propitiating the देवताs alone through various offerings. Or
to put in another language such a person will be bound by
वर्णाश्रम धर्मः. And as an explanation वर्णाश्रम धर्म was taken up
for which the उपनिषत् divided the देवs themselves into four
viz., देवब्राह्मणः, i.e., अग्निः, then देवक्षत्रिय, देववैश्य and
देवशूद्र and with their blessings the four वर्णs appeared among
the human beings also such as मनुष्य ब्राह्मण, मनुष्य क्षत्रिय,
मनुष्य वैश्य and मनुष्य शूद्र.

Thereafterwards the उपनिषत् glorifies the two ब्राह्मणs -
देवब्राह्मणs and मनुष्य ब्राह्मणs by pointing out that देवब्राह्मण
अग्नि alone is worshipped by all people to get higher लोकs.
And similarly, मनुष्य ब्राह्मण is greatest because he can get
higher लोकs even without rituals by mere जप. जप्येनैव तु
संसिध्येद्ब्राह्मणो नात्र संशयः । Thus through ब्राह्मणत्वम् and
through अग्निदेवता all the higher लोकs can be attained.
While talking about this, the उपनिषत् makes a small
diversion. That is no doubt, through जप and through अग्नि
कर्म etc., higher लोकs can be attained, but मोक्ष cannot be

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attained through even with the help of the greatest कर्म. मोक्ष can be attained only through आत्मज्ञानम्. So thus आत्मा alone can protect a person from संसार. And the उपनिषत् says that आत्मा alone keeps a person in संसार also. आत्मा एव बन्ध कारणम् आत्मा एव मोक्ष कारणम्. I gave you a homework also pointing out that there is a similar reference in तैत्तिरीयोपनिषत् wherein it is said

तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥
तैत्तिरीयोपनिषत् २-७-१ ॥

ब्रह्मन् alone is भय कारणम्; ब्रह्मन् alone is अभय कारणम् also. ब्रह्मन् alone is the source of fear and ब्रह्मन् alone is the source of fearlessness also.

The पूर्वपक्ष asked how can the very same ब्रह्मन् be both भय कारणम् and अभय कारणम्. Isn't it contradictory? If it is भय कारणम्, it cannot be अभय कारणम्. If it is अभय कारणम्, it cannot be भय कारणम्. How do you say ब्रह्मन् is both? We say it is based on two conditions. अविदितम् सत् ब्रह्म भय कारणम्; विदितम् सत् ब्रह्मन् अभय कारणम्. The unknown ब्रह्मन् is भय कारणम् and Known ब्रह्मन् alone is अभय कारणम्. How is it so? An example was given. When there is a rope and the rope is known as rope, it does not cause any fear. अविदितात् सति रज्जुः भय कारणम्. विदितात् सति रज्जुः अभय कारणम्. When the rope is not known as rope it appears as snake which is भय कारणम्. When rope is known as rope, it is an innocent one and therefore it is अभय कारणम्. Similarly unknown ब्रह्मन् appears as द्वैत प्रपञ्चम् and द्वैत प्रपञ्चम् is भय

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कारणम्. So द्वैत प्रपञ्चम् is equal to unknown ब्रह्मन्. Whenever you say world creates fear, in Vedantic language world is equal to unknown ब्रह्मन् like a snake is equal to an unknown rope. Similarly, द्वैतम् is अविदितम् अद्वैतम् द्वैतरूपेण भासते दैताद्धि भयम् च भवति. But the very same ब्रह्मन्,

अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

in the same way the आत्मा also if it is unknown that unknown आत्मा alone appears as कर्ता and कर्म आश्रयः and कर्मफल आश्रयः and जन्ममरणवान् and also संसारि, the terrible sufferer. The very same आत्मा when known and ‘अहम् ब्रह्म अस्मि’ इति ज्ञातः आत्मा अभय कारणम् भवति.

आत्मना विन्दते ते वीर्यम् विद्यया विन्दतेऽमृतम् ॥ केनोपनिषत् २-४ ॥

ज्ञात आत्मना बलम् विन्दते. When आत्मा known we get tremendous strength and therefore, आत्मा will protect a person when it is known. Now look at the मन्त्र. अथ यो ह वा अस्मात्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति. So यो ह वा अस्मात् लोकात् प्रैति, here लोकम् refers to शरीरम्, अस्मात् शरीरात् मनुष्य शरीरात् प्रैति, प्रैति means quits, goes away, leaves from the physical body. How? स्वम् लोकम् अदृष्ट्वा. स्वम् लोकम् means स्वम् आत्मानम् स्वरूपम्. So be careful, here लोकम् does not mean world. लोकम् means स्वरूपम् आत्मानम्. It is a बृहदारण्यक idiom which will be repeated often. So स्वम् लोकम् अदृष्ट्वा, अदृष्ट्वा means अज्ञात्वा. So whoever dies without gaining Self-knowledge. सः

आत्मा अविदितः एनम् न भुनक्ति, so the आत्मा will not protect a person from संसार when it is not recognized or owned up by him. भुनक्ति here it means रक्षति. √भुज्, आत्मनेपद means eating. परस्मैपद means protecting. So भुनक्ति पालयति, रक्षति. For this two examples are given. There is a well-known saying that वेद अध्ययनम् gives lot of पुण्यम् or protection. But वेद can protect a person only when it is chanted. Therefore, chanted वेदs protects a person. But the un-chanted वेद does not protects a person. So the example is अननुक्तः वेदः. And another example is कर्म अकृतम्. The पुण्य कर्म protects a person we say. When will it protect? When कर्म is performed it will protect. When it is not performed it will not protect a person. Thus, performed पुण्य कर्म protects a person and unperformed पुण्य कर्म never protects a person. In the same way, unknown आत्मा does not protect a person and known आत्मा alone protects a person. So therefore, अविदितो न भुनक्ति यथा वेदो वाननुक्तः न भुनक्ति अन्यद्वा कर्म अकृतम् न भुनक्ति एवम्.

मन्त्र 1-4-15 continuing

यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्वास्यान्ततः क्षीयत एव ; आत्मानमेव लोकमुपासीत ; स य आत्मानमेव लोकमुपास्ते, न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १-४-१५ ॥

Suppose there is an ignorant person who is not protected by आत्मा and such an ignorant person performs a very big कर्म, like अश्वमेध, lot of दानम्, lot of पूजा, lot of याग, lot of social service, then he will get lot of पुण्यम् as a result of the

कर्म. So we will wonder why can't that पुण्यम् protect that person. In fact धर्मो रक्षति रक्षितः. There is a popular saying that धर्म protects a person if he protects धर्म. Therefore let not a person know the आत्मा and instead of getting protection from आत्मा why can't he get protection from पुण्य कर्म. उपनिषत् says no. Even the greatest पुण्य कर्म cannot protect a person from संसार. Then how is that there is the famous saying धर्म protects a person? The famous saying is आपेक्षिक रक्षणम्, it gives a temporary protection but it doesn't protect a person permanently. After the exhaustion of धर्म, a person will again fall back to संसार.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
॥ गीता ९-२१ ॥

If I enjoy wealth protection, wealth will be exhausted; if I enjoy people's protection, those people will die away; if I enjoy land protection, land ceiling act will come. So therefore, all other protections are fake protection or seeming protection and not the real one. The only protection is ज्ञानम्. ज्ञान कवचम् is alone is the real कवचम्. वेदान्त doesn't really accept the other कवचम्s. So it says, यदिह वा महत्पुण्यं कर्म करोति अपि, even if a person performs महत् पुण्यम् कर्म करोति (constructing temple donating huge sum of money etc.,) will not give him protection permanently. This पुण्य कर्म will help one to gain ज्ञानम्. That may not directly protects from संसार but दानम् will indirectly help in to gain ज्ञानम्. Therefore, महत् पुण्यम् कर्म करोति अनेवंवित् अनेवंवित् means ignorant person. So एवंवित् means अहम् ब्रह्म अस्मि इति वेति

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इति एवंवित्. अनेवंवित् means अहम् ब्रह्म अस्मि इति न वेद. अहम् भ्रमः अस्मि इति वेद. The word यदि has to be joined with अपि. यद्यपि अनेवंवित् महत्पुण्यं कर्म करोति तद्दास्यान्ततः क्षीयत एव. तत् पुण्यम् कर्म पुण्य फलम् धर्मः अन्ततः क्षीयत एव. In due course of time, finally it will get exhausted. Let there not be any doubt in it एव. If there is a lot of पुण्य then it will go on for more time. But there is no eternal maintenance of पुण्यम्. The best way out is आत्मानमेव लोकमुपासीत. So यस्मात् अनेवंवित् महता पुण्येन अपि संसारात् न रक्षाम् प्राप्नोति तस्मात् आत्मानम् लोकम्. Here लोकम् does not mean any world. लोकम् means प्रकाश स्वरूपम्. स्वयम् प्रकाशरूपम् आत्मानम् एव उपासीत. Here उपासीत does not mean उपासना but it means जानीयात्, one should know the Self exactly like what is said in विद्या सूत्रम् आत्मेत्येवोपासीत. There also उपासीत meant ज्ञानम् and here also it is ज्ञानम् only. Then, through कर्म whatever फलम् one gets, will not that also be exhausted. There lies the difference. कर्मफलम् क्षीयते ज्ञानफलम् नैव क्षीयते. That is said here, स य आत्मानमेव लोकमुपास्ते. The one who takes to आत्मलोक उपासना आत्मज्ञानम् अस्य कर्मफलम् न क्षीयते. उपासनाफलम् न क्षीयते इत्यर्थः. And then the उपनिषत् says an अर्थवाद portion. The following portion is an अर्थवाद portion and not literal. अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते. So by mere सङ्कल्प the ज्ञानि will get whatever he wants from this आत्मज्ञानम्.

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यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् । तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकमः ॥ मुण्डकोपनिषत् ३-१-१० ॥

सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥
तैत्तिरीयोपनिषत् २-१-१ ॥

Therefore, it is said here, अस्मात् आत्मनः यद्यत्कामयते तत्तत्सृजते. From this आत्मा itself whatever he desires, he produces. So this is अर्थवाद portion. Do not take it literally. But this is true to some extent because the ज्ञानि does not have any desire for himself because

आत्मन्येवात्मना तुष्टः ॥ गीता २-७७ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मनि एव च सन्तुष्टः ॥ गीता ३-१७ ॥

So if at all he is going to desire, it will be for लोकसंग्रहमेवापि. He becomes the representative of the whole world. Therefore whatever he wills, the whole world is there to accomplish for him. If he wants to build a temple, an आश्रम or anything the whole world supports him. Therefore, सङ्कल्पमात्रेण ज्ञानि सर्वम् करोति. This is ज्ञान महिमा, ज्ञानफलम्. So this small portion is a diversion. The main topic is अविद्या सूत्रम्, अज्ञानि, देवनाम् पशुः is the context. But this is a very important portion from अथ यो ह वा अस्मात्लोकात्स्वं तत्तत्सृजते ॥ and it is often quoted. Now we are coming back to the topic of अविद्या सूत्रम्, देवनाम् पशुः.

अविद्या सूत्रम्

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः ; स यज्जुहोति, यद्यजते, तेन देवानां लोकः ; अथ यदनुब्रूते तेन ऋषीणाम्, अथ यत्पितृभ्यो निपृणाति, यत्प्रजामिच्छते, तेन पितृणाम् ; अथ यन्मनुष्यान् वासयते, यदेभ्योऽशनं ददाति, तेन मनुष्याणाम् ; अथ यत्पशुभ्यस्तृणोदकं विन्दति, तेन पशूनाम् ; यदस्य गृहेषु श्वापदा वयास्या पिपीलिकाभ्य उपजीवन्ति, तेन तेषां लोकः ; यथा ह वै स्वाय लोकायारिष्टमिच्छेत्, एवं हैवंविदे सर्वाणि भूतान्यारिष्टमिच्छन्ति ; तद्वा एतद्विदितं मीमांसितम् ॥ १-४-१६ ॥

Now we are coming back to the topic of अज्ञः देवनाम् पशुः. In this मन्त्र, the उपनिषत् goes one more step further and it says that in fact अज्ञः is सर्वेषाम् पशुः. First it said देवनाम् पशुः and it advances one step and says an ignorant person as long as he remains ignorant he is the पशुः who serves and who has to serve all the beings in the world. In fact in the शास्त्र every अज्ञः पुरुषः is considered to be a ऋणी means an indebted person. As long as he continues to be अज्ञः and ऋणी, शास्त्र says that he should remain in वैदिककर्म and perform his duty in the form of service to all the beings. So अज्ञः is a ऋणी, he should become a गृहस्थ, he should perform वैदिककर्म and through that कर्म he is supposed to serve the world and therefore he becomes a पशु meant to serve all. A list of what all he has to serve is given. So lifelong service only, and the only method of avoiding this is through ज्ञानम्. Untill then the whole life is a series of sacrifice, a series of duties to remove the ऋणम्.

जायमानो ह वै ब्राह्मणः त्रिभिः ऋणवान् जायते ॥ तैत्तिरीय संहिता
६-३-१०-७ ॥

He is born as a debtor, until death he has to fulfill his duties and as a by-product what he gets he can enjoy. Thus enjoyment becomes incidental, removal of the duties or debt becomes primary.

A list of duties has been given here. अथो अयं वा आत्मा. Here आत्मा means अज्ञः गृहस्थः who is bound by वर्णाश्रम धर्म. And this अज्ञः गृहस्थः is सर्वेषां भूतानां लोकः. लोकः means भोग्यः, which indicates पशु. He should give भोग or enjoyment to all the beings. Food is भोग्य पदार्थ means food gives you enjoyment, भोगप्रदः पदार्थः. Similarly, every अज्ञान गृहस्थ is a भोग्य पदार्थ meant to give भोग to all the beings.

Just see how the उपनिषत् reverses whole thing. Normally we say अहम् भोक्ता and the whole world is भोग्यः. the उपनिषत् turns the table and says the whole world is भोक्ता and you are भोग्यः because your job is giving भोग to all. So सर्वेषां भूतानां लोकः भोगप्रदः भोग्यः पशुः. स यज्जुहोति यद्यजते तेन देवानां लोकः. He becomes the पशु, the भोग्य पदार्थ of देवस when he offers oblations. So यज्जुहोति यद्यजते when he offers oblations and when he performs sacrifices then देवानां लोकः भवति. देवस are भोक्ताs and I am भोग्यम्. Thereafterwards, अथ यदनुब्रूते तेन ऋषीणाम्. How does he give भोगम् to the ऋषिs? These can interpreted as debt removal also. By doing lot of पूजाs the देव ऋणम् will go. Similarly, we have got ऋणम् to ऋषिs, which is removed by वेद अध्ययनेन यदनुब्रूते. अनुब्रूते

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means वेद अध्ययनम् करोति. So everytime when we do सन्ध्यावन्दनम् and say मित्रस्य वर्षणी धृतः or आ सत्येन रजसा or इमम् मे वरुण or any regular पारायणम् by that we are removing our debts to the ऋषिs. We should not ask what we get by performing; getting is later, first we have to repay our debts. Till debts are cleared one won't get anything new. By doing the कर्मs we clear our debt. Therefore, यदनुब्रूते तेन ऋषीणाम् लोकः. Then what to do for पितृ ऋणम्? यत्पितृभ्यो निपृणाति. निपृणाति means प्रयच्छति offers पिण्डम्, श्राद्ध, तर्पणम् etc., he performs and by that he removes the indebtedness to the पितृ. And not only through श्राद्धादि कर्म but by यत् प्रजामिच्छते. So through प्रजोत्पत्ति i.e., by begetting children one makes the पितृs happy. Why they should be happy? Because this person is getting old. And he has been offering श्राद्ध, तर्पणम्. He is worried about that after him who will offer these. So they are interested in आत्मनस्तु कामाय. They are interested in the protection of their regular food source. So तेन पितृणां लोकः. Then मनुष्यान् वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम् लोकः. So through hosting the guest, आतिथ्यम्.

न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यथा कथा च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । ॥ तैत्तिरीयोपनिषत् ३-१०-१॥

So when a guest comes he provides accommodation for them, he provides food for them. These all will remove मनुष्य ऋणम्. So वासयते means accommodate and अशनम् ददाति feeds. So thus he becomes a भोग्य पदार्थ for the guests. The

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guests enjoy me by visiting my house. I feed them and I become hotel like place for them and thus I am a भोग्य पदार्थ for the guests and they are भोक्ता. Then यत् पशुभ्यस्तृणोदकं विन्दति तेन पशूनाम् लोकः. A गृहस्थ is supposed to give water to the animals in the village by building a water tub so that the cows, which move in the village can drink water. And providing तृणम्. तृणम् means grass; उदकम् means water. Thus animal protection is the duty of अज्ञः गृहस्थः. पशुभ्यस्तृणोदकं विन्दति लभयति, तेन पशूनाम् लोकः. Then, यदस्य गृहेषु श्वापदा वयांसि आपिपीलिकाभ्यः. There are so many pets and other animals in the house. श्वापदाः means मार्जारदि, animals. वयांसि – birds sometime come. Then आपिपीलिकाभ्यः – up to पिपीलिका, ants. And all other things. आ means up to, that means whatever is there all of them should be included. So तेन उपजीवन्ति. उपजीवन्ति means they depend upon this गृहस्थ for their living. तेन तेषां लोकः. So he becomes a भोग्य पदार्थ for ants. Ant becomes भोक्ता. And this person who provides the sweets becomes भोग्य पदार्थ for the ants. Thus an अज्ञः गृहस्थः a पशु, a भोग्य पदार्थ for all the animals in the world. Because of this, he gets some benefit it seems. What is that benefit? All the animals will protect him, will pray for his well-being. Since all the people depend on these गृहस्थs, they will all wish well. Thus the गृहस्थs will have the goodwill of देवs, good will of ऋषिs, goodwill of मनुष्यs etc. That is said here, यथा ह वै स्वाय लोकायारिष्टमिच्छेत्. So स्वाय लोकाय here लोकः means देहः, शरीरम्. अरिष्टि means freedom from destruction. It means

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well-being. रिष्टि means नाशम्, अरिष्टि means अनाशम्. अनाशम् means health, long life etc. That is a person wants to maintain his body in good health and condition. Why? Why I am interested in keeping the body healthy? Because I need their services. Hand serves me, therefore I protect hands. Legs serve me, therefore I protect legs. Similarly, for the world the गृहस्थ is like hands, legs etc. The hands, legs etc., serve the individual so individual wants to protect them. Similarly, a गृहस्थ serves like hands and legs, गृहस्थ serves देव्स, ऋषिस्, and मनुष्यस् etc. Therefore, they all protect this गृहस्थ. एवम् हैवंविदे सर्वाणि भूतानि. In the same manner all the beings wish the health and long life of these serving गृहस्थस्. And the उपनिषत् says the details have been discussed elsewhere. So, तद्वा एतद्विदितं. This has been already known through the वेद मन्त्रस्, and मीमांसितम् – also has been well enquired into, analyzed by the वेदस् elsewhere. And this portion is called पञ्चमहायज्ञ portion in the वेदस्.

पञ्च वा एते महायज्ञाः सतति प्रजायन्ते सतति संतिष्ठन्ते देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञः इति । यदग्नौ जुहोत्यपि समिधं तद्देवयज्ञः संतिष्ठते । यत्पितृभ्यः स्वधा करोत्यप्यपस्तत्पितृयज्ञः संतिष्ठते । यद्भूतेभ्यो बलिं हरति तद्भूतयज्ञः संतिष्ठते । यद्ब्राह्मणेभ्योऽन्नं ददाति तन्मनुष्ययज्ञः संतिष्ठते । यत्स्वाध्यायमधीयीतैकामप्यृचं यजुः साम वा तद्ब्रह्मयज्ञः संतिष्ठते । ॥ इति कृष्णयजुर्वेदीयतैत्तिरीयारण्यके द्वितीयप्रपाठके दशमोऽनुवाकः ॥

Thus, the उपनिषत्, वेद itself enumerates पञ्चमहायज्ञस् and defines each यज्ञ and then it is said to be compulsory for every

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गृहस्थ. Just as removal of the debt is not optional but it is compulsory. Doing charity is optional but repaying debt is not optional. Thus पञ्चमहायज्ञ comes under विहित कर्म, नित्य नैमित्तिक कर्म failing which a गृहस्थ obtains प्रत्यवाय पापम्. It has been discussed and analyzed in पूर्वमीमांस also. That is indicated here तद्वा एतद्विदितं मीमांसितम्. एतत् means 'यथोक्तानां कर्मणामृणवदवश्यकर्तव्यत्वम्', that these must be necessarily done like an indebted person who has to remove the debt, similarly every गृहस्थ has to do according to his capacity. That is he has to spend something for पञ्चमहायज्ञ. इति विदितं मीमांसितं च. Continuing;

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आत्मैवेदमग्र आसीदेक एव ; सोऽकामयत जाया मे स्यात्, अथ प्रजायेय ; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति ; एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत् । ॥ १-४-१७ ॥

So in the previous portion it was said that अज्ञ पुरुषः becomes भोग्य and he is bound by the वर्णाश्रम धर्मs and he has to serve the whole world as देवानाम् पशुः. Whereas a ज्ञानि is free from all these पशुत्वम् etc., and he will get infinite result. If आत्मज्ञानम् is so wonderful, why people don't go for आत्मज्ञानम्? What is it that is obstructing a person from going to आत्मज्ञानम्? The answer is given in the whole section and it is going to be कामः.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ गीता ३-३७ ॥

ज्ञानविज्ञाननाशनम् ॥ गीता ३-४१ ॥

etc., it was said there. Thus काम is the obstacle.

In this section it is said that this काम makes a person totally extrovert. Once काम comes, to fulfill the कामs he has to turn extrovert and he has to work and he has to acquire, he has to maintain himself.

पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति
नान्तरात्मन् । ॥ कठोपनिषत् २-१-१ ॥

If you call him to class he will say there is no time. But if told that it is Sunday for that he says that Sunday is more busy. Further he says that he will see after retirement. Thus it goes on and on. Therefore, they never come to this आत्मज्ञानम्. For this उपनिषत् tells a story. Though the answer is simple काम एषः. Once upon a time there was an अज्ञः ब्रह्मचरि. As he could not keep quiet and thought to get married. So the story goes. आत्मा वा इदम् अग्रे आसीत्. आत्मा is equal to अज्ञः ब्रह्मचरि. Sometimes आत्मा is ब्रह्मन् itself. In the beginning of this ब्राह्मणम् आत्मा means प्रजापतिः, हिरण्यगर्भः. Now in this portion, the word आत्मा means अज्ञः ब्रह्मचरि. How do you know he is ब्रह्मचरि? Because he says I want a wife. गृहस्थ cannot say 'I want a wife'. Therefore, we come to know that आत्मा वा इदम् अग्रे आसीत् एक एव - He alone was there. अग्रे means विवाहात् पूर्वम्, अग्रे प्राण्डारसम्बन्धात् पूर्वम् अज्ञः ब्रह्मचरि आसीत्. There for भगवान्'s creation we said

सोऽकामयत । बहुस्यां प्रजायेयेति । तैत्तिरीयोपनिषत् २-६-४ ॥

Here also सोऽकामयत. We should not, therefore, take that भगवान् also is a संसारि. There सोऽकामयत is with freedom

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He desired for the fulfillment of the कर्मफलम्. Whereas he out of ignorance अकामयत्. What he desired we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद ।
यथा पशुरेवं स देवानाम् ॥ १-४-१० ॥

Whoever is ignorant, whoever sees division between जीव and ईश्वर, that person is देवनाम् पशुः, a mere animal or like an animal. The word पशुः is not in the lowly sense of the term. The word पशुः is in the sense of serving; the whole life is a series of action and service. And later it was said that this अज्ञानि is not only देवनाम् पशुः, but he is सर्वेषाम् भूतानाम् पशुः. The word पशुः was not used but लोकः was used. The अज्ञानि not only serves the देव, but अज्ञानि serves the animals also, plants also and human beings also, आपिपीलिकान्तम् up to an ant. Therefore सर्वेषाम् भूतानाम् लोकः. That means अज्ञानि जीवः has to become a कर्ता because of ignorance. And as a कर्ता he has to do कर्म which is in the form of service to all the beings.

And if the जीव has to do कर्म, he requires not only himself, i.e., not only ब्राह्मण but the other वर्ण are also required and therefore the necessity of वर्ण सृष्टि was pointed out. So this अज्ञानि जीवः, who is taken as ब्राह्मण here, to serve the world through कर्म, through याग he requires क्षत्रिय, वैश्य and शूद्र. All this requirement is for अज्ञानि जीव. So you should see the development. He is a कर्ता, he has to serve the world and service is through कर्म and कर्म requires क्षत्रिय, वैश्य and शूद्र. Thus वर्ण सृष्टि was mentioned. क्षत्रिय is

required for protecting, वैश्य is required for procuring the materials and शूद्र is required to assist in the performance of the rituals.

And not only वर्ण सृष्टि but even धर्म सृष्टि is required, वर्ण धर्मs, because each वर्ण has to go according to certain धर्मs otherwise there will be chaos and confusion. And for this purpose first देव वर्ण सृष्टि was mentioned and thereafterwards मनुष्य वर्ण सृष्टि. Here by वर्ण color is not meant but चातुर्वर्ण्यम् – ब्राह्मण, क्षत्रिय, वैश्य and शूद्रs, which people call as caste or जाति etc., being a misnomer I am not using that word. And having talked about वर्ण and वर्ण धर्म, now in this मन्त्र the उपनिषत् is going to come to आश्रम and धर्म. Thus अज्ञानि जीव has to become a कर्ता to serve as पशुः and as a कर्ता he has to perform his कर्म. And to perform कर्म, he requires वर्ण support and he also requires आश्रम support. Of these the role of वर्ण has been talked about, now the role of आश्रम has to come.

In वैदिक terminology the कर्म, specially वैदिककर्म or यज्ञ is called by the name पाङ्क्तः. पाङ्क्तः means a ritual which involves fivefold factors; derived from word the पञ्च. So पञ्चाभिः युक्तः पाङ्क्तः, involving a group of five. The five factors are termed as पत्नि, यजमानः, पुत्रः, मानुषम् वित्तम्, and दैवम् वित्तम्.

पत्नि means wife. पत्युः यज्ञे संयोगो यया. The very word पत्नि has come with the sense that the one who joins the

husband in the performance of धर्म or यज्ञ. Thus पत्नि gives a qualification to a person to do कर्म.

The next one is यजमानः, the actual performer of यज्ञ, who is the मुख्यः of course.

Then the third factor is पुत्रः, the son.

Then the fourth is मानुषम् वित्तम्, all material resources like शरीर पाटवम्, body must be healthy with all limbs. Because if he does not have any limb, अङ्गहिनः चेत्, he cannot do कर्म; अन्ध पङ्गुनाम्. Therefore, material resources include a healthy body with all limbs intact. Then not only health but also he should have sufficient material wealth in the form of gold, land etc., for दानम्. One must do दानम् if he wants to do याग. There is no याग without दानम्. Therefore, गो, भू, हिरण्यादि सम्पत्तिः. शरीर पाटवम् गो भू हिरण्यादि सम्पत्तिः मानुषम् वित्तम्. He should have cows not only to give away as दानम् but also for milk, ghee etc. Because one cannot use Dalda (vegetable oil) and other kinds of things for offering. So, cow is required for milk, ghee etc. All these come under मानुषम् वित्तम्.

Then finally, दैवम् वित्तम् means उपासनम्, meditation on various deities which is the fifth factor.

And only when all these five factors are available then the याग is possible and therefore याग is called पाङ्क्तः. If याग involves these five factors, it is very clear that in गृहस्थाश्रम alone these five factors are available. Only in गृहस्थाश्रम पत्नि is available, पुत्रः is available, मानुषम् वित्तम् is available.

दैवम् वित्तम् of course is possible in other आश्रमs. ब्रह्मचरि lives in गुरुकुलम्, he never earns therefore he doesn't have मानुषम् वित्तम्. ब्रह्मचरि doesn't have पत्नि or पुत्रः. Therefore, ब्रह्मचर्य cannot do यज्ञs. He can do only सन्ध्यावन्दनादि limited कर्मs. For वानप्रस्थाश्रमि also same problem. Either he quits the wife also because in वानप्रस्थाश्रम wife is optional. So he can take or leave with his son and go. So therefore, पत्नि may not be available; वित्तम् also not available because भिक्षाचर्याम्

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचार्या चरन्तः ।
॥ मुण्डकोपनिषत् १-२-११ ॥

वानप्रस्थाश्रमि also has to take भिक्षा and therefore, he does not have मानुषम् वित्तम्. And he doesn't have पुत्रः, and therefore, he also cannot do कर्म. Need not ask about a सन्न्यासि. And therefore, if पाङ्क्तः कर्म is required then a person has to enter a गृहस्थाश्रम. So now क्षत्रिय, वैश्य, शूद्रs have already come, but still कर्म is not possible even with the support of क्षत्रिय, वैश्य, शूद्रs a ब्राह्मण cannot do these कर्मs if he is a ब्रह्मचरि. And therefore he desires to become a गृहस्थ. For what purpose? To become देवानाम् पशुः. A person becomes सन्न्यासि to become देवानाम् स्वामि. That is what is said in this मन्त्र. आत्मा एव इदम् अग्रे आसीत् means आत्मा अज्ञानि ब्रह्मचरि आसीत्. अज्ञानि has to be included here, only then he can become देवानाम् पशुः. Otherwise he will take सन्न्यास and become देवानाम् स्वामि. So therefore, आत्मा एव इदम् अग्रे आसीत्, here अग्रे means विवाहात् पूर्वम्. And सः अकामयत - he desired जाया मे स्यात्. Out of the five factors one factor is already available, i.e., यजमानः, he himself. So

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he requires second factor जाया मे स्यात्. जाया means wife, पत्नि, सहधर्मचारिणी इत्यर्थः. Then अथ प्रजायेय so that I can have a son or as शङ्कराचार्य says that I myself can become a son through my wife. Because according to scriptures father alone becomes the son through his wife. He is reborn through his wife as the son. In fact in मनुस्मृति, जाया itself is defined as the one in whom the husband is reborn as the son. जायायां पुत्ररूपेण जायते इति जाया.

पतिर्भायां संप्रविश्य गर्भो भूत्वेह जायते ।

जायायास्तद्धि जायास्त्वं यदस्यां जायते पुनः ॥ मनुस्मृति ९-७॥

The husband is reborn as the son through the wife; since he is reborn as the son he is called जायायास्तद्धि जायास्त्वं यदस्यां जायते पुनः. And therefore, the simple meaning of प्रजायेय is 'let me get a son.' But the *shastric* meaning is 'let me be reborn as the son through the wife.' With this the third factor is over. यजमानः, पत्नि, पुत्रः.

Then the next desire is, अथ वितं मे स्यात्. I require वितम्. What type of वितम्? विविधम् वितम् मानुषम् दैवम्, i.e., the resources like gold, land etc., let me have. And also let me have उपासना ज्ञानम्, अथ कर्म कुर्वीय इति. अथ means after getting these five factors. So यजमानः is first factor, पत्नि is second factor, पुत्रः is third factor. वितम् is fourth and fifth factor. Then the उपनिषत् says एतावान् वै कामः. An अज्ञानि गृहस्थ or a ब्रह्मचरि can desire for this alone. This is called साधन इच्छा, desire for the fivefold साधनम्. And शङ्कराचार्य says the साधन इच्छा includes साध्य इच्छा also. साधनम् is

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means. Thus पत्नि is साधनम्, पुत्रः is साधनम्, and वित्तम् is साधनम्. All these are साधन इच्छा and through this, a person can get either मनुष्यलोक, or पितृलोक, or देवलोक.

सोऽयं मनुष्यलोकः पुत्रेणैव जस्यो नान्येन कर्मणा कर्मणा पितृलोको विद्यया देवलोकः ॥ बृहदारण्यक १-७-१६ ॥

All the लोकs are nothing but साध्य इच्छा.

And therefore, the उपनिषद् says एतावान् वै कामः. An अज्ञानि's desire consists of साधनसाध्यकामः. When a ब्रह्मचरि enters गृहस्थाश्रमम्, he has got साधन काम and साध्य काम. Whereas when a ब्रह्मचरि enters सन्यासाश्रम he doesn't have साधनसाध्यकामः but he has got साधनसाध्य वैराग्यम्. He has got सिद्ध कामः. सिद्ध means मोक्ष. See how beautifully they have bifurcated the आश्रमs. If you want साधनसाध्यकामः then take to गृहस्थाश्रमम्; if you want सिद्ध कामः then you enter सन्यासाश्रम. Thus two roads one leading to साधनसाध्य and another leading to सिद्ध. Thus, अज्ञानि ब्रह्मचरि has initiated this desire and that alone एवम् परम्परा प्राप्तम्, is coming down hereditarily. न इच्छंश्चनातो भूयो विन्देत्. This is just an emphasis 'this much alone is desire.' A person cannot get any other thing even if he desires. इच्छंश्चन means इच्छन् अपि. चन अप्यर्थे. He cannot get any other thing means anything other than साधनम् and साध्यम् no other desire is possible. All desires come under either साधन इच्छा or साध्य इच्छा. No other desire is possible. Even if he wants he doesn't get.

तस्मादप्येतर्ह्येकाकी कामयते – जाया मे स्यात्, अथ प्रजायेय, अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति ; स यावदप्येतेषामेकैकं न प्राप्नोति, अकृत्स्न एव तावन्मन्यते । ॥ १-४-१७ ॥

This is the desire of the ब्रह्मचरि in the beginning, long before the अज्ञानि ब्रह्मचरि desires to do कर्म and therefore desired the fivefold factors and therefore desired गृहस्थाश्रम with साधनसाध्य एषणा. Later this is called as एषणा, एषणा त्रय is going to come in the context of सन्न्यास. And since this अज्ञानि ब्रह्मचरि has initiated this process called प्रवृत्ति मार्ग, even now also all the अज्ञानि ब्रह्मचरि's enter गृहस्थाश्रम, enter प्रवृत्ति मार्ग with this साधनसाध्य इच्छा. So तस्मात् – having initiated this process, एतर्हि अपि – now also, in the twentieth century also, during the Upanishadic age itself it was like this so what to talk of now? एतर्हि अपि एकाकी कामयते. एकाकी means this ब्रह्मचरि. What type of एकाकी. अज्ञानि एकाकी. ज्ञानि's will enjoy एकाकीत्वम्. And therefore, एकाकी कामयते, he desires these fivefold factors which are जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । he also desires 'I should get married, I should have children, I should establish in my business, I should earn lot of money, I should build house, I should have cars and I should move all over the world.' All these are देवनाम् पशुः. Then what happens? यावत् एतेषाम् एकैकं न प्राप्नोति – if any one of them is missing he feels incomplete. He says 'I don't have a companion.' So जाया नास्ति. If companion has come then पुत्रो नास्ति. If all there to protect him then he craves for

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wealth, therefore, वित्तम्. So therefore, the उपनिषत् says एकैकं न प्राप्नोति अकृत्स्नः हि सः. अकृत्स्नः means अपूर्णः, he feels incomplete.

But here you see that the उपनिषत् is very, very alert. The उपनिषत् does not say he is अकृत्स्नः. अकृत्स्नः असम्पूर्णोऽहम् इत्येव तावत् आत्मानं मन्यते. It was already stated

अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् ॥ १-४-१० ॥

पूर्णम् ब्रह्म he is. कृत्स्नः he is. That is why कृष्ण said in the गीता

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ गीता ३-२९ ॥

अकृत्स्नवीत् means those who consider themselves incomplete, who are मन्दान्, कृत्स्नवीत्, ज्ञानिनः विचालयेत् etc. So instead of telling अकृत्स्नः it says अकृत्स्नः मन्यते, he consider himself incomplete because of his own ignorance. Ignorance of the problem. That is how गृहस्थाश्रम comes and कर्म comes. Thus we have got वर्ण अध्यारोप also and आश्रम अध्यारोप also which is our major discussion. अध्यारोप प्रकरणम्, so वर्ण अध्यारोप and आश्रम अध्यारोप also is over. Now the उपनिषत् concludes this मन्त्र by introducing one उपासना. It is an incidental उपासना, प्रसङ्गवशात् उपासना. Suppose he is not able to enter गृहस्थाश्रम, wife was not available, no girl accepted to marry. So no girl was available anywhere in the world, then what to do. About that the उपनिषत् is going to tell now.

तस्यो कृत्स्नता – मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा, चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते ; श्रोत्रं दैवम्, श्रोत्रेण हि तच्छृणोति ; आत्मैवास्य कर्म, आत्मना हि कर्म करोति ; स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः, पाङ्क्तमिदं सर्वं यदिदं किञ्च ; तदिदं सर्वमाप्नोति य एवं वेद ॥ १-४-१७ ॥

This is an उपासना for a person who is not able to procure the fivefold factors and therefore, who is not able to do वैदिककर्म and who is not able to enter गृहस्थाश्रम. For him कृत्स्नता तस्य उ भवति. उ means एवम्. He should manage in this manner, as there is no other go. That managing is imagination or उपासना. In this उपासना every organ of his, his own organ he is going to visualize, meditate upon as the fivefold factors, as one-one factor. Thus, he himself has got fivefold factors and this उपासना is called अध्यात्म उपासना. The fivefold factors are: मनः एव अस्य आत्मा. आत्मा here means यजमानः. The mind is the यजमानः, मुख्यः, प्रधानः who decides everything and who is responsible for all the actions. Then वाग्जाया. So वाक्, the organ of speech is taken as जाया, wife. So many reasons can be given for taking the organ of speech as wife. One reason is in संस्कृत वाक् is स्त्रीलिङ्ग. Grammatical reason is there. And the second one the भाष्यकार gives is मनोऽनुवृत्तित्वसामान्याद्वाचः, वाक् functions in accordance with the wish of the mind. मनोऽनुवृत्तित्वत्. वाक् follows the mind. And wife is supposed to follow the husband. So in keeping with that वाक् जाया. Or perhaps very talkative therefore also जाया; this is my joke reason, ok, don't take it seriously. Then प्राणः प्रजा. प्राणः is

पुत्र. Because पुत्र is supposed to fulfill the desires of the parents. Similarly, प्राण शक्ति fulfills the desires of the वाक् and मनः, therefore प्राण शक्ति is like the son. So now the family is complete. Now what is required is money. चक्षुर्मानुषं वित्तम्. The eye is meditated upon as the material resource for which the उपनिषत् itself gives the reason चक्षुषा हि तद्विन्दते – in earning the wealth eyes play an important role. With the help of eyes only one earns wealth. Therefore, eyes are compared to the material resources. What is the spiritual resource, दैवम् वित्तम्? श्रोत्रं देवम् – the ears are considered to be spiritual wealth. Because remember all spiritual knowledge you'll get through श्रुतिः, the वेदs. Why is the वेदs called श्रुतिः? Because श्रुयते इति श्रुतिः. वेदs are grasped through ears only. Now only we are seeing and reciting. Even the पण्डितs are doing पायायण by seeing the book only. So originally, it was not in written form and therefore, श्रोत्रम् is supposed to be a very sacred इन्द्रियम् पवित्र इन्द्रियम् it is called because all the spiritual wealth we get through श्रोत्रम्. Even वेदान्तज्ञानम् is through श्रवणम् only. Therefore, it is said, श्रोत्रेण हि तच्छृणोति. तत् means उपासना मन्त्रम्. उपासना विद्या he gathers through श्रोत्रम् alone. So thus fivefold factor, पाङ्क्तः is over.

And with these fivefold पाङ्क्तः, कर्म has to be produced, याग has to be produced. And What is to be meditated upon as याग? आत्मा एव अस्य कर्म. The शरीरम्, the body is meditated upon as the यज्ञ. The very body is यज्ञः. Why body is called यज्ञ? आत्मना हि कर्म करोति – because body alone performs all the चेष्टाs, all the activities. And therefore, मनुष्यः एव

पाङ्क्तः – within one individual itself the fivefold factors are included. So **पाङ्क्तः** at three levels. The first level is at individual level, wherein the individual consists of five factors. Then next higher level is a family. Family is a **पाङ्क्तः** because family consists of as यजमानः, पत्नि, पुत्रः, मानुषम् वित्तम्, and दैवम् वित्तम्. Then the third higher grade is the whole universe is **पाङ्क्तः**. So individual is **पाङ्क्तः**, family is **पाङ्क्तः** and the whole universe is **पाङ्क्तः**. That is what is said here. **पाङ्क्तः यज्ञः** – यज्ञ has got five factors. **पाङ्क्तः पशुः** – animal has also got **पाङ्क्तः**. **पाङ्क्तः** means mind is there, वाक् is there. Animal also has got वाक्. Though it won't talk but it makes sound. Animal also has got श्रोत्रम्, चक्षुः दैवम् वित्तम्, मानुषम् वित्तम्. And प्राणः. **पाङ्क्तः पुरुषः पाङ्क्तमिदं सर्वम्**. So the whole universe is **पाङ्क्तम्**. At the individual level it is called अध्यात्म पाङ्क्तम्, at समष्टि level it is called अधिदैव पाङ्क्तम्. This is called **पाङ्क्तः उपासना**. This we had seen in another form in तैत्तिरीयोपनिषत् शीक्षावल्ली.

पृथिव्यन्तरिक्षं

द्यौर्दिशोऽवान्तरदिशाः

|

अग्निर्वार्युरादित्यश्चन्द्रमा नक्षत्राणि ।

Five.

आप ओषधयो वनस्पतय आकाश आत्मा ।

Five.

इत्यधिभूतम् ।

अधिभूत पाङ्क्तम्

अथाध्यात्मम् ।

प्राणो व्यानोऽपान उदानः समानः ।

Five.

चक्षुः श्रोत्रं मनो वाक् त्वक् ।

Five.

चर्ममांस स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तन् स्पृणोतीति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

They are taking five because a person goes from कर्मकाण्ड to उपासनाकाण्ड, in कर्मकाण्ड he is used to five-five, यजमानः, पत्नि, पुत्रः, मानुषम् वित्तम्, and दैवम् वित्तम्. To such a person who has the lingering कर्मकाण्ड if पाङ्क्त उपासना is told he will catch it immediately. Now a day everything has to be told in the set of eleven. Eleven is popular presently. Take cricket eleven, football eleven. So the उपासना should be whatever वासना is there, in keeping with this the उपासना is said so that a person will catch. So there it was called पाङ्क्त ब्रह्म उपासना, here also it is पाङ्क्त उपासना. Therefore, इदम् पाङ्क्तम् सर्वम्.

How is this उपासना to be done? I am पाङ्क्तम् and the world is also पाङ्क्तम्. Remember पाङ्क्तम् means fivefold. And I the पाङ्क्त am non-different the world पाङ्क्तम्. The अध्यात्म पाङ्क्तम् is non-different from the अधिदैव पाङ्क्तम् or हिरण्यगर्भ. And this उपासना is called अहंग्रह उपासना. It is called so because the समष्टि is seen in the meditator himself.

Thus called अहंग्रह. If you are seeing on a शालग्राम then it is not अहंग्रह. It is on the object. If you are seeing on a शिवलिङ्ग then it is not अहंग्रह उपासना. You are seeing the Lord, the समष्टि not on an external idol, external शिवलिङ्ग or शालग्राम or anything but you are seeing the समष्टि upon yourself. अहमेव गृह्यते इति अहंग्रह उपासना. And as a result of that तदिदं सर्वमाप्नोति य एवं वेद. Here वेद means उपास्ते. So whoever practices अहंग्रह पाङ्क्त उपासना that person attains हिरण्यगर्भ पदम्. With this the चतुर्थ ब्राह्मणम् is also over of the first अध्याय. Of the six ब्राह्मणम्s the fourth ब्राह्मणम् consisting of seventeen मन्त्रs is over. Since it was a long ब्राह्मणम्, taking lot of time, I will just summarize the essence if this ब्राह्मणम्.

Summary of the fourth ब्राह्मणम्.

In this fourth ब्राह्मणम् we can see two topics discussed. One is the main topic which has been coming down from first ब्राह्मण onwards and that topic being अध्यारोप topic, the superimposition of everything, i.e., the सृष्टि. The सृष्टि was talked starting from हिरण्यगर्भ. If you remember how हिरण्यगर्भ or विराट् was desiring, he felt lonely, and therefore he divided himself into two मनु and शतरूपा. Out of them so many pairs were created - all male and female pairs in all the living beings. So thus पशु, मनुष्य सृष्टि was talked about, अन्न सृष्टि was talked about, देव was talked about.

Then later after a gap taking from देव सृष्टि, अग्नि सृष्टि was mainly talked about. Do you remember how अग्नि

creation was done? विराट् put his hand in the mouth and churned, अभ्यमन्थत्. Fire came out of that friction. That is why there are no hairs inside the mouth and on the hand. Then later picking up from अग्नि सृष्टि the वर्ण सृष्टि was talked about. अग्नि became the देवब्राह्मण, and who later creates देवक्षत्रिय, देववैश्य, देवशूद्र. Thereafter these four देवs themselves created मनुष्य ब्राह्मण, मनुष्य क्षत्रिय, मनुष्य वैश्य and मनुष्य शूद्र. So first मनुष्य सृष्टि, then पशु सृष्टि, अन्न सृष्टि, देव सृष्टि, then देववर्ण सृष्टि, मनुष्यवर्ण सृष्टि. Thereafterwards this मनुष्य was said to be देवनाम् पशुः. Then the आश्रम सृष्टि for doing all the कर्मs were mentioned in the last section. That is the fivefold wealth सृष्टि.

And incidentally it was pointed out that his जीव, who is an अज्ञानि, is the लोकः the भोग्य प्रपञ्च who is an object of experience for all the जीवराशिs. सर्वेषां भूतानां लोकः ॥ १-४-१६ ॥ This is a unique approach, remember carefully. Normally we say जीव is भोक्ता and प्रपञ्च is भोग्यम्. Here it is reversed and said जीव is भोग्य and प्रपञ्च is भोक्ता. All this come under अध्यारोप प्रकरणम्. And the second topic that we find is an incidental diversion in which वेदान्त was also discussed. And this Vedantic portion alone makes this ब्राह्मणम् as a very important ब्राह्मणम्. There is not much talk from the अध्यारोप angle, everything has been created. The importance is not from the standpoint of अध्यारोप, but this ब्राह्मणम् is important because of some very important Vedantic मन्त्रs which were discussed incidentally. Those मन्त्रs alone I will just mention for you to remember. They are

from मन्त्रs 7 to 10, all the four are very very important portions. In the seventh मन्त्र the अनुप्रवेश श्रुति comes and also the famous विद्या सूत्रम् – आत्मेत्येवोपासीत, for which शङ्कराचार्य writes very big भाष्यम्. This अनुप्रवेश and विद्या सूत्रम् are the two important portions in the seventh मन्त्र. The eighth मन्त्र is important because of this well-known idea that आत्मा एव प्रियतमः, आत्मा is dearest. So everybody is essentially Selfish. So Selfishness is not a mistake of the human being but it is the nature of the human being. वेद gives certificate for Selfishness. Then how can you love all the people? If you want to love all the people, there is only one way make all the people non-different from the Self. Very interesting teaching. The only way of universal self, universal love is to makes the universe non-different from आत्मा. Then you don't violate fundamental law, you attain universal love also. Without that you try universal love you will miserably fail. So motiveless love is possible only when all are non-different from me and this idea is unique because in no other उपनिषत् this idea is seen. तदेतत्प्रेयः पुत्रात् प्रेयः वित्तात्. Therefore, eighth मन्त्र is also important. Then the ninth मन्त्र is not very important because it is just a question raised by some seekers sitting together and asking. And the tenth मन्त्र is another very, very important मन्त्र because of two statements. One statement is 'अहम् ब्रह्म अस्मि' महावाक्यम् belongs to this मन्त्र. Later अविद्या सूत्रम् also occurs in this मन्त्र. अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । यथा पशुरेवं स देवानाम् । ॥ १-४-१० ॥ These two are

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occurring in this tenth मन्त्र. You remove these four मन्त्रs and take शङ्कराचार्य's भाष्यम् then it will be very small. When included these four and seen then the भाष्यम् will be very big. So this is a *Vedantic* portion, which comes incidentally when अध्यारोप comes. With this चतुर्थ ब्राह्मणम् is over.

Since the ब्राह्मणम् begins with आत्मैवेदमग्र आसीत्पुरुषविधः, this ब्राह्मणम् is called पुरुषविध ब्राह्मणम्. पुरुषविधः is the name of the प्रजापति. So since this section begins with प्रजापति, who is in पुरुषाकार, this ब्राह्मणम् is called पुरुषविध ब्राह्मणम्. Thus, this is an important ब्राह्मणम् because of some important *Vedantic* मन्त्रs. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

1.5 सप्तमोऽब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We have just completed the fourth ब्राह्मणम् of the first chapter and it was called पुरुषविध ब्राह्मणम्, because it started with the statement आत्मैवेदमग्र आसीत्पुरुषविधः. And we saw पुरुषविधः means प्रजापति in पुरुष form. In this chapter we had seen two main topics – one is the सृष्टि from प्रजापति; प्रजापतेः सृष्टिः and the second topic that we saw was that every अज्ञानि जीव is a भोग्य वस्तु, the देवनाम् पशुः सर्वेषाम् भोग्य वस्तु. These are the two main ideas conveyed in the fourth ब्राह्मणम्, प्रजापति सृष्टिः and अज्ञजीवानाम् भोग्यत्वम् or पशुत्वम् or लोकत्वम्.

Now we are going to enter the fifth ब्राह्मणम्, which is called सप्तमोऽब्राह्मणम्. सप्त means seven, अन्न ब्राह्मणम्. Another big ब्राह्मणम्. Here also the topic of अध्यारोपः continues. The topic of अज्ञानम्, अविद्या सूत्रम् topic continues. Do you remember the अविद्या सूत्रम्? अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । यथा पशुरेवं स देवानाम् । ॥ १-४-१० ॥ The अविद्या topic continues, संसार topic continues. In this ब्राह्मणम्, the two main topics are जीव सृष्टिः and जीव भोक्तृत्वम्. If you contrast with the previous ब्राह्मणम् we see that in the previous one प्रजापति was seen as सृष्टि कर्ता, प्रजापति सृष्टिः. Now the very same सृष्टि is seen here as जीवस्य सृष्टिः. In the previous ब्राह्मणम् जीव was seen as a भोग्य वस्तु, an object of experience for others but in this

ब्राह्मणम् we are going to see जीव as भोक्ता. जीवस्य सृष्टिः and जीवस्य भोक्तृत्वम् are the topics. To put in a simple language we can say that in this ब्राह्मणम् it is going to be said that जीव creates the whole world for his own भोगः or experience.

For the convenience of discussion, the whole universe which is created by this जीव and which is going to be experienced by this जीव. That is जीव सृष्ट प्रपञ्चः, जीव भोग्यप्रपञ्चः is going to be divided into सप्त or seven. The whole universe is being divided into seven, सप्तात्मक or सप्त भोग्यात्मक प्रपञ्चः. The world consists of seven भोग्य पदार्थः created by this जीव himself. And भोग्य वस्तु is otherwise called in संस्कृत as अन्नम्. अन्नम् means there is a particular meaning which is food; अन्नम् has got a general meaning and that is *whatever is experienced*. It is derived from the √अद् to eat, अद्यते, भुज्यते, अनुभूयते इति अन्नम्. Thus every भोग्य पदार्थ is called one one अन्नम् and the whole universe consists of सप्त अन्नानि, सप्त भोग्य पदार्थाः and जीव himself has created this world through his कर्म and उपासना. जीव himself has created this sevenfold भोग्य प्रपञ्च through his own कर्म and उपासना. So indirectly it answers the fundamental question as to why भगवान् created this world. The answer is भगवान् has not created this world but we have created this world through our own कर्म and उपासना. That is why the moment a person becomes जीवन्मुक्तः, भगवान् cannot create भोग्यप्रपञ्च for him. The प्रपञ्च is not created for ज्ञानि for he is अकर्ता-अभोक्ता. Therefore, for us alone, for we alone have wanted the creation and don't complain with the

Lord. So this जीव सृष्टि and जीव भोक्तृत्वम् is the topic of सप्तान्न ब्राह्मणम्.

The उपनिषत् begins with the whole section being condensed in one मन्त्र. This is called सूत्रभूत मन्त्र. And having given the सूत्रभूत मन्त्र then thereafterwards the उपनिषत् itself does the व्याख्यानम् also. So the उपनिषत् presents संक्षेपतः briefly first and then the उपनिषत् itself elaborates later. This is how this section is going to come, we will enter into that and read the first मन्त्र.

मन्त्र 1-5-1

यत्सप्तान्नानि मेधया तपसाजनयत्पिता । एकमस्य साधारणम्, द्वे देवानभाजयत् ॥ त्रीण्यात्मनेऽकुरुत, पशुभ्य एकं प्रायच्छत् ॥ तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥ कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा । यो वै तामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ॥ स देवानपिगच्छति, स ऊर्जमुपजीवति ॥ इति श्लोकाः ॥ १-५-१ ॥

The first मन्त्र itself consists of a few सूत्र श्लोकs, which are going to be commented upon by the उपनिषत्, and therefore I am not going to elaborately discuss these verses. I will also give a gist and when the उपनिषत् does the व्याख्यानम् we will also go along with the उपनिषत्. So what are the seven अन्नम्s? And how जीव created them?

Since जीव creates these sevenfold अन्नम्s the उपनिषत् calls जीव as पिता. जगतः पिता जीवः. What type of जीव? अज्ञानि. You should remember this always. Therefore, जगतः पिता अज्ञानि जीवः, मेधया तपसा. These two words appear repeatedly. मेधा means उपासना and तपस् means कर्म. So

through उपासना and कर्म the जीव has created the sevenfold अन्नम्, which is the whole cosmos.

What are the seven अन्नम्s?

i) So the first अन्नम् is said to be the साधारणम् अन्नम् that is the regular food, which is common to all the living beings. मनुष्य पशु पक्षि वृक्ष कीट all are included.

ii) & iii) Then the second and the third are supposed to be अन्नम् in the form of two अन्नम्s in the form of आहुति or oblations to the देवs. Oblations go to the देवs only. देव अन्न द्वयम्, सर्व अन्नम् एकम्; देव अन्नम् is द्वितीयम् तृतीयञ्च.

iv) The fourth अन्नम् is said to be milk or पयः. This is supposed to be the अन्नम् for पशुः and particularly at the time of birth. All animals at the time of birth take milk only. That is called पशु अन्नम्, सर्व अन्नम्, देव अन्नम् and पशुः अन्नम्.

v) ,vi) & vii) Then the last three अन्नम्s are supposed to be in the form of one's own organs created for one's own enjoyment. It is so because one enjoys that, it is an object of experience. They are मनः, वाक् and प्राणः. मनः – the mind, वाक् – the speech and प्राण – the पञ्च प्राणात्मकः प्राण.

Of these first four are supposed to be meant for giving to others. अन्येषाम् विनियोगार्थम्. And the last three मनो, वाक् and प्राणः are for one's own enjoyment, भोगार्थम्. So विनियोगार्थम् चत्वारि अन्नानि भोगार्थम् त्रीणि अन्नानि. And with these four and three also शङ्कराचार्य sees another relationship and he says these four types of offerings can be called साधन अन्नानि, the last three can be called साध्य अन्नानि. The reason is the type of मनः, वाक् and प्राणः that

we get for our enjoyment depends upon the type of दानम्, विनियोग we do to the world. The type of मनः, वाक् and प्राणः that you enjoy depends upon what you have given to others. As you give so you get. If you give copiously you will get healthy mind, healthy प्राण, good वाक्, good health. So if you don't enjoy good mind, good speech, etc., then it means that we don't deserve it because we have not done the कर्म - देव अन्नम् and पशु अन्नम् etc., in the previous सृष्टि or previous जन्म. So these are the seven अन्नम्s. विनियोगार्थम् चत्वारि अन्नानि भोगार्थम् त्रीणि अन्नानि, साधन अन्नानि चत्वारि साध्य अन्नानि त्रीणि. This is the brief picture, elaboration we will see later when the मन्त्र comes.

Then one more point is discussed here. How is it that this world or सप्त भोग्य पदार्थs continue? Why is it that the सप्त भोग्य पदार्थs are never getting exhausted? What is the cause for the permanence, the continuity, the अव्ययत्वम् of the सप्त भोग्य पदार्थs. For that the उपनिषत् says this जीव alone is the cause for the continuity of them. पुरुषो वा अक्षितिः. अक्षितिः means अक्षयहेतुः. Because while he is doing भोग, he doesn't keep quiet. While he is being a भोक्ता what does he do? He becomes a कर्ता also. As even he is experiencing this प्रपञ्च, he is preparing for the next प्रपञ्च. Therefore, भोक्तरूपेण अनुभवन् सन् कर्तृरूपेण पुनः पुनः नूतनं नूतनं प्रपञ्चम् सृजति. And in the next भोग्यप्रपञ्च he puts the foundation for the next जन्म. That is why in the eighth chapter of the गीता, when अर्जुन asked

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ गीता ८-१ ॥

To that answer कृष्ण says

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ गीता ८-३ ॥

The definition of कर्म is भूत-भाव-उद्भव-करः. कर्म is that which produces all the जीवs. I am producing my next mother through this कर्म, I am producing my next father, I am producing my next brother, I am producing my next sister, next husband, next wife, next children, next neighbor and next गुरु also. And if the गुरु is also ignorant then he is creating next शिष्य. Therefore, भूत-भाव-उद्भव-करः कर्म. So therefore, जीवः is not only responsible for सृष्टि but जीवः is responsible for its perpetuation also. Poor ईश्वर is only assisting the जीव and it is not His freewill that He creates the universe and it is not that He wishes or He plans to produces. He is assistant producer; the actual producer is जीव alone. In conclusion the उपनिषत् makes one more point. A person can do उपासना upon हिरण्यगर्भ or विराट् as सप्त अन्न रूपेण. सप्त अन्न रूपेण सप्त विध भोग्यप्रपञ्च रूपेण हिरण्यगर्भ अथवा विराट् उपासनम् यः करोति स देवानपि गच्छति. This is the summary of the entire section. This is the इति श्लोकाः and for this व्याख्यानम् is going to come. We will enter that portion.

मन्त्र 1-5-2

‘यत्सप्तान्नानि मेधया तपसाजनयत्पिता’ इति मेधया हि तपसाजनयत्पिता ।
‘एकमस्य साधारणम्’ इतीदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते
न स पाप्मनो व्यावर्तते, मिश्रं ह्येतत् ॥ १-५-२ ॥

I am going topic by topic and I am not going to analyze the मन्त्र's word by word. It is not *Vedantic* portion and therefore I will summarize each of these portions. Here begins the व्याख्यान भागम्. Therefore, you will find it will quote the previous portion and comment upon. And in this book also nicely they have put in quotation. That quotation portion is in the previous मन्त्र. After quoting the उपनिषत् itself comments. Here the first अन्नम् is talked about saying that जीव alone created the first अन्नम् through मेधया तपसा, which is common to all, through his उपासना and कर्म he has created food for all. Therefore, the उपनिषत् uses the word साधारणमन्नं यदिदमद्यते. प्रत्यक्षरूपतया यत् दृश्यते that alone is साधारणमन्नम्. Incidentally, the उपनिषत् takes up a diversion. Many diversions come on and off. Therefore, the section looks like a complicated one. This ब्राह्मणम् is like a forest. What the उपनिषत् says is since the अन्नम् is called साधारणम् a person should never eat alone without sharing with some others. A little bit of values is highlighted here. Since अन्नम् is called साधारणम् अन्नम्, common food, nobody should eat अन्नम् alone without sharing with others. If a person eats अन्नम् alone with all love and interest, fearing someone will come and ask for food, the उपनिषत् uses the word उपास्ते. Here उपास्ते word is peculiar. उपास्ते means selfishly consumes. तात्पर्येण भुङ्क्ते इत्यर्थः. Looking at the food and consuming it without sharing is अन्न उपासनम्. So अन्नम् उपास्ते. सः means पाप्मनो व्यावर्तते. He will not get rid of his पापम्s. And if you remember भगवद्गीता,

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ गीता ३-१२ ॥

गीता goes one step further and it says that he will get पापम्; the उपनिषत् is milder and it won't say that he will get पापम्, but says he will never get purity, he will never become purer. This means that he will be more and more selfish and he will not enjoy a charitable, generous heart and he will be a frog in the well person. This is the first अन्नम् or साधारणम् अन्नम्. The incidental value is whatever you have share it and eat it. Now comes the next one.

मन्त्र 1-5-2 continuation

‘द्वे देवानभाजयत्’ इति हुतं च प्रहुतं च, तस्मादेवेभ्यो जुह्वति च प्र च जुह्वति ; अथो आहुर्दर्शपूर्णमासाविति । तस्मान्नेष्ट्रियाजुकः स्यात् । ॥ १-५-२ ॥

Now comes the second and third अन्नम्. Both are oblations to देवs. Two oblations. Which two oblations? The उपनिषत् itself suggests two different ideas and any one of them you can take. There is one pair of oblations called हुतम् and प्रहुतम्. They are supposed to be the आहुति put into the fire to the देवs and after आहुति is over बलिदानम्, which is any type of food offered. Offering into the fire is called आहुतिः and बलिदानम् is called हुतं च प्रहुतं च. According to the commentators these two are स्मार्तकर्मs, i.e., स्मृति विहितम् कर्म स्मार्तम्.

Then the उपनिषत् itself gives an alternative suggestion also that is another pair of oblations namely दर्शम् and पूर्णमासम्. They are दर्श आहुति, an oblation connected with अमावास्या and another oblation connected with पूर्णमासः that

is पौर्णमास्या. According to the commentators these two come under श्रौत कर्म. Therefore, any pair we can take so says the उपनिषत्. Between these two शङ्कराचार्य says श्रौत कर्म alone is more powerful and therefore we will vote for दर्श पूर्णमासम्. It is powerful because it is directly said by श्रुति. Therefore, these two become the second अन्नम् and the third अन्नम्. First अन्नम् is regular अन्नम् and the second and third are दर्शपूर्णमासौ and they are offered to देवस.

Incidentally, the उपनिषत् gives a value here. इष्टियाजुकः न स्यात्. For which शङ्कराचार्य says don't do these कर्मस as a काम्यकर्म. इष्टियाजुकः means काम्यकर्मकर्ता. इष्टि means काम्यकर्म. Therefore, when दर्श पूर्णमासम् are done we should not ask for anything in return. I offer this food for you only, in return I do not want anything. If you ask for something it will not be दानम्, but it will be business. Therefore, do not do business but do दानम्. Do दानम् to देवस. This is second and third.

मन्त्र 1-5-2 continuation

‘पशुभ्य एकं प्रायच्छत्’ इति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति ; तस्मात्कुमारं जातं घृतं वै वाग्रे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति ; अथ वत्सं जातमाहुस्तृणाद इति । ‘तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न’ इति पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥ १-५-२ ॥

पशुभ्य एकं प्रायच्छत् is from the previous मन्त्र that the उपनिषत् quotes and introduces the fourth अन्नम्, which is पशु अन्नम्. The उपनिषत् says that the पशु अन्नम् is पयः,

बृहदारण्यक उपनिषत्

सप्तान्न ब्राह्मणम्

milk, and the उपनिषत् itself says this milk is the food of all the beings, all the animals including the human beings; मनुष्य is also included in the group of पशुः. मनुष्य पशुः अपि पयोऽन्नम् एव स्वीकरोति. When? जातम्. Of course, in the case of मनुष्य not only after birth but later also they continue to take milk. But in the case of animals they all take milk. If it is not milk sometimes they offer घृतम् also which means ghee. This is also a modified form of milk only. Thus whether it is milk or ghee in the end milk alone becomes the food of all the पशुः अब्धे in the beginning of their life.

Thereafterwards the उपनिषत् glorifies the milk. पयसि सर्वम् प्रतिष्ठितम्. Everything is established based on milk alone. In the beginning milk is required. Not only that शङ्कराचार्य gives further explanation. The milk is another important thing because it is used for अग्निहोत्र ritual, which is supposed to be a नित्यकर्म to be performed by the people. The other कर्म's require ghee etc., which is also a product of milk only.

Therefore, the human growth is based on milk; and all कर्म's are based on milk; not only that the whole world is born out of कर्म and कर्म is born out of milk, therefore, the whole world is depended on milk. पयसि सर्वम् जगत् प्रतिष्ठितम्. सर्वम् जगत् means प्राणिति च न प्राणिति च. Living and non-living, चेतन and अचेतनात्माक प्रपञ्चः पयसि क्षिरे दुग्धे प्रतिष्ठितः. And therefore, an incidental value, it is going to talk a little about कर्म.

मन्त्र 1-5-2 continuation

तद्यदिदमाहुः, संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति, न तथा विद्यात् ;
यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्, सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति
॥ १-५-२ ॥

An incidental value is given here. Suppose a person meditates on this and offers oblation - अग्निहोत्रम् कर्म he does, then he will get higher फलम्. One meditates on पयसि सर्वम् प्रतिष्ठितम्. In the milk, the whole world is based or established or the milk is the supporter of the whole universe. With this meditation, i.e., ज्ञानकर्मसमुत्त्वय or with this ध्यानम् he should do अग्निहोत्र कर्म and if he does that कर्म one time, then he is offering सर्वम् प्रयच्छति, because he is looking upon milk as everything, therefore, he is giving the दानम् of the whole world, महादानम्, biggest दानम् he gives when he offers milk seeing it as everything. Therefore, अग्निहोत्र कर्म becomes very powerful कर्म and as a result of that he gets अमृतत्वम्. He gains immortality. आपेक्षिकम्. Therefore, अप पुनर्मृत्युं जयति means सः मृत्युम् अप जयति – he conquers death and he becomes immortal.

Incidentally, the उपनिषत् also quotes some other opinion and condenses. It seems some people say that they have to do the अग्निहोत्र कर्म for one संवत्सरम्, one year meditating upon संवत्सर प्रजापतिः. प्रजापति as the creator of संवत्सरम्. 'If you do this meditation and if you do अग्निहोत्रम् for one year, he conquers death' so says some people. the उपनिषत् says it is not correct. This is the view of पूर्वपक्ष. Some people

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say one should do अग्निहोत्र कर्म for one year meditating upon संवत्सर प्रजापतिः which will give him अमृतत्वम्. The उपनिषत् says it is not true. One year is not required. It is such a powerful thing that if one does this 'पयसि सर्वम् प्रतिष्ठितम्' उपासना even once along with अग्निहोत्रम्, he will get अमृतत्वम्. One year is not required but only one time is enough. संवत्सर प्रजापतिः उपासना is not required but 'पयसि सर्वम् प्रतिष्ठितम्' इति उपासना is enough. So thus, an incidental value is also given here which is performing अग्निहोत्र with this उपासना. Continuing;

मन्त्र 1-5-2 continuation

‘कस्मात्तानि न क्षीयन्ते अद्यमानानि सर्वदा’ इति पुरुषो वा अक्षितिः, स हीदमन्नं पुनः पुनर्जनयते । ‘यो वैतामक्षितिं वेद’ इति पुरुषो वा अक्षितिः, स हीदमन्नं धिया धिया जनयते कर्मभिः ; यद्वैतन्न कुर्यात्क्षीयेत ह ; ‘सोऽन्नमन्ति प्रतीकेन’ इति मुखं प्रतीकम्, मुखेनेत्येतत् । ‘स देवानपिगच्छति, स ऊर्जमुपजीवति’ इति प्रशंसा ॥ १-५-२ ॥

The four अन्नम्s have been talked about. Three more अन्नम्s are left out. They are the साध्य अन्नम् for one's own भोग, which are in the form of मनः, वाक् and प्राण. These three अन्नम्s the उपनिषत् wants to discuss elaborately from the next मन्त्र onwards. The entire ब्राह्मणम् consisting of many मन्त्रs is going to discuss these three वाक्, प्राणः and मनः. It is going to be elaborately discussed in the form अध्यात्मम्, अधिभूतम् and अधिदैवम्. Therefore, before going to अध्यात्म अधिभूत अधिदैवरूप अन्नत्रयम्, the उपनिषत् concludes this section with a small discussion. That discussion is how is that

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this भोग्यप्रपञ्च is inexhaustible. Why this भोग्यप्रपञ्च continues eternally. The उपनिषत् itself raises the question कस्मात् – why? Is it because ईश्वर wants us to suffer? Why doesn't He get compassion on me? Is not my suffering enough? Am I a playing doll? ईश्वर says what am I to do as the entire creation is not in my hands. The उपनिषत् says पुरुषो वा अक्षितिः. अक्षितिः means अक्षयहेतुः. अक्षय means perpetuation. जीव alone is responsible for the perpetuation of भोग्यप्रपञ्च, because he goes on doing कर्म. He plans, thinks, project and executes कर्म. And the उपनिषत् says if he had not done कर्म, then it would not have been perpetuated. That means if he had become अकर्ता through आत्मज्ञानम् (all this is foundation for आत्मज्ञानम्), he will never become भोक्ता, then he won't have to enter into this world. I have told you before that a भोक्ता will have to enter into a mess(inn). Because of कर्तृत्वम् I become a भोक्ता and because of that I have to enter into a mess; if I had not been a कर्ता I would not have become a भोक्ता.

Thereafterwards the उपनिषत् gives a फलम् for this fourfold अन्न विनियोग. That is sharing food before we consume it, अन्नदानम्; then doing daily अग्निहोत्रम् and offering अन्नम् to देवः; then offering milk. He gets twofold benefits - इहलोक and परलोक. इहलोक फलम् is that he will get plenty of अन्नम् to eat. He will never face starvation. There won't be dearth of food. अन्नमति प्रतीकेन. प्रतीकेन means मुख्येन, प्राधान्येन. He eats well. The second one is इहलोक फलम् itself that he will live long. उर्जमुपजीवति.

ऊर्जम् means अमृतम्. He will have अमृतत्वम्. He will eat well and live long. This is the फलम् for this जन्म.

The next जन्म फलम् is देवानपिगच्छति – he goes to देवलोक as a result of that. With this the four अन्नम्s are over. The cause, the perpetuation cause is also discussed which gives the हेतु for कर्तृत्वम् भोक्तृत्वम्. शङ्कराचार्य says from this we have to understand the importance of वेदान्त. Only when you gain वेदान्त, कर्तृत्वम् goes away and only when कर्तृत्वम् goes away he won't perpetuate and the भोग्यप्रपञ्च will go and then मोक्ष will come. Another incidental point that शङ्कराचार्य says in his introduction to this is also beautiful. In the previous ब्राह्मण, जीव has been said to be a भोग्यम् and the world was said to be a भोक्ता. In this section, जीव is said to be a भोक्ता and the world is supposed to be a भोग्यम्. Thus, भोक्तृभोग्य सम्बन्ध is interrelated. From the husband's standpoint the wife is भोग्यम् and from the wife's standpoint the husband is भोग्यम्; from the parent's standpoint children are भोग्यम् and from children's standpoint parents are भोग्यम्; from the teacher's standpoint students are भोग्यम् and from student's standpoint the teacher is भोग्यम्.

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति । ॥
तैत्तिरीयोपनिषत् ३-७ ॥

Thus, भोक्तृभोग्यरूपs are interrelated and this idea is going to be later brought in Vedantic section to prove the मिथ्यात्वम् of the universe. This is a very important argument given to show the मिथ्यात्वम् of the universe in मधु ब्राह्मणम्. That is

you cannot define anything; I can be called भोक्ता also and from another standpoint I can be called भोग्यम् also. Everything can be called either भोक्ता or भोग्यम्. Everything is interrelated, everything is indefinable and therefore everything is मिथ्या. That is the note to be put here which we have to discuss in मधु ब्राह्मणम् later. With this the second मन्त्र is over. The details we will see in the next class. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this सप्तान्न ब्राह्मणम्, the whole world is being divided into seven भोग्य पदार्थs or अन्नम्s and it is being pointed out that all these भोग्य पदार्थs are created by the human being himself. Thus, the whole creation is जीव सृष्टिः. Therefore जीव is called पिता of the creation. सप्तान्न रूपस्य जगतः पिता जीवः. He has created this through his own कर्म and उपासना, it was pointed out. And this division into सप्त अन्नम् is for the sake of उपासना and सप्त अन्न उपासना will give a person different प्रयोजनम्s or benefits. The उपनिषत् began with a सूत्रभूत मन्त्र where the topics were briefly mentioned and from the second मन्त्र onwards the व्याख्यानम् the उपनिषत् itself does. In the first मन्त्र the seven अन्नम्s were enumerated. विद्यारण्य in his पञ्चदशी sums up these अन्नम्s in the form of two nice श्लोकs, in the fourth chapter of पञ्चदशी, द्वैतविवेकप्रकरणम्.

मर्त्यान्नमेकम् देवान्ने द्वे पश्वन्नं चतुर्थकम् ।
अन्यत्रितयमात्मार्थमन्नानां विनियोजनम् ॥ पञ्चदशी ४-१५ ॥

So मर्त्यान्नम् – मनुष्य अन्नम् is one, देवान्ने द्वे – two अन्नम्s for देवs, पशु अन्नम् चतुर्थकम् – the fourth one is पशु अन्नम्, and अन्यत्रितयम् आत्मान्नम् – आत्मान्नम् means one's own self, reflexive pronoun. So मनुष्यान्नम् is one, देवान्नम् is two and three, पश्वन्नम् is four, and आत्मान्नम् is five, six and seven. The names of those अन्नम्s also विद्यारण्य nicely puts in a verse.

त्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः । वाक्प्राणश्चेति
सप्तत्वमन्नानामवगम्यताम् ॥ पञ्चदशी ४-१६ ॥

त्रीह्यादिकम् is मनुष्यान्नम्, दर्शपूर्णमासौ are two देव अन्नम्s, क्षीरम् is पशु अन्नम्, तथा मनः वाक्प्राणश्चेति अन्नानाम् सप्तत्वम् अवधार्यताम्. Thus विद्यारण्य sums up. Of these seven अन्नम्s we saw four अन्नम्s are meant for distributing to others. मनुष्यान्नम् is for अन्नदानम्, दर्शपूर्णमासs also are meant for दानम् to देवs, क्षीरम् is दानम् to the animals, and more than that it is offered in the अग्निहोत्रम् also during daily ritual. Thus the first four अन्नम्s are in the form of gifts. The other three are meant for receiving. Four of them to give and the rest three to receive. And the rule is only when the four दानम्s are made properly, the other three will be properly received. Remember the four – त्रीहि, अन्नदानम्, दर्शपूर्णमास कर्म and क्षीरदानम्. The other three refers to मनः, वाक् and प्राणम्. We get good mind, good words and good प्राण only if we give good दानम्. Therefore, we said the first four are साधनरूपम् अन्नम् and the last three are साध्यरूपम् अन्नम्. Of these, the first four अन्नम्s were elaborated in the second मन्त्र which we have just finished. Along with each one of the अन्नम्s, one-one value was also mentioned. Since the मनुष्यान्नम् is meant for sharing with all other human beings, a person should never eat alone, never cook for himself or herself but he should always give to others and then eat and that is the value of अन्नदानम्. Similarly, when देव अन्नम् is offered in the form of दर्शपूर्णमास ritual since it is meant for दानम् to देवs, a person should not ask for anything in return

and it should be निष्काम याग. If you ask for anything in return, it will not be दानम् but it will be a sales transaction, it will be a business. Therefore, never ask for anything in return. Keep it away. Therefore, इष्टियाजुकः न स्यात्, the उपनिषत् tells. So निष्काम कर्म is the second value and the third value mentioned was पश्वन्नम्, क्षीरम्. When the milk is offered into अग्निहोत्रम् that is in the अग्निहोत्र ritual, one should meditate upon the milk as सर्वप्रतिष्ठा. The whole creation is established based on milk. So with this सर्वप्रतिष्ठा चिन्तनेन अग्निहोत्रम् करोति चेत् तर्हि अधिक बलम् सिध्यति. Thus, three values are mentioned. There afterwards the उपनिषत् pointed out that these four अन्नम्s are inexhaustible because a person, the जीव continues to produce them all the time. Because of his कर्तृत्वम्, he continues to produce the अन्नम् more and more, and therefore, more he becomes a कर्ता more he will have to become a भोक्ता. If he offers these four अन्नम्s then those three अन्नम्s should come to him. And by the time he exhausts he won't keep quiet. पुनः अपि ज्ञात्वा ज्ञात्वा जनयते कर्म. So, ज्ञात्वा ज्ञात्वा thinking of it again and again, he performs more and more कर्म and more and more of the चतुरान्नम् leading to the next three अन्नम्s and when he enjoys वाक्, प्राण and मनः, he does again fresh कर्म and again a भोक्ता. Thus to put in our language कर्ता भोक्ता भवति, भोक्ता पुनरपि कर्ता भवति, पुनरपि भोक्ता भवति, पुनरपि कर्ता भवति, thus संसार is perpetuated by जीव alone; therefore, never blame poor ईश्वर.

So ईश्वर can never put an end to this cycle. जीव alone has to put an end to the cycle. It is like pedaling a cycle on and on. Somebody is there standing on the road and if you complain to that person that cycle is not coming to a halt, it is moving, and you are doing the pedaling. Then that person says 'what can I do? It is you who are pedaling and hence it is moving.' Even if you stop pedaling it is going to continue to move for some more distance. That is called प्रारब्धम्, जीवन्मुक्ति. So therefore, जीव is responsible for संसार, जीव alone is responsible for मोक्ष. ईश्वरः केवलम् साक्षिभूतः नैव संसार कारणम् नैव मोक्ष कारणम् अपि. All these corollaries we get from this मन्त्र. Therefore, जीव was given a title अक्षितिः means the one who perpetuates संसार. संसार अनुवृत्ति कारणम् जीवः न तु ईश्वरः. Up to this we saw, now we will continue.

मन्त्र 1-5-3

‘त्रीण्यात्मनेऽकुरुति’ इति मनो वाचं प्राणम्, तान्यात्मनेऽकुरुत ; ‘अन्यत्रमना अभूवम्, नादर्शम्, ‘अमन्यत्रमना अभूवम्, नाश्रौषम्’ इति, मनसा ह्येव पश्यति, मनसा शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव ; तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति ; यः कश्च शब्दो वागेव सा । एषा ह्यन्तं आयत्ता, एषा हि न ; प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव ; एतन्मयो वा अयमात्मा, वाङ्मयो मनोमयः प्राणमयः ॥ १-५-३ ॥

The मन्त्र व्याख्यानम् continues. The first मन्त्र, which is सङ्क्षेप मन्त्र, is being elaborated in the second as well as the third मन्त्र. That is why they have put a quotation mark. This line has occurred in the first मन्त्र, we have to read by

referring to it then only we will enjoy. We have to go to the first मन्त्र containing seven verses, there the word त्रीण्यात्मनेऽकुरुते comes. Now the ब्राह्मण portion quotes this मन्त्र portion and the ब्राह्मण portion itself comments. Some of the quotation portion is indicative of the मन्त्र line. The content of this मन्त्र is the last three अन्नम् viz., the साध्य अन्नम् or आत्मा अन्नम्, the अन्नम् for one's own enjoyment and not for sharing with other people. And what are they? मनः, वाक् and प्राण. Again, I will sum up the meaning of this. I don't want to go by word-by-word meaning. The उपनिषत् gives the definition of the mind as well as the प्रमाणम् for the mind. लक्षणम् and प्रमाणम् for the mind. And the लक्षणम् or definition of the mind is a famous one, which शङ्कराचार्य very often quotes. That line is कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव. Mind is nothing but different वृत्तिस put together, thoughts or modes put together. And a few examples are given. कामः – कामवृत्ति, desires; संकल्पः – शङ्कराचार्य translates as सामान्य ज्ञानम्; then विचिकित्सा – संशय, doubt; then श्रद्धा and अश्रद्धा – belief and disbelief; धृतिः and अधृतिः – mental courage or mental confidence and diffidence; हीः – लज्जा, shame, shyness or modesty; धीः – विशेष ज्ञानम्; भीः – भयम्. These are only samples, these are not complete वृत्तिस. Similarly, all the वृत्तिस put together alone is mind and it is not different from all of them, all of them are non-different from the mind.

This शङ्कराचार्य often quotes because in one of the philosophies, i.e., न्याय वैशेषिका philosophy, they say आत्मा

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is endowed with कामः etc. So in न्याय वैशेषिका philosophy काम belongs to आत्मा only, क्रोध belongs to आत्मा only, रागद्वेष belongs to आत्मा only. When शङ्कराचार्य refutes that philosophy, he quotes this line and how can you say that रागद्वेष belongs to आत्मा and it is very clearly said in the उपनिषत्, they all are expressions of the mind alone. Thus, all these belong to क्षेत्रम् or अनात्मा and none of them belong क्षेत्रज्ञः, आत्मा.

Keeping this मन्त्र in mind alone Lord कृष्ण also tells in the thirteenth chapter of गीता,

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ गीता १३-७॥

इच्छा द्वेषः सुखं दुःखं all of them belong to क्षेत्रम्, the mind and none of them belong to आत्मा. Thus, this is a very important, often quoted मन्त्र, मनोलक्षणम्. Another topic discussed here in this मन्त्र is the proof for the mind. The प्रमाणम् for the existence of the mind. Proof is required as mind is not a visible entity. Hence, even now scientists are not sure about what is mind. Lot of research is going on, they are trying to define the mind, they are trying to locate the mind and they have not been able to do it. There are so many opinions regarding mind, its location, etc.

So what is the प्रमाणम्? The उपनिषत् says अन्यत्रमना अभूवम् न अदर्शम्. So sometimes we keep our eyes and ears open and even when the eyes and ears are open and are defect-free, yet we do not get the knowledge. But logically speaking

eyes are meant for perception, ears are meant for hearing and if they are open, knowledge must take place and if knowledge does not take place, we know that there is another factor, which is other than the eyes and ears, which is in addition to both eyes and ears because of which the perception and hearing takes place. What is that additional factor in whose presence eyes perceive and in whose absence eyes do not perceive, in whose presence ears hear and in whose absence ears do not hear? That 'x' factor is called मनः. This is very clear from the common expression also. What is that common expression? "That day I said didn't you hear?" "स्वामिजि, that day my mind was elsewhere." Though I am here, अन्यत्रमनाः अभूवम्. बहुव्रीहि. अन्यत्र मनः यस्य सः अन्यत्रमनाः. 'Absent minded'. One can talk about absence only if mind is there. न अदर्शम् – I didn't see properly. अन्यत्रमनाः अभूवम् नाश्रोषम् – I couldn't hear it properly, etc. This is called अर्थापत्ति प्रमाणम्. This is the प्रमाणम् for the existence of mind.

Another proof also the श्रुति gives in this मन्त्र. The logic of श्रुति will be peculiar. Suppose somebody touches your back. You don't see that person where he is touching. But even though you don't see the person and you don't see which part of the body he is touching, still you are able to say that he is touching my lower back or upper back or legs etc. Who is doing this discrimination? The sense organ can report only the feeling of touch. But sense organs cannot say or discriminate whether it is on the right side or left side or back or front and therefore the उपनिषत् says there must be a principle, which

discriminates the place of touch, and that principle which discriminates is called मनः. Thus, this is the लक्षणम् and प्रमाणम् for the mind and such a mind is the fifth अन्नम्.

And then the उपनिषत् goes to the sixth अन्नम्. That is वाक् or speech. वाक् अन्नम् is a very, very simple and easy definition. The उपनिषत् says whatever sound is used for communication is वाक्. यः कश्च शब्दो वागेव. Then the उपनिषत् glorifies वाक् also. वाक् illumines everything and वाक् is not illumined by anything. 'वाक् सर्व प्रकाशिका एव स्वयं न प्रकाश्या'. Thus the glorification of वाक्. This is the sixth अन्नम्.

And then comes the seventh and final अन्नम्, i.e., प्राणः. प्राणः refers to the fivefold प्राण – प्राणोऽपानो व्यान उदानः समानः. And here in the भाष्यम्, शङ्कराचार्य gives the definition of these five प्राणस and it is an interesting definition. He says प्रणयनात्प्राणः. प्रणयनम् that वायु which goes out is प्राण वायु. Then the second one is अपनयनात् अपानः. अप means down below, मूत्रपुरीषम् etc., the waste of the body. अपनयनान्मूत्रपुरीषादेरपानः अधोवृत्तिः आ नाभिस्थानः. अधो अपनयनात् अपानः. Then the third one, व्यानः व्यायमनकर्मा व्यानः प्राणापानयोः सन्धिः वीर्यवत्कर्महेतुश्च. व्यायमनात् व्यानः. व्यायमनम् means the one which regulates प्राण and अपान. The regulator of प्राण and अपान is called व्यान. यमनम् means regulation. उदानः उत्कर्षोर्ध्वगमनादिहेतुः आपादतलमस्तकस्थान ऊर्ध्ववृत्तिः. ऊर्ध्वनयनात् उदानः. ऊर्ध्वनयनात् is that which brings things upward, upward motion. Even at the time of death when the सूक्ष्म शरीरम् goes

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out of the body that is also of the उदान. And the fifth one is समान समं नयनाद्भुक्तस्य पीतस्य च कोष्ठस्थानोऽन्नपक्ता. समम् नयनात् समानः. समम् नयनम् means that which distributes the nutrition equally to every part of the body. So whatever I have eaten all that food is well-cooked by the व्यान etc., by the digestive fire and that is distributed to every part of the body and that too according to its need. Each organ is given its allotted nutrition, just like the central government allots to state government. While we fight that the allotment is not done equally, here there is no such fight as all organs are well taken care of by समानः. And the उपनिषत् says in fact the कार्यकरणसङ्घातः is a mixture of these three alone, three अन्नम्s alone. So अयमात्मा वाङ्मयो मनोमयः प्राणमयः. Here by आत्मा is meant कार्यकरणसङ्घातः, the स्थूलसूक्ष्मशरीरम् complex. With this the three अन्नम्s is also over. The सप्त अन्नम्s have been defined. Continuing;

मन्त्र 1-5-4

त्रयो लोका एत एव ; वागेवायं लोकः, मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकः ॥

१-५-४ ॥

मन्त्र 1-5-5

त्रयो वेदा एत एव ; वागेवर्वेदः, मनो यजुर्वेदः, प्राणः सामवेदः ॥ १-५-५ ॥

मन्त्र 1-5-6

देवा पितरो मनुष्या एत एव ; वागेव देवाः, मनः पितरः, प्राणो मानुष्याः ॥ १-

५-६ ॥

पिता माता प्रजैत एव ; मन एव पिता, वाङ्माता, प्राणः प्रजा ॥ १-५-७ ॥

मन्त्र 1-5-8

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव ; यत्किञ्च विज्ञातं वाचस्तद्रूपम्, वाग्धि
विज्ञाता ; वागेन तद्भूत्वावति ॥ १-५-८ ॥

मन्त्र 1-5-9

यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपम्, मनो हि विजिज्ञास्यम् ; मन एनं
तद्भूत्वावति ॥ १-५-९ ॥

मन्त्र 1-5-10

यत्किञ्चाविज्ञातं प्राणस्य तद्रूपम्, प्राणो ह्यविज्ञातः ; प्राण एनं तद्भूत्वावति ॥
१-५-१० ॥

In the previous मन्त्र, the three अन्नम्s for जीव were pointed out in the form of मनः, वाक् and प्राणः. Now these three अन्नम्s are divided into three types, viz., अध्यात्म अन्नत्रयम्, अधिभूत अन्नत्रयम् and अधिदैव अन्नत्रयम्. अध्यात्म अन्नत्रयम् is the three अन्नम्s at the subjective or at the individual level. अधिभूत अन्नत्रयम् means the same अन्नम् at the objective or external level. And अधिदैव अन्नत्रयम् means the same three अन्नम् at the देवता level. So जीव level, जगत् level and ईश्वर or देवता level. After all world is जीव-जगत्-ईश्वर. जीवः अध्यात्मम्, जगत् अधिभूतम्, ईश्वरः अधिदैवम्. The उपनिषत् divides the अन्नम्s into these three because the जीव enjoys the world at all these three levels. The भोक्ता जीवः enjoys the अन्नम् at the individual level and not only that, even the world is अन्नम् for me because I enjoy it.

Even देवताs are also अन्नम् for me because I enjoy their blessings. The beauty that you have to note is this. In the previous ब्राह्मणम्, the world was said to be भोक्ता and the जीवs were supposed to be the भोग्यम् serving the purpose of the world. Here it is said that जीव is भोक्ता and the world is serving the purpose of जीव; world becomes भोग्यम्, अन्नम्. Similarly, it was said that देवs are भोक्ताs and the जीवs are देवानाम् पशुः, भोग्यः, लोकः. And we are enjoyed by the देवताs. Whereas here the table is turned, the देवताs are अन्नम् and we are the भोक्ताs. As I said, the implication of this is twofold – one is व्यावहारिक दृष्ट्या implication and another is पारमार्थिक दृष्ट्या implication. From व्यावहारिक दृष्ट्या the implication is everything is interconnected. If human being will have to survive then he should understand there is symbiotic relationship, there is interconnection between जीव जगत् and ईश्वर and therefore as much as I take, so much I have to give to keep up the rhythm and the balance. There must be balance between give and take. There must be balance between eating and working. Otherwise at the subjective level balance is gone, sickness comes. Similarly at the social level, similarly at the ecological level also these problems will come. Thus the interrelationship of the world is brought out in these two ब्राह्मणम्s. This is धर्मशास्त्र implication. From this we have to take धर्म or value. However, this is not the primary teaching of the उपनिषत् because the उपनिषत् is not the धर्मशास्त्रम्, the उपनिषत् is तत्त्वशास्त्रम्. Therefore, we have to learn a तत्त्वम्, a very important truth, that was indicated in

the last class, which शङ्कराचार्य will discuss at the later portion, and that implication is whatever is interconnected is मिथ्या. यत् अन्योन्यम् आश्रितम् वर्तते तत् मिथ्या भवति. Why? Because interconnected means interdependent. Interdependence means not independent. Interdependence means I depend on you and you depend on me. देवs depend on मनुष्यs and मनुष्यs depend on देवs. Since both of them are dependent upon the other one, both of them are मिथ्या. Because the definition of सत्यम् is स्वतन्त्रः सत्यम्, स्वतः सिद्धः सत्यम्, अन्य अनपेक्षः सत्यम्. Therefore, all these are मिथ्या only. Therefore, देवताs मिथ्या, why because they depend upon जीवs. जीवs मिथ्या, because they depend upon देवताs. जगत् is मिथ्या because it depends upon जीवs and देवताs. Thus जीव जगत् ईश्वर all these three are interrelated and they are therefore मिथ्या. That is why this portion comes under अध्यारोप प्रकरणम्, the grand vision of the उपनिषत्.

Then what is सत्यम्? It is neither जीव, nor जगत् nor देवता. The very word ईश्वर means ruler and ruler has a status of being a ruler only as long as the ruled people are there. If a country is vacated then ruler will have to become a roller or ruler(scale). Therefore, ईश्वरः is dependent on ईशितम्, ईशितव्यम्. ईशितव्यम् विना ईशिता न सम्भवति. So then what is that? जीव जगत् ईश्वर विलक्षणा ईश्वर जीव जगत् अधिष्ठान भूत सत्यम् ज्ञानम् अनन्तम् ब्रह्मैव सत्यम्. This is going to be the development. The अन्नम् at three levels is our discussion. Now the previous third मन्त्र talked about मनः वाक् प्राण at the individual level. Therefore, that is called अध्यात्मम्. So

what we have just finished in the third मन्त्र is अध्यात्म मनः, अध्यात्म वाक् and अध्यात्म प्राण dealing with the individual. Now from verse number four up to verse number ten, we have got अधिभूतम् मनः, वाक् and प्राण. The list is given in the fourth मन्त्र. It says three लोकs are there. They are भूलोक, अन्तरिक्षलोक and स्वर्गलोक – भूः भुवः सुवः. The उपनिषत् says वाक् is भूलोकः; मनस् is भुवर्लोकः, अन्तरिक्षम्; and प्राणः is सुवर्लोकः or स्वर्गलोकः. Similarly, the fifth मन्त्र says वाक् is ऋग्वेदः; मनस् is यजुर्वेदः and प्राण is सामवेदः. And in the sixth मन्त्र, वाक् is देवाः; मनः is पितरः, पितृ देवताs; and प्राणः is मनुष्याः. Similarly, seventh मन्त्र, वाक् माता; मनः पिता; and प्राणः प्रजा, the children. Then eighth to tenth मन्त्र, वाक् is विज्ञातम्, whatever is known; मनः is विजिज्ञास्यम्, that which is desired to be known, i.e., it means partially known. Because if you have to desire to know something you should know that something is there, isn't it? Suppose if I want to study French then I should have the knowledge that a language called French exists. Therefore, I have got a partial knowledge and therefore, whatever is partially known is called मनः. And प्राण is अविज्ञातम्, unknown. So known, partially known and unknown. In fact all these things that we are experiencing are in the form of वाक्, प्राण and मनः. In fact the whole creation is in the form of वाक्, प्राण and मनः, which is भोग्य प्रपञ्च. So remember these are all in the form of symbolism. We should not analyze it in literal sense. So शङ्कराचार्य is very careful, he adds वाचनिका एव. वाचनिका means it is a Vedic imagination, don't probe into this too much. Try to understand

the spirit behind it. The spirit is that the whole creation is वाक्
मनः प्राण रूपम् and that means the whole creation is अन्नत्रय
रूपम् and which means the whole universe is भोग्य प्रपञ्च.
Who is responsible for that? I have created them because of
my distribution of the previous four अन्नम्s. So this is called
अधिभूत अन्नत्रयम्. And the उपनिषत् incidentally adds that
whoever meditates upon this will be blessed by the world.
Whoever meditates upon this world has अन्नत्रयरूपम् वाङ्मनः
प्राणरूपम् इति यः वेद अवति अवति means the world protects
him and the world blesses him. That means you have to take
each one - माता will bless him, पिता will bless him and प्रजा
will help him. Similarly, ऋग्वेद will give its knowledge,
यजुर्वेद will give its knowledge, similarly, देवस will bless, पितृs
will bless, मनुष्यs will bless, in short, all of them will bless
him and help him. This is अधिभूत अन्नत्रयम्.

Hereafterwards we have to get अधिदैव अन्नत्रयम्, which
we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this सप्तमोऽध्यायः, the उपनिषत् is talking about the जीव सृष्टि and how जीव is responsible for the appearance of the whole universe. ईश्वर is only instrumental in the appearance of this universe. ईश्वर by himself is not the cause but the cause is the जीव himself through his ignorance and कर्म. For the convenience of उपासना, this whole universe is divided into the sevenfold भोग्य वस्तुs because the जीव is going to be a भोक्ता. Since जीव is creating this universe for himself, जीव alone is going to be the भोक्ता of this universe; and from the standpoint of this भोक्ता, the universe is भोग्यप्रपञ्च, otherwise called अन्नम्. Thus, the whole universe is अन्नम् for the जीव. For the sake of meditation, उपासना this अन्न प्रपञ्च or भोग्यप्रपञ्च is divided into seven parts सप्त अन्नम् of which four have been already discussed in the form of मनुष्य अन्नम्, देव अन्नम्s and पशु अन्नम्. मनुष्य अन्नम् is one, देव अन्नम्s are two and पशु अन्नम् is one; four of them. We called these four as साधन रूपम् अन्नम्, कारण रूपम् अन्नम् which are distributed by जीव to other जीवs and देवताs.

And now we are in the topic of the last three अन्नम्s the साध्य रूपम् अन्नम् which the जीव is supposed to create for himself. त्रीणि आत्मने अकुरुथ. आत्मने reflexive pronoun 'for himself'. And those three अन्नम्s are called वाक् मनस् and प्राण. And these three अन्नम्s वाक्, मनस् and प्राण themselves were divided into three as अध्यात्मम्, अधिभूतम्

and अधिदैवम्. And all these three are for the sake of जीव's भोगः. In short, minus the जीव their existence has no relevance, meaning or purpose. That is why when जीव gets liberation ईश्वर is irrelevant with regard to that जीव. Similarly, देवताs become meaningless, this world becomes meaningless and even the शरीरम् becomes meaningless. In short, अध्यात्म, अधिभूत and अधिदैव प्रपञ्च is irrelevant for a ज्ञानि. Therefore, the अज्ञानि जीव is the plank on which all these are surviving. In fact they are indebted to us. In the last ब्राह्मणम्, we said that we are the भोग्यम् we are surviving for them. But now we say they are surviving for our sake. Which statement is correct? Both are correct. So we are for them and they are for us. That is why we called it मिथ्या.

Now of these three division - अध्यात्म, अधिभूत and अधिदैवम् - अध्यात्मम् we have seen. The अध्यात्म वाक् is nothing but our own वाक्, अध्यात्म मनः is the mind that we enjoy, and अध्यात्म प्राणः is the fivefold प्राण. Thereafterwards the उपनिषत् talked about अधिभूत वाङ्मनःप्राणः. There we saw भूलोक, भुवर्लोक and स्वर्गलोक. भूलोक is वाक्, भुवर्लोक is मनः and स्वर्गलोक is प्राणः. Similarly, ऋग्, यजुर्, सामवेद and similarly देवs, मनुष्यs and पितृs; and then माता, पिता and प्रजा; and finally विज्ञातम् विजिज्ञास्यम् अविज्ञातम् - known, partially known and unknown. Thus we divided into three groups for अधिभूत वाक्, अधिभूत मनः and अधिभूत प्राणः. In short, the whole world that we experience is in the form of वाक्, मनः and प्राणः and they are for our enjoyment that we have created. अधिभूत रूपेण मम अन्नम्. माता, पिता etc., are

बृहदारण्यक उपनिषत्

सप्तान्न ब्राह्मणम्

अधिभूत रूपेण मम अन्नम्. I have created my father through my कर्म, I have created my mother through my कर्म, and I have created my प्रजा through my कर्म and so on. So thus अधिभूत अन्नत्रयम् was mentioned in the last class. Now we have got अधिदैव अन्नत्रयम्. That is वाक्, मनस् and प्राण seen from अधिदैव angle, समष्टि देवता. That we will read now. This is discussed in the following three मन्त्रs from eleven to thirteen. So thus the third मन्त्र was अध्यात्म अन्नत्रयम्, four to ten अधिभूत अन्नत्रयम् and eleven to thirteen अधिदैव अन्नत्रयम्.

मन्त्र 1-5-11

तस्यै वाचः पृथिवी शरीरम्, ज्योतीरूपमयमग्निः ; तद्यावत्येव वाक्, तावती पृथिवी, तावानयमग्निः ॥ १-५-११ ॥

मन्त्र 1-5-12

अथैतस्य मनसो द्यौः शरीरम्, ज्योतीरूपमसावादित्यः ; तद्यावदेव मनः तावती द्यौः, तावानसावादित्यः ; तौ मिथुनं समैताम्, ततः प्राणोऽजायत ; स इन्द्रः, स एषोऽसपत्नः, द्वितीयो वै सपत्नः ; नास्य सपत्नो भवति य एवं वेद ॥ १-५-१२ ॥

मन्त्र 1-5-13

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः ; तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः, त एते सर्व एव समाः, सर्वेऽनन्ताः ; स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति ; अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १-५-१३ ॥

So अधिदैवत अन्नत्रयम् in the form of अधिदैवत वाक्, अधिदैवत मनः and अधिदैवत प्राणः or in another language, वाक् देवता, मनो देवता and प्राण देवता. And all these देवताs

put together शङ्कराचार्य calls them as प्रजापतिः, the समष्टिः. The समष्टि is called प्रजापति and therefore प्रजापति's वाक् becomes वाक् देवता; प्रजापति's mind becomes मनो देवता and प्रजापति's प्राण becomes प्राण देवता. Thus, the whole प्रजापति is our भोग्यम्.

Now if वाक्, मनः and प्राणः are the three अन्नम्, you should remember that these three अन्नम् are in the form of करणम् or instruments. Because you should remember that we saw in तत्त्वबोध that all these belong to सूक्ष्म शरीरम्. And सूक्ष्म शरीरम् consists of भोग साधनानि and भोग करणानि. सुख दुःखादि भोग साधनम्. So वाक् is in the form of करणम्, मनस् is in the form करणम् and प्राण is in the form of करणम्.

Another point you should remember in this context is that even though the कारणम् or the instruments have the power of functioning they require a physical container or locus for their existence. Just like the machines require a cabinet, a container to hold, similarly our कारणम् also require a cabinet or a holder, भोग आयतनम् and that आयतनम् is शरीरम् or called कार्यम्. So कार्यम् or स्थूल शरीरम् is the container, the cabinet, the box and the कारणम् or the content or the instruments, which are kept in the कार्यम्. Thus, सूक्ष्म शरीरम् is the कारणम् and स्थूल शरीरम् is the कार्यम्; सूक्ष्म शरीरम् is instrument and स्थूल शरीरम् is the box; सूक्ष्म शरीरम् is a tool and स्थूल शरीरम् is a toolbox. This we can understand at the subjective level.

Now what the उपनिषत् is going to talk about is at the समष्टि level or at the देवता level, the वाक्, मनः and प्राणः must have two portions viz., the करणम् portion which stands for the function and the कार्यम् portion which is the container. The प्रजापति require the करणम् and the कार्यम्, the tools and the toolbox. वाक् करणम् and वाक् कार्यम्, मनः करणम् and मनः कार्यम्, प्राण करणम् and प्राण कार्यम्. That is discussed in the three मन्त्रs.

For the वाक् what is the शरीरम्, the container, the स्थूल अंशम्? पृथिवी शरीरम्. पृथिवी is the container, the box, the स्थूल part for the वाक्, the organ of speech. And then अग्निः, अग्निदेवता is वाग् इन्द्रियम्. And वाक् गोलकम्, the physical part containing that इन्द्रियम् is पृथिवी.

Correspondingly, for the मनस् we get द्यौः शरीरम्, आदित्यः करणम्. करणम् has not been mentioned, that we have to include. The स्वर्गलोक, सुवलोक is the शरीरम् for the मनस् and the आदित्य देवता is the mind for the प्रजापति, at the समष्टि level. सूर्य देवता stands for मनस् इन्द्रियम् and स्वर्गलोक is the कार्यम्, the container or the मनस् गोलकम्. Similarly, for the प्राणः आपः शरीरम् the waters are the गोलकम् for the प्राण and चन्द्र देवता is the प्राण इन्द्रियम्. Thus three इन्द्रियम्s and three गोलकम्s. The three इन्द्रियम्s are अग्निदेवता is वाग् इन्द्रियम्, सूर्य देवता is मनस् इन्द्रियम् and चन्द्र देवता is the प्राण इन्द्रियम्. भूलोकः is वाक् गोलकम्, स्वर्गलोक is मनो गोलकम् and जलम् or waters is प्राण गोलकम्. And all these गोलकम्s and देवताs put together becomes the प्रजापति, the समष्टि, the total. Who has created

that? The जीव has created all these as his भोग्य प्रपञ्च. This is the main topic i.e., अधिदैवत अन्नत्रयम्.

Now certain incidental topics are also discussed which I will briefly mention. I am not going to explain word by word. I will tell you only the central theme of the three मन्त्रs. The उपनिषत् says that अधिदैवतम् pervades wherever अध्यात्मम् is. Thus अग्निदेवता pervades all the individual वाग् इन्द्रियम्, सूर्यदेवता pervades all the individual मनस् इन्द्रियम् and चन्द्रदेवता pervades all the individual प्राण इन्द्रियम्. Thus अधिदैवतम् pervades अध्यात्मम् and also अधिभूतम्. This is one point.

Then another incidental point that is discussed is we said वाग् देवता is अग्नि and मनस् देवता is सूर्य. And previously we had seen वाग् and मनस् are माता and पिता. Since they have been compared to माता and पिता in the previous portion, by the combination of the वाग् देवता and मनो देवता, the इन्द्र देवता is born. इन्द्र देवता is incidentally presented as the child of वाग् and मनो देवताs i.e., अग्नि सूर्यदेवताs. Because इन्द्र is the child born of these two देवताs, इन्द्र is unrivalled. It is glorification of इन्द्र, असपत्नः. असपत्नः means unrivalled. And the उपनिषत् says that whoever meditates upon this इन्द्र as the unrivalled child of these two देवताs i.e., अग्नि and सूर्य देवताs, वाग् देवता and मनो देवता, he will become unrivalled in his life. This is another incidental information.

The third incidental but important information is this. Since वाक् मनः and प्राणः are existing everywhere in अध्यात्म,

अधिभूत and अधिदैव form and all the three are अनन्तम् i.e., limitless. So वाक् इन्द्रियम् is limitless, मनो इन्द्रियम् is limitless and प्राण इन्द्रियम् is limitless because they are everywhere in the form of अध्यात्म, अधिभूत and अधिदैव. And if at all there is a division, the division is only औपाधिकम् or superficial division like the space being divided by the pots. Just like between the pot space and the room space there is no difference and the difference is only superficial and similarly, there is only one mind, समष्टि. When you look from the individual body it is अध्यात्मम् mind and when you look at it from the total body it is अधिदैवम् mind and there is only one वाक्, one mind and one प्राण. Similarly, among us also there is no वाक् division, there is no mind division, and there is no प्राण division and the division is superficial only. And therefore, the उपनिषत् says whoever considers them to be limited he will get limited things in life. Whoever looks upon them as limited he will get only limited things. Whereas whoever meditates upon them as limitless, अनन्तम् इति उपास्ते, अनन्त वाक्, अनन्त मनः अनन्त प्राणः, thus the one who meditates अनन्त फलम् प्राप्नोति, he will get अनन्त फलम्. And from this also we can infer (it is not said in the उपनिषत्, I am just adding the note) that if at all we hear in the पुराणम्s that the ऋषिs had त्रिकाल दृष्टि and they could read the thoughts of others, telepathy etc., as they say and if they had those powers, they are all because of such उपासनाs alone and they identify themselves with अधिदैवम् and thus they are able to break the अध्यात्म-अधिदैव division. They break it by

तपस् and उपासनाs and if I can break this अध्यात्म-अधिदैव division I will be able to read all your thoughts. And this is how some people are able to live very long. What they say may be true or not but in principle they are all possible because प्राण is also अधिदैवरूपेण अनन्तम् and if a person is able to break that division he can prolong his life also for very, very long time. If there are चिरञ्जीवीs, they also have achieved by this feat alone. Break the अध्यात्म प्राण and अधिदैव प्राण division. But remember even this चिरञ्जीवीत्वम् is not for eternity. That you should remember. Thus, these three मन्त्रs talk about अधिदैव अन्नत्रयम् or प्रजापति in simple language. The macrocosm. The beauty is until now we said microcosm is the product of macrocosm. Now we say microcosm alone is responsible for the appearance of macrocosm. Don't ask which is correct. Both are correct. Continuing;

मन्त्र 1-5-14

स एष संवत्सरः प्रजापतिः षोडशकलः, तस्य रात्रय एव पञ्चदश कलाः, ध्रुवैवास्य षोडशी कला ; स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते ; सोऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते ; तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यात्, अपि कृकलासस्य, एतस्या एव देवताया अपचित्यै ॥ १-५-१४ ॥

In this मन्त्र, प्रजापति देवता is discussed as an incidental topic. It was introduced while discussing अधिदैवत अन्नत्रयम्. What is प्रजापति? All देवताs put together is प्रजापति. And अधिदैवत अन्नत्रयम् belongs to प्रजापति and thus प्रजापति

becomes our कर्मफलम्. And that प्रजापति is being discussed in this मन्त्र in the form of संवत्सर देवता प्रजापतिः. What is the purpose of this discussion? शङ्कराचार्य connects. If you remember in the previous ब्राह्मणम्, the अज्ञानि जीव was discussed and we said that he was feeling lonely. आत्मा वा इदमग्र आसीत्. He was alone and he was feeling lonely and therefore he thought if only he had wife, if only he had children, if only he had wealth, then he could do कर्म etc. And when he could not find any wife around or any children around he took his own personality as the various entities. If you remember, वाग् जाया, the वाग् इन्द्रियम् was meditated upon as wife, मनस् इन्द्रियम् was meditated as husband, यजमानः and प्राण was taken as प्रजा or पुत्रः and श्रोत्रेन्द्रियम् and चक्षुरिन्द्रियम् were taken as वित्तम्, the wealth. And thereafterwards the body itself was considered as कर्म born out of all these things and since five factors are involved in this कर्म and उपासना, we gave the name पाङ्क्तः. A कर्म is called पाङ्क्तः because it involves यजमान, यजमान पत्नि, पुत्रः, दैवम् वित्तम् and मानुषम् वित्तम्. दैवम् वित्तम् is मन्त्रs and मानुषम् वित्तम् is called land, gold and all other material possessions. Out of them is born the कर्म. Now शङ्कराचार्य says that प्रजापति is the कर्मफलम्. It is अधिदैवत अन्नत्रयम् and the अन्नम् is created by जीव out of his own कर्म. So thus being अन्नत्रयम् प्रजापति is created by the जीव his own कर्म. And शङ्कराचार्य says कर्म was pointed out as पाङ्क्तम् in the previous section. So therefore, पाङ्क्तम् कर्मणः फलम् प्रजापतिः. पाङ्क्तम् means consisting of five – पञ्चानाम् समूहः

पाङ्क्तम्. There we saw the five factors - यजमान, पत्नि, पुत्र, दैवम् वित्तम् and मानुषम् वित्तम् – which produces कर्म. Now शङ्कराचार्य argues that कर्म is पाङ्क्तम् and therefore, the logic is as the कारणम् is so must be the कार्यम्. As the cause is so the effect is. From the gold golden ornaments are born. From the wood wooden furniture are born. From the human parents human children are born. Therefore, कारण गुणाः कार्ये अनुवर्तन्ते. So शङ्कराचार्य says that प्रजापति also must be पाङ्क्तम्, consisting of five factors and the reason being प्रजापति is the result of कर्मफलम्, कर्म being पाङ्क्तम् so फलम् also must be पाङ्क्तम्. Therefore, प्रजापति must have five factors. Now of these five factors we have already discussed three. अधिदैवत वाक्, अधिदैवत मनः and अधिदैवत प्राणः. These three belong to प्रजापति. Two are remaining and they are discussed in this मन्त्र. This मन्त्र introduces two more factors belonging to the प्रजापति, which makes him पाङ्क्तः. For this purpose, प्रजापति is talked about as षोडशकलः पुरुषः, consisting of षोडशकलः, sixteen parts. The fifteen Of these sixteen parts for संवत्सरः प्रजापतिः, the fifteen of them are in the form of the fifteen days of a पक्ष, fortnight. शुक्ल पक्ष and कृष्ण पक्ष. So प्रथमा to पौर्णमी, the fifteen days are the fifteen कलाs. This we are very clearly seeing in the moon first digit, second digit etc., and on the पौर्णमास्या day, all the fifteen are there. Then what about the sixteenth कला? The sixteenth कला is on the day of अमावास्या. It is not exactly on the day of अमावास्या. It is there, ok. It is there on all days, ध्रुवैव अस्य षोडशी कला – it is the permanent

sixteenth कला on all days but during the fifteen days the षोडशकला, the sixteenth कला is visible along with the other portions or other कलाIs. That is on the प्रथमा day the sixteenth कला is also there but it is visible along with the first कला and on the second day also the sixteenth कला plus second कला. On पौर्णमास्या day also the sixteenth कला plus all the fifteen कलाIs. Thus the sixteenth कला is there on all the fifteen days.

On पौर्णमास्या day, we see the sixteenth कला along with all the fifteen कलाIs and therefore it is पूर्णम्. Ok, now coming to अमावास्या day, on that day all the fifteen कलाIs are gone, they are resolved temporarily. When all the fifteen कलाIs are gone then the sixteenth कला alone must be left out. But we don't experience that? For that the उपनिषत् says the sixteenth कला on अमावास्या day pervades on all the जीवs in the form of their food and drink or their life principle. So the sixteenth कला is there in all the जीवराशिs as the food, drink and the consequent lives, it is present. And when प्रथमा to पौर्णमी comes the sixteenth कला becomes visible because of the other कलाIs joining. Of this the sixteenth कला is ध्रुवा, ध्रुवा means permanent, ever present, whereas the other fifteen कलाIs are पूर्यतेऽप क्षीयते च. वर्धते क्षीयते च. So they grow and decrease. So on अमावास्या day only the sixteenth कला is there. Thereafterwards each day one कला is added and on पौर्णमास्या day all the sixteen कलाIs are there. This is supposed to be संवत्सरः प्रजापतिः.

From this, शङ्कराचार्य extends two more factors required. What are the two more factors? We have seen the three factors

अधिदैवत वाक्, अधिदैवत मनः and अधिदैवत प्राणः. The fourth factor that is left out is वित्तम्, money – दैवम् and मानुषम्. शङ्कराचार्य says that the fifteen कलाः, which increase and decrease, stand for the वित्तम् of प्रजापति. From this it is evident that the money will come and go as is seen in the fifteen कलाः. At the end of the month there will be no money and again when the month starts there will be money. So therefore, the fifteen कलाः are compared to वित्तम् of प्रजापति.

Then the fifth factor he introduces is कर्म. कर्म here means the function of प्रजापति. What is the function of प्रजापति? It is in the form of अन्नम् and प्राणम् and in the form of days and nights, प्रजापति thus makes the universe grow. In the form of अन्नम् - food and drink on अमावास्या days and in the form of fifteen तिथिः on other days, प्रजापति alone causes the universe to work. You should remember that these पक्षम् alone join together to become मास and the मास alone becomes वर्ष, संवत्सरम्, and that alone is responsible for all our activities. In the form of कालतत्त्वम् प्रजापति functions and because of this कालम् alone, all people are getting up and all the people are going to office, all the people are working. At the end of the month some works needs to be done, if new year comes some works needs to be done, at the end of the march and on and on. That is why they say for January as जनानाम् worry January. The worry starts from January and there is budget also. All are due to काल and the movement of काल is due to प्रजापति. Thus प्रजापति alone revolves the whole world in the form of कालचक्रम्. That is the function of प्रजापति. Thus

प्रजापति consists of पञ्च – अधिदैवत वाक्, अधिदैवत मनः and अधिदैवत प्राणः, the वित्तम् in the form of the fifteen growing and decreasing digits and कर्म in the form of making the whole world to roll. एवं प्रवर्तितम् चक्रम्. So this is the षोडशकलः प्रजापतिः.

There is one incidental point discussed. The sixteenth कला which is the षोडशी कला and which is the ध्रुवाकला, the permanent कला is there in all जीवराशिस on अमावास्या day in the form of their food, drink and their very life. Therefore, the उपनिषत् says generally itself अहिम्सा is a value and because of this additional factor, अहिम्सा on अमावास्या day is very, very important. Why? प्रजापति has the षोडशी कला and is in every living being. And therefore killing any जीव is equal to killing the प्रजापति himself or hurting the प्रजापति himself. Therefore, the उपनिषत् says प्राणभृतः प्राणं न विच्छिन्द्यात् अमावास्यायाम् – never kill any being on अमावास्या day. अपि कृकलासस्य. कृकलासः means chameleon. शङ्कराचार्य writes generally people dislike that, generally people consider even seeing that as a पापम् and hence people throw stones on it. Even that chameleon you don't hurt on अमावास्या day. अमावास्या day अहिम्सा is given as an important value by the उपनिषत्. For what purpose? देवताया अपचित्यै. It is for as a respect, अपचित्यै means respect, honor to प्रजापति, one should follow अहिम्सा. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

सप्तान्न ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

After talking about the जीव as भोग्य वस्तु for all other beings in the fourth ब्राह्मणम्, now in the fifth ब्राह्मणम् the very same जीव himself is talked about as भोक्ता. In the fourth ब्राह्मणम्, जीव is भोग्यम् and in fifth ब्राह्मणम्, जीव is भोक्ता. And for this purpose, the उपनिषत् pointed out that जीव becomes a भोक्ता by becoming a कर्ता or creator of the whole universe for his own enjoyment. जीव is the सृष्टि कर्ता and he creates everything for his own भोग.

And for the convenience of this सृष्टि, the universe was divided into सप्त अन्नम् or सप्त भोग्य वस्तु of which four अन्नम्s were talked before as कारण अन्नम् or साधन अन्नम्. Later, three अन्नम्s were talked about as the साध्य अन्नम् or कार्य अन्नम्. And those three अन्नम्s or भोग्य वस्तुs are in the form of वाक्, मनः and प्राणः. While talking about these three अन्नम्s – वाङ्मनप्राणाः the उपनिषत् classified them into three levels as अध्यात्म वाङ्मनप्राणाः, अधिभूत वाङ्मनप्राणाः and अधिदैव वाङ्मनप्राणाः or अध्यात्म त्र्यन्नम्, अधिभूत त्र्यन्नम् and अधिदैव त्र्यन्नम् respectively.

Then later we saw that these अधिदैव त्र्यन्नम् – वाक्, मनः and प्राणः at the देवता level belong to समष्टि called हिरण्यगर्भ or प्रजापति. Thus, the समष्टि अन्नत्रयम् belongs to प्रजापति or हिरण्यगर्भ. Thus, for all the practical purposes we can take अधिदैव अन्नत्रयम् as प्रजापति. Thereafterwards, the उपनिषत् wanted to look at प्रजापति himself as पाङ्क्तम्, which means

endowed with five parts. पञ्चात्मकम् पाङ्क्तम्. And this topic came because the प्रजापति's position or प्रजापति's फलम् a person gets out of कर्म and उपासना alone. The प्रजापति status or हिरण्यगर्भ status a person gets as a result of कर्म and उपासना.

In the fourth section चतुर्थ ब्राह्मण last मन्त्र 1-4-17, कर्म and उपासना have been discussed as पाङ्क्तम्. कर्म is पाङ्क्तम् and उपासना is पाङ्क्तम्. पाङ्क्तम् means fivefold. Don't ask how कर्म and उपासना are पाङ्क्तम्s, c/o मन्त्र 1-4-17. This त्र्यन्नात्मक प्रजापति is the फलम् of पाङ्क्तः कर्म and पाङ्क्तः उपासनम् and therefore प्रजापति also must be पाङ्क्तम्. So पाङ्क्तः is कर्म, पाङ्क्तम् is उपासना and therefore their फलम् also must be पाङ्क्तम्. कर्मणः पाङ्क्तत्वात् कर्मफलस्य पाङ्क्तत्वम्, उपासनस्य पाङ्क्तत्वात् उपासनफलस्य पाङ्क्तत्वम्. Since the कर्म उपासना फलम् is हिरण्यगर्भ or प्रजापति, प्रजापति also must be पाङ्क्तम्. That was discussed in the last class.

If प्रजापति is पाङ्क्तम् what are those five factors? The उपनिषत् said three factors are already known as अधिदैवत वाक् अधिदैवत मनः and अधिदैवत प्राणः. And the rest two factors are to be added which are वित्तम् and कर्म and those two things were said in the last मन्त्र. The वित्तम् of प्रजापति, which is the fifteen कलाs, the waxing and waning, the fifteen तिथिs, पञ्चदशाकलाs, they are the वित्तम्. Why they are compared to वित्तम्? Because वित्तम् also waxes and wanes. Then what is the कर्म? कर्म is through the waxing and waning of the तिथिs, प्रजापति changes the universe जगत् परिणाम

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हेतुर्भवति and that जगत् परिणाम alone is the कर्म of प्रजापति. तिथिःs are the वित्तम् and जगत् परिणाम is the कर्म of प्रजापति and thus प्रजापति has got पाङ्क्तम्. वाक्, मनः, प्राणः, पञ्चदश कलाः as वित्तम् and जगत् परिणाम as कर्म. Up to this we saw in the last class. Continuing;

मन्त्र 1-5-15

यो वै स संवत्सरः प्रजापतिः षोडशकलः, अयमेव स योऽयमेवंवित्पुरुषः ; तस्य वित्तमेव पञ्चदश कलाः, आत्मैवास्य षोडशी कला, स वित्तेनैवा च पूर्यतेऽप च क्षीयते ; तदेतन्नभ्यं यदयमात्मा, प्रधिर्वित्तम् ; तस्माद्यद्यपि सर्वज्यानिं जीयते, आत्मना चेज्जीवति, प्रधिनागादित्येवाहुः ॥ १-५-१५ ॥

Thus in the previous मन्त्र षोडशकलः प्रजापतिः has been talked about. How प्रजापति suddenly came? You should not have doubt. You should remember that in सप्तान्न the last three अन्नम्s were वाङ्मनप्राणः and while talking about them अध्यात्म, अधिभूत अधिदैव were mentioned, and from अधिदैवत वाङ्मनप्राणः we entered into प्रजापति topic. And that प्रजापति was discussed as षोडशकलः. So now the उपनिषत् feels that षोडशकलः प्रजापतिः as the समष्टि हिरण्यगर्भ is परोक्षः and therefore, abstract for a person to understand, for a मन्द बुद्धि it is difficult to understand. Therefore, the उपनिषत् wants to talk about प्रजापति in प्रत्यक्ष form. षोडशकलः प्रजापतिः in प्रत्यक्ष form. And who is that प्रत्यक्ष षोडशकलः प्रजापतिः? The उपनिषत् says that person who meditates upon प्रजापति as himself, that meditator is प्रत्यक्ष प्रजापतिः. Such a meditation is called अहंग्रह उपासना.

What is the uniqueness of अहंब्रह्म उपासना? This we have already seen before. When you keep an external symbol like शिवलिङ्गम्, शालग्राम etc., and you invoke the Lord outside of you in that object, that is objective उपासना, it is called इदंब्रह्म उपासना. But there are certain other types of उपासना wherein the symbol is *myself*. Instead of invoking विष्णु in शालग्राम I invoke विष्णु in *myself*. Instead of invoking शिव in शिवलिङ्गम् I invoke in *myself*. Similarly, देवि. In ललितासहस्रनाम ध्यानश्लोकम्

ॐ अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्कुशबाणचापहस्ताम् ।
अणिमादिभिरावृतां मयूखैः अहम् इत्येव विभावये भवानीम् ॥

This is an ideal example for अहंब्रह्म उपासना. This is not done in a photo but in *myself*. And the उपनिषत् talks many अहंब्रह्म उपासनाs. In तैत्तिरीयोपनिषत् we had seen

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । ॥
तैत्तिरीयोपनिषत् १-६-१ ॥

So he says ‘अहम् प्रजापतिः अस्मि’. हिरण्यगर्भोऽहम्, हिरण्यगर्भोऽहम्, हिरण्यगर्भोऽहम् – like this one has to meditate. And not only that the उपनिषत् says by such meditations the उपासक becomes प्रजापति.

तं यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०-७-२-२०॥

This is known in the scriptural parlance as तत्क्रतु न्याय, because it is based on a famous बृहदारण्यकोपनिषत् वाक्यम्,

स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते ॥ बृहदारण्यकोपनिषत् ४ । ४ । ७ ॥

‘As a man thinks so he becomes’. यत्क्रतुः, क्रतुः means सङ्कल्पम्, repeatedly thinking. So यत्क्रतुर्भवति तदभिसम्पद्यते. तदभिसम्पद्यते means he becomes that alone. As one thinks so he becomes. This we saw recently in seventeenth chapter of गीता.

यो यच्छ्रद्धः स एव सः ॥ गीता १७-३ ॥

So this is called तत्क्रतु न्याय and it means ‘as a man thinks so he becomes’. Similarly, for अहं ब्रह्म उपासना the फलम् is whosoever god you meditate upon that you become. They say even the physical form, like the throat of music students will get transformed as their teacher’s. If the teacher has got a nasalized voice because of sinus problem then the student though not suffering from sinusitis will have his voice nasalized. In fact the researchers say that even husband and wife because of their constant उपासना, either way, because of constant thinking even the face and the body etc., will become like the other person. So whoever is powerful will influence the other person. And even the body, face etc., changes it seems. Whether the body changes or not, they have done the research, whether you find it difficult to believe it or not the mind is influenced we know. Similarly, here also for the अहं ब्रह्म उपासना, the फलम् is प्रजापति प्राप्ति. That is I give up अध्यात्म परिच्छेदम् and I attain अधिदैव वाक्, अधिदैव मन and अधिदैव प्राण etc. Therefore, every प्रजापति उपासक is a would be प्रजापति. Therefore, the उपनिषत् says that the अहं ब्रह्म प्रजापति उपासक is षोडशकलः प्रजापतिः.

What are the sixteen कलाs for him? For the other प्रजापति whom we discussed before, fifteen तिथिs are fifteen कलाs and in the case of the उपासक his wealth alone is the fifteen कलाs. Just as the fifteen तिथिs of that हिरण्यगर्भ waxes and wanes, the उपासक's wealth also increases and decreases. वित्तमेव पञ्चदश कलाः. What is the sixteenth कला? The sixteenth कला is ध्रुवा, which is there on अमावास्या day also in the form of the very life of all beings. For this उपासक who has got षोडशकला the sixteenth कला is आत्मैवायं षोडशी कला his शरीरम्, the very आत्मा. Here by आत्मा is meant his शरीरम् and not सच्चिदानन्द आत्मा.

शङ्कराचार्य writes in his commentary 'आत्मैव पिण्ड एव अस्य विदुषः षोडशी कला ध्रुवस्थानीया' पिण्डम् is the another name for शरीरम्. Therefore, the उपनिषत् says that even when the wealth increases and decreases the sixteenth कला, i.e., the body continues to be there which was previously rich man and is now poor man. Not only that the उपनिषत् says that as long as sixteenth कला is safe and sound we can always manage to fill up all the other fifteen कलाs. So as long as sixteenth कला is safe and sound which means as long as the body is safe and sound it matters little even if all the wealth is lost. Even if a person loses all the money, i.e., fifteen कलाs if his body is there safe and sound, he can again build up. So many are in dilemma whether money is important or the body. As somebody said initially people waste their health in search of wealth. They do not have a fixed time for working, and eating anywhere at any time, so all these things they abuse the body.

So they lose health in search of wealth. And then spend their wealth in search of health and ultimately they lose both health and wealth. Body's health is sixteenth कला. Wealth is compared to the fifteen कलाs. Keep this body and even if wealth is lost you can get it. An example is given here. The example is that of a wheel. चक्रम्. And in the चक्रम् the hub, the central part, नाभि is like the sixteenth कला, ध्रुवाकला. And प्रथिः – the spokes and the external rim, the outer rim are the fifteen कलाs. नाभि is important and if that is there then all other things can be worked out and if that is not there, nothing can be worked out. Similarly if body is there then everything can be managed and if body is not there then nothing one can enjoy, even वेदान्त one cannot enjoy. And therefore, the षोडशकलः पुरुषः is the उपासक is the content of this मन्त्र. Continuing;

मन्त्र 1-5-16

अथ त्रयो वाव लोकाः – मनुष्यलोकः पितृलोको देवलोक इति ; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा ; कर्मणा पितृलोकोः, विद्यया देवलोकः ; देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १-५-१६ ॥

In the previous two मन्त्रs the षोडशकलः प्रजापतिः was talked about who is the result of पाङ्क्तः कर्म and पाङ्क्तः उपासना. Now the उपनिषत् has generally talked about the पाङ्क्तः कर्म and पाङ्क्तः उपासना and their फलम्. Now in this मन्त्र, the उपनिषत् wants to distinctly talk about what is कर्मफलम् and what is उपासनाफलम्. That is if only कर्म is performed then what फलम् is got. If कर्म and उपासना are

done together, joining them together is called समुच्चयम्, then what फलम् is got. The उपनिषत् wants to classify the साधनम् and साध्यम् for us to get a clear understanding of what 'means' can give what 'ends'. It is an incidental topic. Though it is incidental in सप्तान्न ब्राह्मणम्, but this is a very important मन्त्र, which is often quoted by शङ्कराचार्य.

What is its importance I will discuss later, first I will discuss the content. In this मन्त्र, the उपनिषत् talks about three साधनम्s and three साध्यम्s. This will be often referred to later also when the topic of सन्न्यास comes up for discussion. This मन्त्र is quoted in the context of सन्न्यास and since शङ्कराचार्य talks about सन्न्यास often, he quotes this मन्त्र very often. In बृहदारण्यकोपनिषत् itself, the सन्न्यास topic will come later, at that time we will be referring to this.

What are the three साधनम्s and three साध्यम्s? The उपनिषत् says, पुत्रः, कर्म and उपासना. पुत्रः means son. The son is considered to be an important means. For what 'end' I will tell later. The second one is कर्म, which is the physical activity especially the वैदिकम् कर्म. Then the next साधन is उपासना. The उपासनम् is termed in this मन्त्र as विद्या. You must remember that the word विद्या is very loosely used in the scriptures, which has created lot of controversies. In fact, one of the biggest controversy between विशिष्टाद्वैतम् and अद्वैतम् is about the meaning of the word विद्या. Wherever or in most of the places where we take विद्या as ज्ञानम् the विशिष्टाद्वैतम् take it as उपासना. In fact even in this मन्त्र itself शङ्कराचार्य conducts a debate on this subject. In the famous मन्त्र –

ब्रह्मवित् आप्नोति परम्, the उपनिषत् says ब्रह्मविद्या gives मोक्ष. अद्वैतिन्s will say ब्रह्मविद्या means ब्रह्मन् knowledge gives मोक्ष whereas विशिष्टाद्वैतिन्s say ब्रह्म उपासना gives मोक्ष. Then they say ब्रह्मन् is विष्णु and therefore it is विष्णु उपासना. The प्रमाणम् is ब्रह्मवित् आप्नोति परम्. Thus, the word विद्या is used loosely. Why the उपनिषत् is very loose? For that also शङ्कराचार्य gives justification. It is because knowledge also is वृत्ति रूपम् and उपासना also is वृत्ति रूपम्. मनोवृत्त्यात्मकत्वात् उभयो. And उपासना we classify under कर्म only, whereas विद्या or knowledge is not accepted as कर्म. The reason for this being so I will discuss in some other context. I had discussed in some other context before but since here that topic does not require that I won't tell. This much you remember that विद्या has got two meanings - one is उपासना, and another is ज्ञानम्. When विद्या is taken as उपासना it comes under मानस कर्म and when विद्या is taken as ज्ञानम्, it is not a कर्म. And therefore, if मोक्ष is said to be उपासना फलम्, then it will come under कर्मफलम्.

Now the question is here the word विद्या is used and शङ्कराचार्य argues because of the context विद्या here means उपासनम्. This is one point. And another point also we should remember. We talk about कर्म independent of उपासना i.e., केवल कर्म without उपासना which is one type of साधनम् which can produce certain result. And we talk about another type of साधनम् i.e., कर्म which is blessed by, reinforced by उपासनम्. उपासना समुच्चितम् कर्म. But we never talk about केवल उपासना. According to us केवल उपासना never exists.

So if one is a गृहस्थ then he can do कर्म alone or he can do कर्म along with उपासना. He cannot say that he will do only उपासना and not कर्म. कर्म is नित्यम् and as long as a person continues in गृहस्थाश्रम कर्म is compulsory for him.

Thus the three साधनम्s are – पुत्र, केवल कर्म and उपासना समुच्चितम् कर्म. For these three साधनम् three फलम्s are also mentioned. They are अयम् मनुष्यलोकः पुत्रेणैव जयः – through पुत्र one attains मनुष्यलोक itself after death. Because he need not get मनुष्यलोक now for he is already there in मनुष्यलोक. So पुत्रेण अयम् लोकः जयः means he will get मनुष्यलोक after death. कर्मणा पितृलोकः. कर्मणा means केवल कर्मणा. केवल कर्मणा means उपासना असमुच्चित कर्मणा, the कर्म without उपासना. The फलम् is पितृलोकः, which is the lower heaven. As I have told earlier there are different grades in heaven – LIG, MIG and HIG. Six heavens are said - भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक. If भूलोक is taken as higher लोक then it is seven higher लोकs. So there also grades are there, पितृलोक means the lower heavens. Then, विद्या i.e., उपासना समुच्चित कर्मणा or कर्म सहित उपासनया. देवलोकः. देवलोकः means higher heavens like ब्रह्मलोक. To put it in our language, we can say कर्मणा स्वर्गलोकः and विद्या ब्रह्मलोकः. And of these three साधनम्s and साध्यम्s which is the greatest one? The greatest goal among these three is देवलोक or ब्रह्मलोक. Since ब्रह्मलोक is the greatest among the साध्यम्s what will be the greatest among the साधनम्s? It is उपासना, i.e., कर्म सहित उपासना. Therefore, the उपनिषत् says तस्मात् विद्यां प्रशंसन्ति

– उपासना is praised by all people, because it can give the highest लोक.

Now just coming to शङ्कराचार्य's quotation. He quotes this मन्त्र to point out that all these three will not help a मुमुक्षु. Since these three साधनम्s can give only मनुष्यलोक, i.e., भूलोक or lower heavens भुवर्लोक or higher heavens सुवर्लोक, all these three will not help a मुमुक्षु because he is not interested in मनुष्यलोक nor in स्वर्गलोक nor in ब्रह्मलोक. Therefore, पुत्र is not useful for him. Therefore, शङ्कराचार्य argues पत्नि is also not useful for him. पत्नि is for getting पुत्र. Similarly, कर्म is not useful for him because he doesn't want स्वर्गलोक. And therefore, पत्नि is also not useful for him. For all these things he denies पत्नि. Why because पत्नि is needed for कर्म. So पत्नि is not useful, because he doesn't have to do कर्म, he doesn't require पुत्र. And उपासना also is not useful for him because he does not want ब्रह्मलोक.

न कर्मणा न प्रजया धनेन । ... ॥ कैवल्योपनिषत् १-३ ॥

Here by धनम् is meant कर्म and उपासना. Therefore, what he should do? शङ्कराचार्य says, त्यागेनैके अमृतत्वमानशुः. Therefore, take to सन्न्यास. So thus, in establishing सन्न्यास शङ्कराचार्य quotes this मन्त्र. The उपनिषत् has not promised मोक्ष through पुत्र, through कर्म, through उपासना and therefore he has to go in for ज्ञानम् by giving up all these three. Continuing;

अथातः सम्प्रति: – यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह, त्वं ब्रह्म, त्वं यज्ञः, त्वं लोक इति ; स पुत्रः प्रत्याह, अहं ब्रह्म, अहं यज्ञः, अहं लोक इति ; यद्वै किञ्चानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता ; ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता ; एतावद्वा इदं सर्वम् ; एतन्मा सर्वं सन्नयमितोऽभुनजदिति, तस्मात्पुत्रमनुशिष्टं लोक्यमाहुः, तस्मादेनमनुशासति ; स यदैवंविदस्माल्लोकात्प्रैति, अथैभिरेव प्राणैः सह पुत्रमाविशति । स यद्यनेन किञ्चिदक्षययाकृतं भवति, तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति, तस्मात्पुत्रो नाम ; स पुत्रेणैवास्मिंल्लोके प्रतितिष्ठति, अथैनमेते दैवाः प्राणा अमृता आविशन्ति ॥ १-५-१७ ॥

So in the previous मन्त्र, three साधनम्s and three फलम्s were said. पुत्रेण अयम् लोको जय्यः, कर्मणा पितृलोकः and विद्या देवलोकः. This sentence has to be remembered. Of this कर्मणा पितृलोकः and विद्या देवलोकः is easier to understand. By कर्म one gets पितृलोकम् and by विद्या one gets देवलोकम्. What is the connection in पुत्रेण अयम् लोको जय्यः? How can पुत्र need to such a फलम् is the question. Therefore, the उपनिषत् itself clarifies that in this मन्त्र. Therefore, seventeenth मन्त्र is an explanation of पुत्रेण अयम् लोको जय्यः.

What is the content of this मन्त्र? Here the उपनिषत् says suppose there is an उपासक or कर्म-उपासना-समुत्त्वय-कर्ता who has done lot of कर्मs and उपासनाs also. And while doing this कर्म and उपासना he might have committed certain mistakes or even omitted some of the कर्मs. Commissions and omissions may happen while performing. And these commissions and omissions can become an obstacle in his

getting the फलम्. The mistake he has committed or what he has done incompletely can become a प्रतिबन्ध, an obstacle in his attainment of the higher लोक – maybe पितृलोक or ब्रह्मलोक. If such a problem comes, the उपासक can save himself by asking his son to do whatever is required. So a father before his death can delegate his son to do the required कर्मसः. Through a special ritual he hands over the responsibility to his son and tells him that I have done so many things I might have not completed or I have not completed such and such a thing and that you have to complete it and you have to do whatever प्रायश्चित्तम् is required and you should release me from these obstacles. There afterwards, the पुत्र takes over the responsibility of the father. He can do certain कर्मसः - प्रायश्चित्तम् etc. And by that कर्म of पुत्र, what happens is the obstacles on the way to higher लोक of the father get released or removed. And this provision is given as a special clause by the वेद itself. I call it a special clause because according to the normal law of कर्म, whoever does the कर्म he alone can get the benefit. This is the general rule. यः कर्ता स एव भोक्ता is the general rule, उत्सर्गः. But the शास्त्र provides certain exceptions or अपवाद in which one performs the action and somebody else gets the benefit. This is not a general rule. Generally, what father does son will not get the फलम्. So whatever a person does the other person cannot get the फलम्. This is a general rule. But in exceptional cases what one person does the other person reaps the result. And what the exceptions are is not decided by us. They are decided by only

शास्त्रम्s. Where they have mentioned there alone exceptions work.

Suppose father can't perform सन्ध्यावन्दनम् due to old age it is said that he can ask his son to do two सन्ध्यावन्दनम्s – one for him and another for his father. This handing over of father's responsibility to his son at the time of death is called सम्प्रति कर्म. सम्प्रति means सम्प्रदानम् इत्यर्थः. It is derived from the root √दा. सम्प्रदानम् means handing over. Handing over all the responsibilities. And the son should accept it otherwise it is of no use. Any handing over should be accepted by the son, therefore, the उपनिषत् says अनुशिष्टः पुत्रः alone can save. अनुशिष्टः means cultured and believing पुत्र alone can help and not a non-believer पुत्र. And that कर्म is talked about in this मन्त्र. This is the essence and a few more points are there, which I will discuss in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

While talking about the last three अन्नम्s of सप्तान्न, the उपनिषत् took to a small diversion talking about three types of साधनs and three types of साध्यम्s. पुत्रेण अयम् लोको जस्यः, कर्मणा पितृलोकः and विद्यया देवलोकः. That is through पुत्र this मनुष्यलोक is won, through कर्म the स्वर्गलोक or the पितृलोक is won and through कर्म सहित उपासना the देवलोक or the ब्रह्मलोक is won. Of these three, the second and third are clear - कर्म gives its फलम्s and उपासना gives its फलम्s. But how can पुत्र be a साधनम् for अयम् लोकः? So this idea the उपनिषत् clarifies in the seventeenth मन्त्र which we saw briefly in the last class. This is clarified by introducing a new topic called सम्प्रतिः, literally means सम्प्रदानम्, transferring, transference. The general rule of the शास्त्र is that a person has to act for himself and for one's action one alone will have to reap the result. यः कर्ता भवति स भोक्ता भवति. If the father acts then the father will get the फलम् and if the son acts then the son will get the फलम्, if the गुरु acts then the गुरु will get the फलम्. This is the general rule. But there are some exceptional cases where one can act for another's sake after taking the responsibility for someone else. Just as in the याग, the priest takes responsibility for the यजमान. The oblations are done by the priest but the कर्मफलम् goes to the यजमान, the performer of the याग. The priest is doing the आहुतिs etc., on behalf of the यजमान. Thus, the proxy कर्म is allowed in those cases where शास्त्र allows and also a *Shastric* method of

transference is done. There are some protocols to follow as to how these कर्मs are to be done.

Here सम्प्रति कर्म at the time of मरणम् is being talked about. At the time of death, the dying father is doing सम्प्रति कर्म by which he transfers all his powers to his son. And how does he transfer? The उपनिषत् says that the father should call his son nearby and he addresses the son – ‘त्वं ब्रह्म त्वं यज्ञस्त्वं लोकः’ त्वं ब्रह्म, here ब्रह्म means वेद. So you are the वेद, you are the यज्ञ and you are all the लोकs. And here afterwards you alone should complete whatever has been left out by me. Whatever साधनs, whatever rituals, whatever duties have been left out by me all of them you should complete on behalf of me. Careful, it does not mean you should do on behalf of me but it means you should complete on behalf of me. That means the father has not been lazy and the father has done all the साधनs to the best of his capacity and having done everything he says, I might have omitted certain things or I might have committed certain mistakes also. Whatever has been omitted you have to complete it and whatever mistakes have been committed you do प्रायश्चित्तम् on behalf of me. And because of this what happens is, whatever obstacles have been there for the father’s higher goal, लोकप्राप्ति, those obstacles are removed by the son. And therefore, the father gets whatever फलम् is due to him because the obstacles have been removed by his son. Obstacles in two forms - one form of obstacle is incompleteness of the कर्मs and the second form of obstacle is mistakes. The son has removed both mistakes and

incompleteness and therefore, the father can get the फलम्. Therefore, the उपनिषत् says since he has transferred all the power to his son, immediately after death the father himself enters the son, as it were, in the form वाङ्मनप्राणरूपेण पिता पुत्रम् आविशति. In the form वाक्, मनस् and प्राण the पिता enters the son as it were. Why? Because the rest of the father's action is to be done by whom? The son is going to continue the latter part of the action and therefore father continues to survive on the earth in the form of पुत्र. Thus पुत्र is पुत्र also and पुत्र is पिता also. He does the कर्म that are obligatory for himself and he also does the कर्म that are his father's due. And therefore, पुत्रेण अयम् लोको जयते, in the form of पुत्र the father comes back to this लोक after his death. In the form of son the father wins the भूलोक and continues to live in the भूलोक and continues to do his साधन also. Since the son fills up the father's incomplete actions and thus protects his father, the son gets the name पुत्रः. पूरणात् त्रायते इति पुत्रः. पूरणम् means doing पूर्ति. What पूर्ति to do? Completing the action left by the father. And by this पूरणम्, completion the son rescues his father and leads him to whatever be the higher लोक. Therefore, the son is called पुत्रः. This is the essence of this section.

शङ्कराचार्य interprets in a slightly different manner. That also I will add here. Suppose the पिता is हिरण्यगर्भ उपासक and if he has committed some mistakes or some incompleteness is there, then the father will not get the हिरण्यगर्भ पदम् because of the incompleteness. When the son

बृहदारण्यक उपनिषत्

सप्तमोऽब्रह्मणम्

completes the father's कर्म and also whatever प्रायश्चित्तम् etc., is done then helped by his son the father will attain हिरण्यगर्भ पदम्. As हिरण्यगर्भ he pervades all the जीवs, he pervades all the मनुष्यs also. Therefore, the father once again comes to मनुष्यलोक as हिरण्यगर्भ रूपेण. हिरण्यगर्भ रूपेण सर्वान् जीवान् आविशति मनुष्यलोके. And therefore पुत्रेण अयम् लोको जय्यः is said. पुत्र removes the obstacles, because of that father becomes हिरण्यगर्भ and as हिरण्यगर्भ he is in the मनुष्यलोक, thus he wins मनुष्यलोक. This is शङ्कराचार्य's व्याख्यानम्. Continuing;

मन्त्र 1-5-18

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति ; सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १-५-१८ ॥

मन्त्र 1-5-19

दिवश्चैनमादित्याच्च दैवं मन आविशति ; तद्वै दैवं मनो येनानन्देव भवति, अथो न शोचति ॥ १-५-१९ ॥

मन्त्र 1-5-20

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति ; स वै दैवः प्राणो यः सञ्चरंश्चासञ्चरंश्च न व्यथते, अथो न रिष्यति ... ॥ १-५-२० ॥

Here, we are considering a father who has done हिरण्यगर्भ उपासना or पाङ्क्तः उपासना and he has done the सम्प्रति कर्म also and because of that his son has removed all the obstacles on the way and the father has become हिरण्यगर्भ. And by becoming हिरण्यगर्भ, what happens to him is said here. The उपनिषत् says that until now as any individual जीव, the father

had only अध्यात्म वाक्, अध्यात्म मनः and अध्यात्म प्राणः. Individual वाग् इन्द्रियम् he enjoyed, individual प्राण इन्द्रियम् he enjoyed, and individual मन इन्द्रियम् he enjoyed when he was a मनुष्य, a father, a simple साधक. After the उपासना, after the सम्प्रति कर्म and after the son's rescuing him, he has become हिरण्यगर्भ. And then what will happen? All the अध्यात्म करणम्s are replaced by अधिदैव करणानि. So अध्यात्म वाक् is replaced by अधिदैवम् वाक् or वाग् देवता, अध्यात्म प्राण is replaced by अधिदैवम् प्राण or प्राण देवता and similarly, अध्यात्म मन is replaced by अधिदैव मन or मनो देवता.

And what is the अधिदैव वाक्, अधिदैव मनः and अधिदैव प्राणः we have seen before. At the अधिदैव level पृथिवी शरीरम् and अग्निदेवता, स्वर्गलोक शरीरम् and आदित्यदेवता and similarly, आपः शरीरम् and चन्द्रमादेवता. If you can remember the names of the देवताs it is well and good else just remember as वाग् देवता, प्राण देवता and मनो देवता. Thus अध्यात्म करणम्s are replaced by अधिदैव करणानि and the father enjoys exalted organs as हिरण्यगर्भ and thus he has got दैवि वाक्, दैवम् मनः, दैव प्राणः – divine speech, divine mind and divine प्राण.

What is the specialty of them? What is the difference between दैवि वाक् and मानुषि वाक्? मानुषि वाक् can go wrong but दैव वाक् is that which will always be true. सत्य वाक् भवति. What is the difference between मानुषम् मनः and दैवम् मनः - divine mind and human mind? The divine mind is सर्वदा आनन्दि भवति if the mind is divine it is always आनन्द.

The idea is if you are confined to individuality then your life is miserable. In the place of 'I' if individuality is taken then you are going to suffer. But if the 'I' includes the समष्टि, i.e., the हिरण्यगर्भ then you will never have any worry in life and you are always आनन्दि भवति. What is the difference between individual, अध्यात्म and अधिदैव प्राण? Individual प्राण perishes whereas as हिरण्यगर्भ प्राण न रिष्यति न विनश्यति न व्यथते it never perishes. Because अधिदैव प्राण is always there in the universe. शरीरम् may perish but प्राण, समष्टि will ever be there. Thus the father becomes as a result of the पाङ्क्तः उपासना. This हिरण्यगर्भ or प्रजापति is glorified in the later portions which we shall read. So eighteen, nineteen and twentieth portion talks about that. Eighteenth मन्त्र says अध्यात्म वाक् is replaced by अधिदैवम् वाक्, nineteenth मन्त्र says अध्यात्म मन is replaced by अधिदैव मन and twentieth मन्त्र beginning says अध्यात्म प्राण is replaced by अधिदैवम् प्राण. In शङ्कराचार्य's commentary अध्यात्मपरिच्छेदः नश्यति, उपाधिपरिच्छेदः नश्यति. Now comes हिरण्यगर्भ's glory. We will read.

मन्त्र 1-5-20 continuation

स एवित्सर्वेषां भूतानामात्मा भवति ; यथैषा देवतैवं सः ; यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवविदं सर्वाणि भूतान्यवन्ति । यदु किञ्चेमाः प्रजाः शोचन्ति, अमैवासां तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान्पापं गच्छति ॥ १-५-२० ॥

The essence of this portion is that once the father has become हिरण्यगर्भ, then all the people worship him and offer

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oblations, कर्म, उपासना etc., unto him. So अवन्ति in this context means अन्नादि प्रदानेन, by offering oblations etc., they glorify and praise him. This is the essence of this मन्त्र.

Incidentally, the उपनिषत् adds an important thing. If हिरण्यगर्भ is becoming one with all the मनुष्यs, हिरण्यगर्भरूपेण सर्वम् व्याप्नोति चेत् because अधिदैवम् should pervade all the अध्यात्मम्. Then one may wonder that all the जीवs दुःखम् also should be borne by हिरण्यगर्भ. If हिरण्यगर्भ pervades all the जीवs, then the दुःखम् also should come. In fact it should be more problem. If I have a small family then I will worry for one son and one daughter. Now when it is वसुधैव कुटुम्बकम् then for how many children should one has to worry. Will not universal sorrow set in? That is not so in the case of हिरण्यगर्भ. पुण्यमेव अमुम् गच्छति पापम् न गच्छति. There is no पापम् going to समष्टि हिरण्यगर्भ. शङ्कराचार्य gives the reason as व्याप्ति अभिमान अभवत्. And for this आनन्दगिरि gives an example. It is like the worms in the stomach. They pervade all organisms and they get the benefit of all organism. Just as the जीव, get the benefit of all the क्रिमिs but it is not going to have the sufferings of the क्रिमिs; अभिमान अभवत्. Similarly, हिरण्यगर्भ does not get the दुःखम् of the जीवs; आनन्दम् एव प्रोप्नोति. This is the फलम् of the उपासना i.e., पाङ्क्तः उपासना. So if पाङ्क्तः उपासना is done then one gets समष्टि अन्नत्रयम् i.e., वाग् अन्नम्, मन अन्नम् and प्राण अन्नम्. And समष्टि अन्नत्रयम् is हिरण्यगर्भ. A person can attain हिरण्यगर्भ, the समष्टि अन्नत्रयम् by doing the पाङ्क्तः उपासना. Continuing;

अथातो व्रतमीमांसा ; प्रजापतिर्ह कर्माणि ससृजे, तानि सृष्टान्यन्योऽन्येनास्पर्धन्त – वदिष्याम्येवाहमिति वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म ; तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध ; तस्माच्छ्राम्यत्येव वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम् ; अथेममेव नाप्नोत्योऽयं मध्यमः प्राणः ; तानि ज्ञातुं दधिरे । अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव सर्वे रूपमसामेति ; त एतस्यैव सर्वे रूपमभवत्, तस्मादेत एतेनाख्यायन्ते प्राणा इति ; तेन ह वाव तत्कुलमाचक्षते यस्मिन् कुले भवति य एवं वेद ; य उ हैवंविदा स्पर्धतेऽनुशुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ १-५-२१ ॥

So सप्तान्नम्s have been discussed. The last three अन्नम्s have been वाक्, मनः and प्राणः and these three अन्नम्s alone at the समष्टि level, अधिदैव level are together called हिरण्यगर्भ and we can get this हिरण्यगर्भ by पाङ्क्तः उपासना was pointed out. Now comes the last topic of this ब्राह्मणम्. Among these three अन्नम्s which one is श्रेष्ठम्? The उपनिषत् is going to vote for प्राणः. प्राण is the श्रेष्ठः, the greatest among the organs also. And therefore, whoever does the उपासना of प्राण will get lot of benefits. प्राण श्रेष्ठत्वम् is one topic and प्राण उपासना is another topic. And this प्राण is also going to be discussed at two levels in अध्यात्म level as well as अधिदैवम् level. Thus अध्यात्म प्राण श्रेष्ठत्वम्, अध्यात्म प्राण उपासना, अधिदैव प्राण श्रेष्ठत्वम् and अधिदैव प्राण उपासना is going to be the topic in the last three मन्त्रs.

As part of this उपासना a small analysis is going to be done. उपासना अङ्ग रूपेण an analysis is going to be done, an

analysis of व्रतम्, व्रत मीमांसा. व्रतम् means a resolve. Whose व्रतम्? The व्रतम् of all the organs. All the organs took a व्रतम् it seems. We will be discussing about that व्रतम्. Later all the देवताs also take a व्रतम् and this also will be discussed. Therefore, करणानाम् व्रत मीमांसा देवतानाम् व्रत मीमांसा as a part of the उपासना. For this, some kind of a story like section comes here. I will give you the essence. When the lord created the organs, Lord gave functions also to every organ. Eyes to see, ear to hear, mouth to eat and to speak and the प्राण also was given a function by throbbing it keeps itself alive. Living is the function of प्राणः. Through परिस्पन्दन रूपेण वर्तनम्. And all the organs were watching this function. Then they saw one peculiarity. All the organs after doing the functions throughout the day became tired, weary, old. They become tired because यमधर्मराज, मृत्यु in the form of tiredness pervades all these organs. As night approaches the eyes get tired and starts closing. Ears won't hear properly. Mouth, hands legs etc., won't function properly. They are all pervaded by मृत्यु in the form of श्रमः. And they all die a temporary death whereas they find that the प्राण never gets tired. During स्वप्नावस्थायाम् अपि प्राणः सञ्चरन्श्च, it is always functioning. Therefore, यमधर्मराज in the form of श्रमः or tiredness doesn't seem to attack or affect the प्राण. Therefore, all the organs decided 'let us also merge into प्राण and let us also assume the essential nature of प्राण.' The essential nature of प्राण is throbbing with life. 'Let our essential nature also be प्राण. So that we will not be pervaded by the मृत्यु.' Then they all

changed themselves and assumed the essential nature of प्राण. All organs became प्राण itself essentially. And therefore, all organs are also called प्राण. The name of the eye, ear, mouth पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि etc., are called प्राण. That is why in मुण्डकोपनिषत्,

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः । ॥
मुण्डकोपनिषत् २-१-८ ॥

सप्त प्राणाः means इन्द्रियाणि. Then an incidental question will come. If all the organs are called प्राण then how to differentiate the इन्द्रियम्s and प्राण. For that is it said that all the इन्द्रियम्s are called अमुख्य प्राणाः whereas original प्राण is called मुख्य प्राणः or मध्यम प्राणः. Thus, प्राण alone is in the form of all the organs. And that is why when the प्राण शक्ति is weaker all other organs also become weaker. If you don't take food प्राण becomes weaker, firstly we say eyes are blur, and then other organs also do not function properly. And because of this reason another thing also happens it seems. The उपनिषत् says, during सुषुप्ति all organs do not die but they all remain in प्राण in unmanifest form. ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि merge into प्राण while we are asleep. When a person wakes up then from that प्राण शक्ति itself all इन्द्रियम्s come back to life and thus they never die. Thus, they took a vow or व्रतम् that they all will become essentially प्राण स्वरूपम्. All the organs took this व्रतम्. That is why चक्षुः also is a live चक्षुः, live श्रोतम्, live मनः; everything live is प्राणः. All of them are alive first and thereafterwards they sometimes do function, sometime they don't do function. That liveliness and

throbbing with life is called प्राणः their essential nature. This is the व्रत मीमांसा.

Next is about उपासना. Whoever does this उपासना - that प्राण is immortal, प्राण does not get tired, प्राण is the essential nature of all organs - इति यः उपास्ते, he will also will not get tired. He will be always lively, and will not be like a 'castor oil' face. Some will be always tired; sometimes being tired is understandable but being tired all the time is problematic. Such people if they do this उपासना then in the night also they will be fresh. Not only that if anybody comes to quarrel with him and because of quarrel the other person will get tired and dies but this person will never get tired. Therefore, अन्तः प्रियते अनुशुष्य प्रियते – whoever quarrels with this उपासक and they will get dried up and they will die. Whereas the उपासक will be bright. This उपासना is to show that the उपासना makes a person strong and healthy. This is अध्यात्म प्राण उपासना.

Now we are going to extend this to अधिदैवम्, at the देवता level also. We will read.

मन्त्र 1-5-22

अथाधिदेवतम् – ज्वलिष्याम्येवाहमित्यग्निर्दध्ने, तप्स्याम्यहमित्यादित्यः, भास्याम्यहमिति चन्द्रमाः, एवमन्या देवता यथादैवतम् ; स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां देवतानां वायुः ; निम्लोचन्ति ह्यन्या देवताः, न वायुः ; सैषानस्तमिता देवता यद्वायुः ॥ १-५-२२ ॥

अथैष श्लोको भवति – ‘यतश्चोदेति सूर्यः, अस्तं यत्र च गच्छति’ इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति ; ‘तं देवाश्चक्रिरे धर्मम् स एवाद्य, स उ श्वः’ इति । यद्वा एतेऽमुर्ह्यधियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चैवापान्याच्च, नेन्मा पाप्मा मृत्युराप्नुवदिति ; यद्यु चरेत्समापिपयिषेत्, तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ १-५-२३ ॥

Now in similar pattern we are going to have अधिदैवत प्राण श्रेष्ठत्वम् and अधिदैवत प्राण उपासना and as a part of it we shall see अधिदैवत व्रत मीमांसा. Only thing is that in the place of करणम्s, organs, we have to replace it with देवता. Instead of various वाक् करणम्, मनः करणम्, चक्षुः करणम्, श्रोत्र करणम्, etc., वाग् देवता, चक्षुर्देवता etc., do their functions. And प्राण at the समष्टि level is called here as वायु देवता. We call it प्राण वायु. Isn't it? Here also all the देवताs observed one thing. They all got tired, they are overpowered by मृत्यु and they resolve at the time of cosmic प्रलयम् whereas समष्टि प्राण देवता, हिरण्यगर्भ is not pervaded by मृत्यु and he continues. And therefore, देवताs also decided to have a व्रतम् that they should not identify with themselves and that they should also take the essential nature of वायु देवता. By वायु देवता शङ्कराचार्य says परिस्पन्दात्मकत्वम्, it should be स्पन्दनम्, the vibration. That is the primary aspect of life. That is why in English also we say throbbing with life. Why not say sitting with life, or live with life? But we say, throbbing with life. So at the करण level also they throb assuming the essential nature and at the देवता level also they do परिस्पन्दनम् assuming the essential प्राण, वायु nature. That is the story part. सूर्यदेवता said

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सप्तान्न ब्राह्मणम्

I will shine, चन्द्रदेवता said I will shine, but they found that they were all tired and then they decided to assume the समष्टि प्राण स्वरूपम्. Thereafterwards they all attained immortality. During प्रलय all the देवताs exist in the form of समष्टि प्राण, हिरण्यगर्भ. As when we sleep all our organs are in the form of प्राण so also during प्रलयम् all the देवताs exist in the form of समष्टि प्राण. This is the last मन्त्र. This उपनिषत् being a ब्राह्मणोपनिषत् is quoting a मन्त्र. यतश्च उदेति सूर्यः अस्तम् यत्र च गच्छति. This मन्त्र occurs in कठोपनिषत्. But the second line is different.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥
कठोपनिषत् २-१-९ ॥

Here it is slightly different. ‘तं देवाश्चक्रिरे धर्मम् स एवाद्य, स उ श्वः’. The first line and second line of the मन्त्र are not continuously given. The first quotation is the first line of the मन्त्र and the second quotation is the second line of the मन्त्र.

The essence of this मन्त्र is that all the देवताs rise from समष्टि प्राण and all the देवताs resolve in समष्टि प्राण. They took a vow that they will assume the essential nature of प्राण and therefore all organs are essentially प्राण and all देवताs are essentially प्राण whether they function or not, they all throb with life.

The उपनिषत् says what happened long, long ago that alone is happening now also. All the organs are प्राण्यात् च अपान्यात् च. Breathing is not only done by प्राण and अपान,

but all other organs are also breathing in and breathing out, that means they are also in motion because of that परम्परा. All the cells in our body are throbbing with life, they are moving with life, so प्राण्यात् च अपान्यात् च. And if they don't do that then मृत्युः श्रमरूपी आप्नुवत्. If प्राण स्वरूपम् is given up, if the throbbing is given up then the यमधर्मराज will enter and kill. This is the अधिदैवत प्राण श्रेष्ठत्वम्, अधिदैव व्रत मीमांसा and now अधिदैवत उपासना फलम् is being said in the last portion that this should be practiced as उपासना – समष्टि प्राण alone is in the form all the देवताs. This is called हिरण्यगर्भ. This is called अधिदैवत प्राण उपासना. If a person does this उपासना then what फलम् he is going get is said here. एतस्यै देवतायै सायुज्यं सलोकतां जयति. He attains ब्रह्मलोक or हिरण्यगर्भ पदम्. For अध्यात्म प्राण उपासना the फलम् is that he will be always lively and he will not get tired. अधिदैव प्राण उपासना फलम् is that he will attain हिरण्यगर्भ पदम् which means he will be the activator of the whole universe. With this प्राण श्रेष्ठत्वम् topic, the सप्तान्नम् topic is over. Thus we find that seven अन्नम्s were introduced and of them three अन्नम्s were elaborately discussed – अध्यात्म, अधिभूत and अधिदैव and while concluding one अन्नम् was discussed and that अन्नम् is प्राण. With this सप्तान्न ब्राह्मणम्, the पञ्चमं ब्राह्मणम् is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

1.6 उक्थ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Now we have to enter into the last section of the first chapter which is the concluding section the उपसंहार portion. We saw that the main subject matter of the first chapter is अध्यारोप or superimposition of the world. This अध्यारोप itself, we divided into various groups as साधन अध्यारोप - the world consisting of साधनs, the various means and thereafterwards साध्य अध्यारोप - the world consisting of various ends and thereafterwards we had the अध्यारोप of जीव as a कर्ता - कर्तृत्व अध्यारोप and thereafterwards, in the last section that we saw the समाप्ति ब्राह्मणम् we had जीव as भोक्ता - भोक्तृत्व अध्यारोप. So thus साधन, साध्यम्, कर्तृत्वम्, भोक्तृत्वम् all these superimpositions were shown. These are all called superimpositions because all of them have to be negated later as unreal, मिथ्या.

Now in the sixth ब्राह्मणम्, which we are going to see, all these previous superimpositions are to be condensed and presented in a brief manner. So condensed form of अध्यारोप. This ब्राह्मणम् is going to be called उक्थ ब्राह्मणम्. That word is occurring in this मन्त्रs. The उपनिषत् is going to point out that all these साधनम्s, साध्यम्s and कर्मs can be reduced to three principles नाम, रूपम् and कर्म or name, form and action. The whole अध्यारोपित प्रपञ्च or the whole superimposition can be reduced into नाम, रूपम्, and कर्म. साधनम् is नाम, रूप and

कर्म; साध्यम्s also and all of them. Not only the manifest, व्याकृत प्रपञ्च comes under that but even अव्याकृत प्रपञ्च, unmanifest universe which is otherwise called as माया, which is otherwise called as प्रकृति, which is otherwise called as अव्यक्तम्; thus the entire व्याकृत प्रपञ्च, the manifest universe consisting of साधनs and साध्यs and the entire अव्याकृत प्रपञ्च, the unmanifest universe where the साधन-साध्य division is not evident; both the सविकल्प प्रपञ्च as well as the निर्विकल्पक प्रपञ्च, both the कार्यप्रपञ्च as well as the कारणप्रपञ्च, both जगत् as well as माया everything can be put under the group of three - नाम, रूपम् and कर्म.

Once this is negated what is left out is 'नाम रहितम्, रूप रहितम् and कर्म रहितम् आत्मतत्त्वम् अहम्', that I am nameless, formless and कर्मless. Thus, the उपनिषत् condenses everything to नाम-रूपम्-कर्म. Later the उपनिषत् condenses these three also into one entity called our own body. The whole universe is reduced to नाम-रूपम्-कर्म and this नाम-रूपम्-कर्म is reduced to our पिण्ड and that is the अध्यारोप. पिण्ड is the individual equipment body. The उपनिषत् condenses everything to the individual body because through the individual body alone we experience and we talk about the totality. You appreciate the macrocosm only through the microcosm. Minus the body the जगत् नाम, जगत् रूपम्, जगत् कर्म nothing is there. Therefore, the sixth chapter is condensed अध्यारोप. With this background we will go to मन्त्र.

त्रयं वा इदम् – नाम रूपं कर्म ; तेषां नाम्नां वागित्येतदेषामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां साम, एतद्धि सर्वैर्नामभिः समम् ; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥ १-६-१ ॥

So इदम् सर्वम् त्रयम्, इदम् सर्वम् indicates the entire universe both अव्याकृतम् and व्याकृतम्, manifest and unmanifest. And within the manifest itself there is a division साधनम् and साध्यम्, i.e., the means and the end. And all this universe we can reduce into त्रयम्, the group of three called नाम, रूपम् and कर्म. This is सङ्क्षेप वाक्यम्. सङ्क्षेप वाक्यम् is a statement like a maxim which has to be elaborated later. The उपनिषत् itself comments upon this statement in the alter portion. Firstly, the नाम part it is taken. The whole universe is full of नामs, names. In fact you can think of an object only in terms of its name. You can never separate the name from the object.

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ रघुवंशम् १-१ ॥

Therefore, you can say the world consists of infinite number of नामs. If you want to condense all the नामs, then the उपनिषत् says that one condensed form is तेषां नाम्नां वागित्येतत्. वाक् should be taken in a special sense here. Normally वाक् means the organ of speech but here वाक् means सामान्य शब्दः, the sound in general. All different names are nothing but the शब्द made by our organ of speech. राम is a शब्द, अकारन्त पुल्लिङ्गः राम शब्दः; कृष्ण, अकारन्त

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उक्थ ब्राह्मणम्

पुल्लिङ्गः कृष्ण शब्दः; हरि, इकारन्त पुल्लिङ्गः हरि शब्दः; रमा, आकारन्त स्त्रीलिङ्गः रमा शब्दः. So all names are nothing but sound in general. The sound becomes the उपादान कारणम्, the material cause which alone appears as different names. One सामान्य शब्द itself when you modify differently from various position etc., they all become विशेष शब्दाः. The विशेष नामानि cannot exist separate from सामान्य शब्द. Try to say राम without making sound. Is it possible? So to say राम you should make a sound, कृष्ण you have to make a sound. The common factor in all of them is sound, the सामान्य शब्द, and that is indicated by the word वाक्.

Therefore, all the world is नाम and all the नामs are but the sound. Since the sound is the उपादान कारणम् and all the names are the कार्यम्s and all the विशेष नामs are born out of सामान्य शब्दम्, therefore it is given a new title उक्थम्. उक्थम् is equal to उपादान कारणम्, the material cause. Thus वाक्, the सामान्य शब्द is the उक्थम् for all the नामs. Therefore, the उपनिषत् says अतो हि सर्वाणि नामानि उत्तिष्ठन्ति – from this सामान्य शब्द alone all विशेष नामs are rising. Therefore, the सामान्य शब्द is called by another name साम. साम means सामान्य रूपेण सर्वत्र वर्तते इति साम. समत्वात् साम. What is समम्? सामान्य शब्द is समम् in राम, in कृष्ण, in देवी, in any word. Therefore, this is called ब्रह्म. Here ब्रह्म is not सत्यम् ज्ञानमनन्तम् ब्रह्म but ब्रह्म means it is all-pervading particular names. Thus, the वाक् is the उक्थम्, that means the वाक्, the सामान्य शब्द is सृष्टि कारणम्, सामान्य शब्द pervades all the विशेष नामs and सामान्य शब्द alone is स्थिति कारणम्,

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उक्तं ब्राह्मणम्

सर्वाणि नामानि विभर्ति, विभर्ति means स्थिति कारणम्. And all the नामs will ultimately resolve into the सामान्य शब्द alone. Therefore, the नाम is equal to सामान्य शब्दः. What is the next one? रूपम्. That is going to be talked about now.

मन्त्र 1-6-2

अथ रूपाणां चक्षुरित्येतद्देशमुक्तम् ; अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति ; एतद्देशं साम, एतद्धि सर्वै रूपैः समम् ; एतद्देशं ब्रह्म, एतद्धि सर्वाणि रूपाणि विभर्ति ॥ १-६-२ ॥

As in the case of नाम, the उपनिषत् is giving an explanation in the case of रूपम् also. नाम is equal to वाक् and it is equal to सामान्य शब्दः. The whole world is reduced into सामान्य शब्द is one part. Now comes the second part of the word. If you remove the सामान्य शब्द all the dictionaries will disappear. Not only dictionary our talking will disappear, all our transactions will disappear, all the books from the world, all our future speech, in fact everything will come to a standstill. Even the animal world is communicating through सामान्य शब्दः. Even the underwater life also they say. Some of the things produce certain special sound to communicate something which is to another aquatic creature perhaps miles away. There also it is because of सामान्य शब्द. Therefore, remove सामान्य शब्द and one third of the universe is gone. What is the other third? रूपम्. He says that all the रूपम्s, varieties of forms, which include all attributes, are based upon चक्षुः. There वाक् was said, here all the रूपम्s are based on चक्षुः. Here also we have to carefully note. चक्षुः does not mean

eyes but the सामान्य रूपम्. As for वाक् it was said सामान्य शब्दम्, like that here चक्षुः is equal to सामान्य रूपम्. This सामान्य रूपम् alone is the उपादान कारणम्, the basic कारणम् from which all the विशेष रूपs arise, in which all विशेष रूपs survive and into which all the विशेष रूपs resolve. Therefore, this सामान्य रूपम् is also called उक्थम्. सामान्य शब्द is उक्थम् and सामान्य रूपम् is also called उक्थम्. During sleep all the sounds are getting resolved into सामान्य शब्दम्. How do you know that they are resolved into सामान्य form? It is resolved into आकाश etc. How do you know that they are resolved and not destroyed? They are resolved and not destroyed because again, the विशेष शब्दs are rising. And if they have to rise then they all must exist in सामान्य रूप. If they don't remain in the form of सामान्य but if they are born then it will become असत्कार्यवाद. From nothing if the विशेष शब्दs come then it will be against logic. So all the विशेष शब्दs must come from the unmanifest form, which we called as सामान्य शब्द. Like all विशेष furniture must exist in सामान्य wood in the same way all the विशेष शब्दs should exist as सामान्य शब्दs. Similarly all the विशेष रूपs must exist as सामान्य रूपम्s. Not only this is called उक्थम् but this is also called साम which means समत्वात्. It is सामम् because it is uniformly present in all the विशेष रूपम्s. And it is not only called as साम, it is also called ब्रह्म because it pervades all the विशेष रूपम्s.

You should note the meaning of the words सामान्यम् and विशेषम्. I am using the words सामान्यम् and विशेषम्, at the

end of the class if you don't know the meaning for these two words then the whole class will be naught. सामान्य means general and विशेष means particular. All particulars come from the general. Particulars are limited; general pervades all particulars. Just as India pervades every particular state. This is रूपम्. So नाम is वाक्, it is equal to सामान्य शब्द; रूपम् is चक्षुर्, and it is equal to सामान्य रूपम्. Now कर्म is left out.

मन्त्र 1-6-3

अथ कर्मणामात्मेत्येतदेषामुक्तम्, अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति ; एतदेषां साम, एतद्धि सर्वैः कर्मभिः समम् ; एतदेषां ब्रह्म, एतद्धि सर्वाणि कर्माणि बिभर्ति ... ॥ १-६-३ ॥

Now comes कर्म. The whole universe we cannot imagine without नाम and even if you get rid of नाम you cannot imagine the world without रूपम् or attributes and now comes the third one, which is called as कर्म. The world is nothing but a series of activities whether you take an individual, or a plant, or an animal, the Sun, the moon or the stars all of them are active doing their function. If you take the human being himself, he is nothing but a series of कर्म from birth to death. And you cannot imagine the world without कर्म or function. Again all the functions or कर्मs can be reduced to आत्मा. The उपनिषत् says, आत्मा. The immediate meaning of the word आत्मा to be taken here is शरीरम्. From the शरीरम्, through implication you have to take the meaning as सामान्यम् कर्म. आत्मा is equal to body and body is equal to सामान्यम् कर्म. Body is all the time active, therefore, उपनिषत् uses the word

body to imply the meaning of general action. Therefore, कर्म is equal to आत्मा is equal to सामान्यम् कर्म. Earlier we said नाम is equal to वाक् is equal to सामान्य शब्द. रूपम् is equal to चक्षुः is equal to सामान्य रूपम् and here it is कर्म is equal to आत्मा is equal to सामान्यम् कर्म. Here also you have to extend it to the other things. All particular actions arise out of सामान्यम् कर्म, general action. All the विशेष कर्मs are born out of सामान्य कर्म, all of them are sustained by सामान्य कर्म and all them resolve back into सामान्य कर्म. Therefore, सामान्य कर्म gets the title उत्थम्, उत्थम् means सामान्य कर्म, function in general. And this सामान्य कर्म being general, it pervades all the विशेष कर्म equally and therefore, it is called साम. The second title is साम. It is called because समत्वात् साम, common to all. Finally, the very same सामान्य कर्म is given another title ब्रह्म because it pervades all the particular actions. Thus, the whole universe is name, form and function or sound, form and function. In fact when the scientists try to analyze the universe – many solid things are reduced to molecules, many molecules are reduced to atoms, all the atoms are reduced to subatomic particles, and they are further reduced to movement. Everything is in movement. The biography that we give to this body is that because of energy there is some movement. So if you say it is name that you give the name but it is nothing but energy in motion. What does it mean? It is a रूपम् and a function. Function means movement is there. For different types of movements you give different

names. Thereafterwards, you enumerate various elements etc. But it can be reduced to these three alone.

And hereafterwards the उपनिषत् reduces these three also into one single entity. That part we will read.

मन्त्र 1-6-3 continuation

तदेतत्त्रयं सदेकमयमात्मा, आत्मो एकः सन्नेतत्त्रयम् ; तदेतदमृतं सत्येन छन्नम् ; प्राणो वा अमृतम्, नामरूपे सत्यम्, ताभ्यामयं प्राणश्छन्नः ॥ १-६-३ ॥

Now the world has been already condensed to नाम-रूपम्-कर्म, name form and function. Normally we name and form. But बृहदारण्यकोपनिषत् adds uniquely one more – the function. If one says pot is नामरूप, बृहदारण्यकोपनिषत् says pot is नाम-रूपम्-कर्म. When you create a pot you have got a function also in you. In fact different नामरूपs are given to serve a particular function only. That is why you make a hole upwards but you don't make another one down because it has to serve a particular function of holding water. Suppose you are making a pot for अभिषेकम् then you make a hole at the bottom also because it has to serve a different function. Therefore, every नामरूप is associated with a function. And therefore the उपनिषत् nicely adds कर्म also as the third thing. And even if you divide people in the society whether it is चातुर्वर्ण्यम् or whether it is चतुराश्रम्यम् that is also based on function. He is a ब्राह्मण. Along with that comes ब्राह्मण कर्म. क्षत्रिय - नामरूप along with a function.

Now the उपनिषत् says this तदेतत्त्रयम् – this नामरूपकर्म even though it appears as three, it is एकः अयम् आत्मा. It is

one alone which is अयम् आत्मा. Here आत्मा does not refer सत्त्विदानन्द आत्मा but is refers to शरीरम्, पिण्डः. शङ्कराचार्य calls it पिण्डः, पिण्डाण्डम्. So what we see outside is called ब्रह्माण्डम् and the whole ब्रह्माण्डम् is first reduced to नामरूपकर्म and that is further reduced to पिण्डाण्डम्. We saw this in तत्त्वबोध,

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् । ॥ तत्त्व बोध ७-३-४ ॥

Why this body is taken as the representative of all? Because this body also cannot be separated from नाम, रूपम् and कर्म. Therefore, this body is नाम-रूपम्-कर्म in one unit. Not only this body is nothing but नाम-रूपम्-कर्म but also it is experientially speaking all the other नाम-रूपम्-कर्म comes to my life only through this body. When I go to sleep when this body is no more functioning, when this body is resolved, and not only this body is resolved but all the नामs of the world are resolved, all the रूपs of the world are resolved and all the functions of the world also are resolved. And therefore, अयम् आत्मा एव नाम-रूपम्-कर्म.

Incidentally, this must be remembered well because in Vedantic teaching whenever we have to negate this world, often the उपनिषत् negates the world in the form of negation of the body only. So if you take the माण्डुक्य उपनिषत् - the विश्व, तैजस and प्राज्ञ - the individual alone is negated and by negating the individual the समष्टि is also negated – वैश्वानर, हिरण्यगर्भ and ईश्वर. What the उपनिषत् negates is स्थूलसूक्ष्मकारणशरीरम् and by way of that the उपनिषत्

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negates स्थूलसूक्ष्मकारणप्रपञ्च. Similarly in the तैत्तिरीय उपनिषत् also

अन्योऽन्तर आत्मा प्राणमयः । ... मनोमयः । ... विज्ञानमयः । ॥
तैत्तिरीयोपनिषत् २-२ ॥

the पञ्चकोश is negated. Then you may wonder only the कोश has been negated and not the world. No, by way of negating the individual कोशs, the उपनिषत् is negating the समष्टि प्रपञ्च. All this is done based on one understanding that the individual is the cosmos and cosmos is the individual. Microcosm is not different from macrocosm and macrocosm is not different from microcosm. That is why if you have to solve any problem outside, you don't try to solve outside problems but always solve problems inside. If there is problem at स्थूलप्रपञ्च then take care of स्थूलशरीरम्. Lot of jaundice then increase the immunity level. Similarly lot of psychological problem outside then don't correct there but correct your mind. So you even get moral values out of this teaching. In short the essence is microcosm and macrocosm are one and the same. It is said here एकः अयम् आत्मा. आत्मा एकः सन्नेतत्त्रयं भवति. So the आत्मा, the body remaining as one it gets divided into नाम-रूपम्-कर्म. And therefore, the commentators write that this is a clue to get वैराग्यम् also. Because body is अध्यारोप, body represents साधन-साध्य प्रपञ्च, body represents कर्तृत्वम् and भोक्तृत्वम्; and therefore, one has to give up the body-अभिमान for getting gain मोक्ष. You take care of the body, then you have taken care of the

world. You handle the body, then you can handle the world.
एवम् वैरग्य सिद्ध्यर्थम् एवम् उच्यते.

Now the उपनिषत् adds one more incidental topic at the end. It says that this नामरूपात्मक शरीरम्, the body of course, including the कर्म is given a new name सत्यम्. नामरूपात्मक शरीरम् is called सत्यम्; the नामरूपात्मक include कर्म also. Behind this शरीरम् is प्राणः. This प्राणः the उपनिषत् calls it as अमृतम्. प्राण represents सूक्ष्म शरीरम्. Thus स्थूल शरीरम् in the form of नामरूप is called सत्यम् and सूक्ष्म शरीरम् in the form of प्राण is called अमृतम्. Here सत्यम् should not be taken as absolute reality but for व्यावहारिक purposes the name सत्यम् is given. सूक्ष्म शरीरम् or प्राण is called अमृतम्. Why it calls as अमृतम्? The उपनिषत् doesn't give the reason but we know the reason. It is called अमृतम् because even when the स्थूल शरीरम् perishes the सूक्ष्म शरीरम् survives. From सूक्ष्म शरीरम्'s standpoint we are all eternal even without going to the आत्मा. It survives the death of the body and not only that even during प्रलयम् it survives in potential form. It can come in the next सृष्टि. Thus सूक्ष्म शरीरम् survives even when the body goes, सूक्ष्म शरीरम् survives even when प्रलयम् comes, and सूक्ष्म शरीरम् continues in the next सृष्टि also, thus our सूक्ष्म शरीरम्s have been there even in the previous सृष्टिs. When it started? अनादि. How long will it continue? अनन्त. The only exception is, it can go away only on one condition and that is मोक्ष. So minus मोक्ष or ज्ञानम् सूक्ष्म शरीरम् is eternal and therefore it is called अमृतम्. Thus even without coming to वेदान्त a person can get अमृतत्वम् just by owning

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up that I am the सूक्ष्म शरीरम्. तदेतदमृतं सत्येन छन्नम् ; प्राणो वा अमृतम्, नामरूपे सत्यम्. प्राणो वा means सूक्ष्म शरीरम्, अमृतम्. नामरूपे means स्थूल शरीरम्, सत्यम्. ताभ्याम् अयं प्राणः छन्नः – by the नामरूप the प्राण is covered. छन्नः means veiled or covered. That means सूक्ष्म शरीरम् is covered by स्थूल शरीरम्. That means because of my अभिमानम् to स्थूल शरीरम् I am not even be able to own up my सूक्ष्म शरीरम्. If I own up सूक्ष्म शरीरम्

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥
गीता २-२२ ॥

Thus this body is going to come and I am as the सूक्ष्म शरीरम् going to continue; even during प्रलयम् also I am going to continue. So thus the idea is स्थूल शरीरम् obstructs or serves as an obstacle to even to owning up the सूक्ष्म शरीरम् then how much obstacle it must create to own up the आत्मा. Hence, स्थूल शरीरम् is the greatest obstacle to gain मोक्ष. The visible नामरूप is the greatest obstacle, the visible 'I' is the greatest obstacle, the physical 'I' is the greatest obstacle and therefore even to own up सूक्ष्म शरीरम् I have to drop the अभिमानम्, to gain आत्मज्ञानम् also we have to give up the अभिमानम् for the स्थूल शरीरम्.

Thus the last portion is वैराग्य सिद्ध्यर्थम्. For getting वैराग्यम् this is taught. With this portion, the sixth ब्राह्मण is also over. This is called उक्थ ब्राह्मण and the topic is condensation of अध्यारोप. First into नाम-रूपम्-कर्म and then into the body. Therefore, the अपवाद should start from here.

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With this, the षष्ठम् ब्राह्मणम् is over and प्रथमः अध्यायः is also समाप्तः. The next chapter we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Summary of the first chapter

Before going to the second chapter, I will give you a summary of the first chapter, which we have just finished. In the beginning we saw that the उपनिषद् wants to teach ब्रह्मन् by the method of अध्यारोप and अपवाद, the superimposition and negation. अध्यारोप or superimposition means the acceptance of the whole universe, the whole अनात्मा प्रपञ्च. And by accepting the whole अनात्मा प्रपञ्च, the उपनिषद् indicates that अनात्मा प्रपञ्च is not असत्, it is not totally non-existent. It is असत् विलक्षणम्. It is not असत्, it is not totally non-existent. After accepting the universe through अध्यारोप, later the very same उपनिषद् negates the अनात्मा प्रपञ्च. By the negation of अनात्मा प्रपञ्च, the उपनिषद् points out that अनात्मा प्रपञ्च is not सत्, it is not really existent because it is negatable.

Thus, the उपनिषद् proves that अनात्मा प्रपञ्च is not सत्, it is सत् विलक्षणम्. Thus through अध्यारोप 'असत् विलक्षणत्वम्' is shown and through अपवाद 'सत् विलक्षणत्वम्' is shown. Acceptance shows the world is not असत् and the negation shows the world is not सत्. Acceptance and negation show that the world is neither असत् nor सत्, it is सत्-असत् विलक्षणम्. From this the उपनिषद् shows the world is neither non-existent nor is the world existent. So if it is neither non-existent nor existent then it comes under the category of

‘seemingly existent’ called मिथ्या. Thus, the उपनिषत् reveals अध्यारोप-अपवादभ्याम् जगत् मिथ्यात्वम्.

The उपनिषत् knows or it is a well-known fact that a मिथ्या वस्तु cannot exist without सत्य अधिष्ठानम्, the real substratum or support. Unreal cannot be without the real support. Naturally, the question comes if the उपनिषत् reveals the whole अनात्मा प्रपञ्च as मिथ्या what should be the अधिष्ठानम्. The उपनिषत् does not directly answer this question but by a strategic silence, मौनम् व्याख्यानेन it reveals. If the whole अनात्मा प्रपञ्च that is if the whole experienced world is मिथ्या and if a सत्यम् must be there, then सत्यम् can be only one and that is ‘I’, the experiencer. Through the strategic silence, I am left behind as अधिष्ठानम् because श्रुति never negates ‘me’, the experiencer. If I am also included in अध्यारोप-अपवाद then I will also be reduced to मिथ्या. Thus, I am never included in अध्यारोप-अपवाद list, I am left out by the उपनिषत् and the left out ‘I’ am the only अधिष्ठानम् of the universe, which is proved मिथ्या through अध्यारोप-अपवाद. Thus, the essential teaching that we get through this discussion is अहम् सत्यम् जगत् मिथ्या, i.e., ‘I’ am the only real substratum and the whole universe coming within the scope of अध्यारोप-अपवाद is मिथ्या.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

This is the teaching to be given by the बृहदारण्यकोपनिषत् through अध्यारोप-अपवाद method. This background you should have when you see the summary of the first chapter. And I said in the introduction that of this अध्यारोप-अपवाद, which is the part of the main teaching the अध्यारोप portion occurs in the first अध्याय. Thus प्रथमाध्याय अध्यारोप प्रधानः. And अपवाद will begin in the second chapter alone which we have to see hereafter. So what we have covered through the first chapter is अध्यारोप becomes clear. I will be repeatedly using the word अध्यारोप and at the end don't ask what is अध्यारोप. I will translate once again. अध्यारोप is equal to superimposition, which is equal to temporary acceptance of the whole universe. I call it temporary acceptance because in अपवाद it is going to be dethroned, dismissed by the central government. World acceptance is the topic of the first अध्याय.

For this purpose, the उपनिषत् divides the whole universe into a few topics and all of them are accepted. For our convenience, I will divide them into six topics.

1) साधनानि. All साधनs in the form of कर्म, in the form उपासना, all come under the world only. So साधन अध्यारोप is acceptance of all types of साधनs. In fact the entire कर्मकाण्ड and उपासनाकाण्ड will come under this.

2) The second topic that comes here is साध्यम् or फलम्. All the फलम्s whether it is पुत्र, son or wealth or land or heavens or ब्रह्मलोक or health, all the फलम्s that you acquire will come under the अध्यारोप प्रपञ्च, within the universe only. That is why we say we should have वैशान्यम् for that because

all the कर्मफलम्s and उपासनाफलम्s come under मिथ्या प्रपञ्च. So this is the second topic साध्यम्.

3) Then the third topic is the साधनम् and साध्यम् put together come under व्याकृत प्रपञ्च. व्याकृतम् means the manifest, visible universe. Therefore, the third topic the उपनिषत् chooses is अव्याकृत प्रपञ्चः, the Unmanifest universe obtaining before सृष्टि and after प्रलयम्. So अव्याकृत प्रपञ्चः is the third topic. So साधन and साध्य come under व्याकृतम्; the third topic is अव्याकृतम्.

4) The fourth topic we find is कर्तृत्वम्, the doer-ship is another thing, which is temporarily accepted by the वेदs because later this कर्तृत्वम् will have to be negated and therefore, कर्तृत्वम् is also superimposition. Don't ask what is कर्तृत्वम्, I am taking for granted that you are advanced students. कर्तृत्वम् means doer-ship. This is the fourth topic.

5) Then the fifth topic which is part of अध्यारोप प्रपञ्च is भोक्तृत्वम्. It means the enjoyer-ship. Being the experiencer of the कर्मफलम्. That is also a temporarily accepted idea only and later even भोक्तृत्वम् will be negated as अकर्ता, अभोक्ता ब्रह्म अस्मि.

6) And finally, all these things are summed up in the form of नाम-रूपम्-कर्म. In fact it is not a separate thing but all these five put together - साधन, साध्य, अव्याकृतम्, कर्तृत्वम् and भोक्तृत्वम् - to put it in a nutshell the whole अनात्मा प्रपञ्च is nothing but name-form-function. So these are the six topics which are part of अनात्मा प्रपञ्च अध्यारोप.

Now with this background we will briefly see the sections in which these topics are discussed. In the first chapter we get six sections called ब्राह्मणम्s and of these six ब्राह्मणम्s the first three ब्राह्मणम्s deal with साधनानि.

The first ब्राह्मणम् is called अश्वमेध ब्राह्मणम् where the topic discussed was अश्वे विराट् उपासना. The विराट् meditation upon the horse that is used in अश्वमेध याग. So याग अश्वे विराट् उपासनम् is the first ब्राह्मणम् called अश्वमेध ब्राह्मणम्. This comes under साधन discussion only.

Then in the second ब्राह्मणम् called अग्नि ब्राह्मणम्, the topic discussed was again विराट् उपासनम् in the fire used in अश्वमेध याग. अग्नौ विराट् उपासना. This also comes under the साधन topic only.

Then the third ब्राह्मणम् is called उद्गीथ ब्राह्मणम् and in this उद्गीथ ब्राह्मणम्, हिरण्यगर्भ उपासना was discussed. हिरण्यगर्भ as endowed with great virtues. So गुण विशिष्ट हिरण्यगर्भ उपासना upon the प्राण. प्राण, which is in every living being, is to be seen as हिरण्यगर्भ and that हिरण्यगर्भ उपासना is discussed. In one of the मन्त्रs, हिरण्यगर्भ or प्राण was called उद्गीथ and since उद्गीथ title is given to हिरण्यगर्भ, it is called उद्गीथ ब्राह्मणम्. For practical purposes we can call it as हिरण्यगर्भ ब्राह्मणम्. Thus the first three ब्राह्मणम्s deal with three उपासनाs – अश्वे विराट् उपासना, अग्नौ विराट् उपासना and प्राणे हिरण्यगर्भ उपासना and all of them come under साधन discussion.

Then in the fourth section or ब्राह्मणम् called पुरुषविध ब्राह्मणम् we get the next three topics. Firstly, हिरण्यगर्भ is glorified as a great साध्यम्, the उपासना फलम्. So if you do the उपासना of the aforesaid साधनानि - अश्वे विराट् उपासना, अग्नौ विराट् उपासना and प्राणे हिरण्यगर्भ उपासना then the साध्यम् is हिरण्यगर्भ or प्रजापति position will come. And that प्रजापति is glorified as a great creator. Thus प्रजापति, the साध्यम् is glorified in this ब्राह्मणम् as a great creator. We saw that he got divided into two - one became मनु and another became शतरूपा and from this pair alone all the pairs of living beings came. After talking about the हिरण्यगर्भ's glory in this section itself later, the अव्याकृतम् topic also was discussed. That is before सृष्टि everything was not non-existent but they were all in unmanifest form, अव्यक्त form, अव्याकृत form. This topic also comes under the fourth ब्राह्मणम्. साध्य अध्यारोप also comes, अव्याकृत अध्यारोप also comes. Later, in this very same section, the सृष्टि topic is continued and then the creation of the चातुर्वर्ण्यम् was discussed in the देवलोक (देवब्राह्मण, देवक्षत्रिय, देववैश्य, देवशूद्र) and thereafterwards मनुष्यलोके चातुर्वर्ण्यम् was discussed and as part of this discussion the जीव's कर्तृत्वम् was also discussed. That is the जीव has to do a lot of कर्म - feeding the ants, taking care of the trees, taking care of पितृs, taking care of देवs etc. *So he is a कर्ता who has to please everyone.* And he was given the title लोकः means he is an object of enjoyment for the whole world. When जीव becomes a कर्ता I become an object of enjoyment, I become one who serves the whole world, thus the world

takes my service. देवs enjoy me because I give them तर्पणादि. पितृs enjoy me because I feed them through श्राद्ध etc. the animals and plants enjoy me because I offer बलि to them. Of course the family members enjoy me because I earn and feed them. Thus as a कर्ता I become a भोग्य वस्तु for the whole world. This is called कर्तृत्व अध्यारोप. Thus, of all the ब्राह्मणम्s in the first chapter the fourth one is the most important ब्राह्मण and in this साध्यम्, हिरण्यगर्भ was discussed, अव्याकृतम्, the unmanifest universe was discussed and जीव's कर्तृत्वम् was also discussed.

Then in the next ब्राह्मणम्, सप्तान्न ब्राह्मणम् which is the fifth the next topic of अध्यारोप comes - जीव's भोक्तृत्वम्. So not only जीव is a कर्ता always contributing to the world but जीव becomes a भोक्ता also when he can enjoy the world. So in the fourth ब्राह्मण, the world enjoyed me and in the fifth ब्राह्मण I enjoy the world. In the fourth ब्राह्मण I am the भोग्य वस्तु and in the fifth ब्राह्मण world is the भोग्य वस्तु. So in functions first I eat and somebody serves me and then thereafterwards we ask them to eat and we serve them. So when I eat I am the भोक्ता and when they eat they are the भोक्ताs. Thus कर्तृत्व अध्यासः then भोक्तृत्व अध्यारोपः was discussed in the fifth ब्राह्मणम्.

In the sixth ब्राह्मणम् called उक्थ ब्राह्मणम् the whole अध्यारोप is summed up in the form of नामरूपकर्म अध्यारोप. The whole universe is name, form and function. Even साधनs, साध्यs, अव्याकृतम्, कर्तृत्वम् and भोक्तृत्वम्, all of them are reducible to the नामरूपकर्म, which is further reduced to the

शरीरम्. Thus in one stroke the whole universe was reduced to the body. If you know how to handle your अनात्मा, you can handle the whole अनात्मा प्रपञ्च. Thus, six topics were taken for superimposition in the first chapter.

And incidentally, we have to note another important discussion also which was initiated in the first chapter, which will have a bearing on the whole of बृहदारण्यकोपनिषत्. The two important topics taken for discussion are विद्या सूत्रम्, the knowledge in nutshell and अविद्या सूत्रम्, the ignorance in nutshell. The famous statement आत्मा इति एव उपासीत is called विद्या सूत्रम्, which occurs in the fourth section seventh मन्त्र, 1-4-7. This is to be explained in the entire बृहदारण्यकोपनिषत्. Another important statement called अविद्या सूत्रम् is the famous statement अन्यो असौ अन्यो अहम् अस्मि इति यः उपास्ते सः न वेद. The one who worships the Lord as different from himself is ignorant. अन्यो असौ – he is different, अन्यो अहम् – I am different, इति यः उपास्ते – like this one who thirteen, सः न वेद – he doesn't know. This is called अविद्या सूत्रम्. This occurs in the fourth ब्राह्मण tenth मन्त्र, 1-4-10. After giving विद्या and अविद्या सूत्रम्, the उपनिषत् elaborates अविद्या सूत्रम् in the fifth and the sixth section in the form of कर्तृत्वम् and भोक्तृत्वम्. Whereas विद्या सूत्रम् is not yet explained. This gives a lead to the following portion. विद्या सूत्र व्याख्यानम् is left out. Thus this is another parallel stream that we have to remember for understanding the later chapters as the development from the first chapter.

Next, I would like to discuss the important भाष्य विचारम्s we had, will just give the reference to that for the later study if you would care to. We had about seven elaborate discussions in the भाष्यम्, which are all pillars of अद्वैतिक teachings.

The first discussion is called सम्बन्ध भाष्यम्, which we get in the introduction to the first ब्राह्मणम्. The topic being the enquiry into the relationship between कर्मकाण्ड and ज्ञानकाण्ड. So कर्मज्ञानकाण्डयोः सम्बन्धः was very elaborately discussed in the सम्बन्ध भाष्यम्.

Then the second discussion we had was घट भाष्यम्, an enquiry into कार्यकारणवादः, into the cause-effect theory or the theory of creation. It is called घट भाष्यम् because the word घट occurs in this many times and so it is called घट भाष्यम्, otherwise we should call it कार्यकारण भाष्यम् or सृष्टिवाद भाष्यम्. This occurs in the first मन्त्र of the second ब्राह्मणम्. The मन्त्र says nothing was there before सृष्टि, which is not acceptable to us. Since the उपनिषत् gives a controversial statement – ‘nothing was there before सृष्टि’ and therefore शङ्कराचार्य enters into a discussion and says that nothing does not mean nothing but nothing means something. How do you say that something is nothing? Something is like nothing because it is unmanifest. Something is called nothing when something is unmanifest. शङ्कराचार्य thus establishes by dismissing the Buddhist and तार्किक people. This is called घट भाष्यम्.

Then in the third ब्राह्मण of the first chapter, we get प्रमाण भाष्यम् another important discussion. So which वैदिक statements are to be taken as प्रमाणम् seriously and which वैदिक statements are to be taken figuratively. This discussion comes because in this ब्राह्मण हिरण्यगर्भ is glorified through many titles like विशुद्धत्वम्, दूर्नामत्वम्, मृत्यु अतीतत्वम् etc. Then the discussion is are they are they to be taken just as glorification or not. Is it just a figurative glorification not to be taken seriously or are they to be taken factually and how to determine which are mere glorifications and how to determine which are fact? How to shift fact from fiction? Thus, अर्थवाद is discussed here. अर्थवाद means fictitious glorification. What is प्रमाणम् is clearly established is another important मीमांसा topic which we call it as प्रमाण भाष्यम्.

Then in the fourth ब्राह्मण, which is a very important ब्राह्मण we get three big discussions. One discussion is प्रवेश भाष्यम्, which occurs in the seventh मन्त्र where the उपनिषत् says ब्रह्मन् created the world and entered it. How does ब्रह्मन् enter the world after creation, what is the meaning of the entry we saw elaborately in प्रवेश भाष्यम् in the seventh मन्त्र. In the first भाष्यम् the conclusion was the entry is 'as though' entry and entry is not to be literally taken but it is to be taken as ब्रह्मन्'s availability in the जीव. ब्रह्मन् enters जीव is equal to ब्रह्मन् obtains in जीव as the साक्षि. This is the essence of प्रवेश भाष्यम्. In the seventh मन्त्र itself we get another big discussion called विद्या सूत्र भाष्यम्. The essence of it is ब्रह्मन् should be recognized as 'I' alone. There is no other way of

recognizing ब्रह्मन् or ब्रह्म - आत्मा इति एव उपासीत. Realizing ब्रह्मन् as oneself and taking it as something else is a big mistake. This is called विद्या सूत्र भाष्यम्. Then in the tenth मन्त्र of the fourth ब्राह्मण, the third discussion that we find here is महावाक्य भाष्यम्. Here alone famous statement comes अहम् ब्रह्म अस्मि. ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् । ॥ १-४-१० ॥ This अहम् ब्रह्म अस्मि, जीवात्मा-परमात्मा-ऐक्यम् was elaborately discussed and established by negating all different interpretations. And in the tenth मन्त्र itself we get one more discussion. Thus four discussions are there in the fourth ब्राह्मणम् itself. In this discussion शङ्कराचार्य establishes that after understanding no obstruction can be there for मोक्ष. After ज्ञानम् there can be no obstruction for मोक्ष. That is देवs cannot obstruct, प्रारब्धम् cannot obstruct, family cannot obstruct. All the obstructions are for ज्ञानम्, they can obstruct for getting ज्ञानम् but after ज्ञानम् there is no obstruction for gaining मोक्ष. After ज्ञानम् we can show thumb to all the नवग्रहs. All of them can influence अनात्मा. ज्ञानि need not be frightened, until ज्ञानम् there are obstacles but after ज्ञानम् nothing can do anything. तस्य ह न देवाश्चनाभूत्या ईशते. Even देवs cannot stop ज्ञानि's मोक्ष once he is a ज्ञानि. So this ज्ञानात् मोक्षः or ज्ञानानन्तरम् प्रतिबन्धः न सन्ति. This is the fourth and final discussion occurring in the fourth ब्राह्मणम्.

In the fifth and sixth ब्राह्मणम्s there are no discussions. Only in the first four ब्राह्मणम्s we get important discussions. In the first ब्राह्मणम् there is one, in the second ब्राह्मणम् there is

one, in the third ब्राह्मणम् there is one and in the fourth ब्राह्मणम् there are four; total seven important भाष्य portions occur.

Then finally, I will just refer to some of the important मन्त्रs occurring in the first chapter. In the first two ब्राह्मणम्s we don't find much of important मन्त्रs. The first one occurs in third ब्राह्मणम् - twenty eighth मन्त्र, which is the famous मन्त्र,

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा
अमृतङ्गमय ।

The peculiarity here is that this मन्त्र is coming not as part of ज्ञानम् but this is coming as part of जप to be practiced by the हिरण्यगर्भ उपासक. So the third ब्राह्मणम् deals with हिरण्यगर्भ उपासना. And in that हिरण्यगर्भ उपासना as part of उपासना the उपासक is supposed to repeat this. Technically it is called as अभ्यारोह मन्त्रः, which means repetitive, आवृत्ति मन्त्र; a मन्त्र to be repeated by the उपासक. But we have taken this मन्त्र for ज्ञानम् portion. But this is not occurring in ज्ञानम् portion.

Then the next important मन्त्र occurs in the fourth ब्रह्मन् is the second मन्त्र, which is part of second मन्त्र. It is also a famous one. द्वितीयाद्वै भयं भवति. There will be fear as long as there is duality. All these are important to show that अद्वैतम् is not शङ्कर's philosophy. They say शङ्कराचार्य talks about अद्वैतम् but शङ्कराचार्य says अद्वैतम् is not my philosophy, अद्वैतम् is the teaching of the उपनिषत्. उपनिषत्s themselves

say द्वितीयम् causes संसार. Then for मोक्ष what should come? If because of द्वितीयम् संसार comes then what should come for मोक्ष? अद्वितीयाद्वै अभयम् भवति. Thus, this is the opt quoted line by शङ्कराचार्य.

Then the next मन्त्र is 1-4-7, which is a big मन्त्र wherein many important topics come. So सृष्टि comes here, प्रवेश comes here, and even विद्या सूत्रम् comes here.

Then the eighth मन्त्र, i.e., 1-4-8 points out that आत्मा is the dearest to all people. तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्. Self-love is universal, it is instinctive and nobody can love anything else. If universal love has to come the only way is converting the Self into the universe itself. If Self includes the whole universe then Self-love will become the universal love. So there is only one way for universal love - Self should include the universe. Thus every important idea, which we don't find in any of the previous उपनिषत्s, is here.

Next one is 1-4-10 another very important मन्त्र and it is a big मन्त्र. In this मन्त्र alone महावाक्यम् अहम् ब्रह्म अस्मि and also अविद्या सूत्रम् occurs. Thus four मन्त्रs from the fourth ब्राह्मणम्.

In the fifth ब्राह्मणम्, we get one मन्त्र, which is worth noting i.e., 1-5-16. Here alone the साधन and साध्यम्s are divided - पुत्रेण अयम् लोकः कर्मणा पितृलोकः विद्याया देवलोकः. Through son a person can get मनुष्यलोक, through कर्म one gets स्वर्गलोक and through उपासना one gets ब्रह्मलोक. This is

important because शङ्कराचार्य takes this as an important support to establish सन्न्यास later. So this मन्त्र is a सन्न्यास supporting मन्त्र. Therefore, शङ्कराचार्य quotes it often.

Finally, in the last ब्राह्मणम्, the sixth one, the first मन्त्र, where the world is defined as नाम-रूपम्-कर्म. त्रयं वा इदम् – नाम रूपं कर्म. The whole world is nothing but name, form and function. These are all the major important मन्त्रs. This in short is the first अध्याय. In second अध्याय we will find अपवाद and विद्या सूत्र व्याख्यानम्. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

2.1 अजातशत्रु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We have completed the first chapter of बृहदारण्यकोपनिषत् of the six chapters that are there. In my introduction I had pointed out that the first two chapters together are called मधुकाण्डम् and the third and the fourth chapters are called मुनिकाण्डम् and the fifth and the sixth are called खिलकाण्डम्. मधुकाण्डम् is श्रुति प्रधानम्, मुनिकाण्डम् is युक्ति प्रधानम् and खिलकाण्डम् is साधन प्रधानम्. Literally, खिलकाण्डम् means a mixture of so many topics. Of these three काण्डम्s, we are now in the first काण्डम् called मधुकाण्डम्. And मधुकाण्डम् consists of two अध्यायs. The first अध्याय is अध्यारोप प्रधानम् and the second अध्याय is अपवाद प्रधानम्. Thus, अध्यारोप chapter is number one, अपवाद chapter is number two and both put together is मधुकाण्डम् of बृहदारण्यकोपनिषत्.

Now we are entering the second chapter of मधुकाण्डम्. The second chapter is connected with the first chapter in two different ways. When we study the शास्त्र, we have to remember the method of शास्त्र study, which method is always followed by the commentators. That method is whenever a new topic comes it has to be linked to the previous topic. This is a very important thing to be done. If there is no link between the one topic and the other topic, then various topics will remain in our mind unconnected, isolated island of ideas.

These unconnected ideas can never become a शास्त्रम्. Stray information can never become a शास्त्रम्. And therefore, these unconnected ideas can never give me any benefit. The benefit can be accrued only when all the ideas are strung together, systematically built up and become a शास्त्रम्. If topics are like bricks, शास्त्रम् is like a house. You can have a piles of bricks and you won't get any benefit, whereas if the bricks are when cemented and arranged in an organized manner, then the arranged bricks will become a house in which we can live. Similarly, if we get ideas from a book and they remain a pile of ideas without any connection between one and the other then we will be an informed person but we will not get any benefit. And if these ideas should be cemented and organized then what is the cement? In शास्त्रम् it is called as सङ्गतिः. सङ्गति means the logical connection between the previous topic and the next topic. And not only the connection between the topics must be there when there is a change of chapter there must be a logical connection between the previous chapter and later chapter also. Generally, the chapter division is based on the topic division only. Therefore, whenever I go to a new chapter I have to necessarily connect the new chapter with the previous one and see a logical progressive teaching, developed teaching must be there. That is why many people say स्वामिजि I don't want to study गीता anymore because I have studied all the chapters of गीता. If asked as how he studied, he says, in 1957 I heard thirteenth chapter from such and such a person. In 1958 I heard the fifth chapter. In 1959 I

heard seventeenth chapter and in 1960 I heard eleventh chapter. Thus he has got ideas from all chapters but they are all hanging ideas, they are not cemented, progressively developed; that is not a house in which he can live. So he can create an impression that I have also studied the गीता but it is पुरुषार्थ अनुपयोगि भवति. That is why in ब्रह्मसूत्र they give the definition of a topic itself. What is the definition of a topic? Topic in शास्त्र is called अधिकरणम्. ब्रह्मसूत्र contains 192 topics spread in 555 सूत्रs. And how do you define a topic? They say,

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरः ।

सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥

I will go to the details if and when we study ब्रह्मसूत्र. What I would like to say here is while defining अधिकारणम् they mention five factors which are required for an अधिकारणम्, of which one important topic is सङ्गतिः. सङ्गतिः means connection of a topic with the previous topic. Then what to do with the first topic? Suppose there is a first topic of ब्रह्मसूत्र or the उपनिषत्. When second topic comes we can talk about the connection with the previous. So if we are discussing the first chapter of the गीता, first chapter of the उपनिषत्, first chapter of the ब्रह्मसूत्र what do you do? We give connection with the कर्मकाण्ड. Because the उपनिषत् is ज्ञानकाण्ड and ज्ञानकाण्ड is preceded by कर्मकाण्ड. Therefore, we have to necessarily study the connection of the उपनिषत् with the previous कर्मकाण्ड. That is why बृहदारण्यकोपनिषत् भाष्यम् starts with सम्बन्ध भाष्यम्. सम्बन्ध is another name for सङ्गतिः.

Take any उपनिषत् शङ्कराचार्य begins his भाष्यम् with सङ्गतिः. We should know the connection between one verse and another verse; for example take the श्लोकs 13 & 14 of the second chapter we should not study these two श्लोकs independently but we should know the connection between the previous and later. Thus between श्लोक and श्लोक, between chapter and chapter, similarly here also between मन्त्र and मन्त्र, chapter and chapter, काण्डम् and काण्डम् we have to know. Then alone the बृहदारण्यकोपनिषत् will become a house of ideas in which we can comfortably live and that is called मुक्ति. Otherwise बृहदारण्यकोपनिषत् will be a stray set of bricks and we would have covered it but still we will be cowards, संसारिs. So why I said this much is I want to talk about the connection between the first chapter and the second chapter.

In the first chapter two important topics have been discussed which are going to be developed or continued in the second chapter, which I have indicated in the last summary class. One topic that we find in the first chapter is अध्यारोपः, superimposition. So it naturally requires the topic of अपवादः. So therefore we find the second chapter discussing अपवाद as one topic. अपवाद is the negation of what has been temporarily accepted. अध्यारोपितस्य अध्यस्तस्य मिथ्याभूतस्य अनात्मप्रपञ्चस्य निषेधः अपवाद इत्युच्यते. This is one topic. The second topic, which was discussed in first chapter, was विद्या-अविद्या सूत्र द्वयम्. विद्या सूत्रम् is जीवात्मा परमात्मा ऐक्यम्, in the form of well-known मन्त्र आत्मा इति एव

उपासीत, 1-4-7 and अविद्या सूत्रम् is जीवात्मा परमात्मा भेद वाक्यम् which was given in the famous वाक्यम् अन्यो असौ अन्यो अहम् अस्मि इति यः उपास्ते सः न वेद. The one who sees ईश्वर differently he will not know anything at all. Thus विद्या सूत्रम् is अभेद विषयः, अविद्या सूत्रम् is भेद विषयः. And having given विद्या-अविद्या in a nutshell, the उपनिषत् explained the अविद्या सूत्रम् in the first chapter itself, in the मन्त्र 1-4-10. Now what requires explanation is विद्या सूत्रम्. Therefore the second chapter discusses the विद्या सूत्र विवरणम् or the second chapter comments upon the विद्या सूत्रम्. In short, it elaborates जीवात्मा परमात्मा ऐक्यम्. Even to say that it is a महावाक्यम्, there is nothing wrong. These are the two topics in the second chapter - अपवादः, विद्या सूत्र विवरणञ्च. This second chapter also like the first chapter consists of six ब्राह्मणम्s or six sections. Of these six ब्राह्मणम्s, the first three ब्राह्मणम्s deal with अपवादः. अपवादः प्रधानम् प्रथमम् ब्राह्मणत्रयम्. First three chapters or sections are अपवाद प्रधानम्. Then the fourth ब्राह्मणम् is a commentary on the विद्या सूत्रम्; the fifth ब्राह्मणम् deals with सर्वात्मभाव which is also an explanation of विद्या सूत्रम् only. सर्वात्मभाव means everything is आत्मा and there is no अनात्मा separate from आत्मा. आत्मव्यतिरिक्त अनात्मा प्रपञ्चो नस्त्येव. The sixth and final ब्राह्मणम् deals with गुरुशिष्य परम्परा. To show the glory of this tradition, from when onwards it has started, how many great आचार्यs have been there and how successfully it has come down and how we are lucky to have this intact even now. Thus विद्यास्तुत्यर्थम्; and शङ्कराचार्य will say later जपार्थञ्च. He

says that it will be beneficial if you do जप of it. These are six ब्राह्मणम्s of the second chapter. With this background, we will enter into the first ब्राह्मणम् of the second chapter.

This ब्राह्मणम् is going to be a dialogue between the King अजातशत्रु and a ब्राह्मणः called गार्ग्यः. Note that it is not गार्गी. गार्गी is a name of a woman who will come later. She is a very great lady. Here it is not गार्गी but गार्ग्यः. He is a ब्राह्मणः and अजातशत्रु is a राजा, क्षत्रिय. The interesting thing here is that अजातशत्रु, the King is गुरु, the teacher and गार्ग्यः, the ब्राह्मणः is शिष्य, the student. This story indicates that in our olden days even kings were highly cultured, knowledgeable in our शास्त्रs and they were even ज्ञानिs whom alone कृष्ण indicates in भगवद्गीता as राजर्षयः. राजर्षयः means राजा च असौ ऋषिश्च. Being a राजा the one who lives like a ऋषि is called राजर्षि. In गीता it is said as जनकादयः. जनक etc. We get doubt about this 'etc'. Now we can add अजातशत्रु etc. Since अजातशत्रु is the teacher here, this ब्राह्मणम् is called अजातशत्रु ब्राह्मणम्. अजातशत्रु is a ब्रह्मविद्या आचार्यः, a great person. This chapter begins by introducing the student and the teacher. We will read the मन्त्रs.

मन्त्र 2-1-1

दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रुं काश्यम्, ब्रह्म ते ब्रवाणीति ; स होवाचाजातशत्रुः, सहस्रमेतस्यां वाचि दद्यः, जनको जनक इति वै जना धावन्तीति ॥ २-१-१ ॥

The उपनिषत् introduces the student and the teacher. So गार्ग्य आस. Once upon a time, there was a ब्राह्मण called

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

गार्ग्य. He had another name also बालाकिः. शङ्कराचार्य comments upon as 'गार्ग्यो गोत्रतः', he belonged to गार्ग्य गोत्र that is why called गार्ग्य. He is called बालाकिः because the son of बलाकि, 'बलाकाया अपत्यं बालाकिः'. So two names but one person. He was not an ordinary ब्राह्मण. अनूचानः. 'अनुवचनसमर्थः वक्ता वाग्मी'. अनूचानः means वेदाध्यायि, who has studied all the वेदs. अनुवचनम् means to chant, study the वेदs. The perfect participle form is उचानः. वच् perfect participle is उचानः. अनु + उचानः = अनूचानः. This comes in तैत्तिरीयोपनिषत्,

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति । ॥ तैत्तिरीयोपनिषत् १-११-१॥

इति त्रिशङ्कोर्वेदानुवचनम् ॥ तैत्तिरीयोपनिषत् १-१०-१॥

अनूच्य, अनुवचनम्. From the √अनुवच् अनुवचनम्, अनूच्य, अनूचानः have come. अनूचानः is a great title. The one who can not only learn but can also teach will get this title. We can learn many things, we can know many things but between learning and communication there is a lot of gap. Therefore, अनूचानः is a person who has learnt and who can teach also. So गार्ग्य was not an ordinary person. But he had a problem. दम्भः. दम्भः means arrogant. अहम्भावि, स्तब्धः. So who looked upon himself as a great person because he belongs to a great father, great गोत्रम्, greatly learned. That education has led him to become too big for his breeches. So it got into his head and head became swollen. विद्या can cause problem if it is not properly digested. That is why in the fifth chapter of the गीता,

विद्या-विनय-सम्पन्ने ब्राह्मणे ॥ गीता ५-१८ ॥

Not only विद्या is required but also विनय should be there. So दृप्तः, from दृप् only दर्पम् word has come.

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् च संश्रिताः । ॥ गीता १६-१८ ॥

So in रजोगुण कृष्ण is telling अहङ्कारम् बलम् दर्पम्, √दृप् दृष्यति, to be arrogant. And because of this arrogance, in his name itself this adjective was added. What is his name? दृप्तबालाकि! He was called along with the adjective arrogant to his name. दृप्तबालाकि. उपनिषत् itself has given such a title! दृप्तबालाकिः ह अनूवानः गार्ग्यः आस. You know pride goes before a fall. Not only he had all these अभिमान, but the greatest अभिमान was ब्राह्मण अभिमान. That is why he is going to get knocked out by a क्षत्रिय. So among the four वर्णस, ब्राह्मण वर्ण is the greatest and I belong to such a ब्राह्मण वर्ण – such an additional दृप्तः he had. So with this attitude he went to the राजा known as अजातशत्रु. स होवाचाजातशत्रुम्. Who is अजातशत्रु? काश्यम्. काश्यम् means काशि राजा. His name is अजातशत्रुः. So he may be different from the other अजातशत्रु, who is the धर्मपुत्र himself. The उपनिषत् or आचार्य do not say anything whether this अजातशत्रु is the धर्मपुत्र or not. Either way we don't care. The idea is that there was a king called अजातशत्रु who was also a ज्ञानि. That he was a ज्ञानि is indicated by the very name अजातशत्रुः, न जातः शत्रुः यस्य सः अजातशत्रुः, the one for whom there is no enemy; indicating अद्वेषा सर्वभूतानाम्. The one who doesn't have द्वेष for

anyone which is the sign of wisdom. Therefore, he was a ज्ञानि.

And having approached such a king not knowing that he himself is a ज्ञानि and thinking himself to be a ज्ञानि; गार्ग्य does two mistakes. One mistake is he underestimates अजातशत्रु. 'He is a king, a क्षत्रिय, what better he knows?' That is one sign of arrogance – 'what better he knows'. The second mistake is he thought himself to be a ज्ञानि while actually he was an अज्ञानि. Underestimation of the king and overestimation of himself, this is the typical problem we have. And having gone there, he offers himself to be a गुरु and says ब्रह्म ते ब्रवाणि. This is within quotation. गार्ग्य: the ब्राह्मण is addressing to अजातशत्रु, the king, 'हे राजन् अहम् ब्रवाणि, I shall teach you'. What? 'ब्रह्म'. ब्रह्म means the ब्रह्मन्, the reality, सत्यम् ज्ञानम् अनन्तम् ब्रह्म. So 'ब्रह्मन्, the reality I shall teach you'.

What was the response of अजातशत्रु? स होवाचाजातशत्रुः. अजातशत्रु replied back in the following words. एतस्यां वावि सहस्रं दध्मः. 'By your mere words I am so satisfied and happy that a ब्रह्मन् comes to me and offers to teach me something. For the mere words of offering to teach I shall give you thousand cows as दक्षिणा.' Thousand cows as दक्षिणा is not for teaching but for mere saying that 'I shall teach you'. In those days this was the type of दक्षिणा, which we are familiar from कठोपनिषत्. So therefore, thousand cows I shall give you as दक्षिणा. He gives the reason for why he is so satisfied. जनको जनक इति जना धावन्ति. All the ब्राह्मणस think that

जनक alone will receive the teaching and he alone will give big दक्षिणा, so all ब्राह्मणs are going to जनक only. No one is coming to me. I am ready to listen, and have many cows for giving दक्षिणा. And all without coming to me, जनको जनक इति जना धावन्ति. From this it looks जनक and अजातशत्रु might have been contemporary. Thinking that he alone is a मुमुक्षु, thinking that he alone is a दास, people run towards him. Now अजातशत्रु says he is happy that at least one ब्राह्मण has come to him.

मन्त्र 2-1-2

स होवाच गार्ग्यः, य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति ; स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥ २-१-२ ॥

Before going to मन्त्र proper, I will give you how the development is going to be. गार्ग्य promised to अजातशत्रु that ‘I shall teach you what is ब्रह्मन्?’ assuming that गार्ग्य already knew what is ब्रह्मन्. Then अजातशत्रु agrees to listen as a student and गार्ग्य is going to start the teaching. But what actually happens is this. गार्ग्य happens to know only the हिरण्यगर्भ, which is सगुणम् ब्रह्म, which is सोपाधिकम् ब्रह्म or which is सविशेषम् ब्रह्म. This was discussed in the first chapter, the अध्यारोप प्रकरणम्. In the सप्तान्न ब्राह्मणम् we discussed हिरण्यगर्भ elaborately – अध्यात्मम्, अधिभूतम्, अधिदैवम्. The हिरण्यगर्भ that was discussed in the first chapter that हिरण्यगर्भ alone गार्ग्य knew. And beyond this

हिरण्यगर्भ, there is a higher ब्रह्मन्, which is निर्गुणम्, निरुपाधिकम्, निर्विशेषम् ब्रह्म. This गार्ग्य did not know. Thus गार्ग्य knows सगुणम् ब्रह्म and he doesn't know निर्गुणम् ब्रह्म whereas अजातशत्रु knows both सगुणम् as well as निर्गुणम् ब्रह्म. Therefore, what is going to happen? गार्ग्य continues to teach about हिरण्यगर्भ and every time he teaches, अजातशत्रु says 'I know this, I know this' and saying I will complete the teaching he will complete it. गार्ग्य begins and अजातशत्रु says don't teach me this I already know. Then after nearly eleven or twelve मन्त्रs गार्ग्य exhausts his teaching and then अजातशत्रु asks a counter question, 'Do you know this much only? Don't you know something more?' Because he has finished with सगुणम् ब्रह्म; he never comes to निर्गुणम् ब्रह्म at all. And when अजातशत्रु puts this question, गार्ग्य puts his head down with shame. I came with the puffed head, walking on clouds, claiming to be a teacher, offering voluntarily to instruct and now he is asking me a question for which I have no answer. But he accepts his defeat decently. He was magnanimous in defeat and said that we will now reverse the table. I will sit down on the floor and you please sit on the chair. You teach me and I shall learn. Thus the गुरु शिष्य role gets reversed as in the भगवद्गीता. There in the गीता, अर्जुन was sitting and कृष्ण as a chariot was sitting down. In the first chapter अर्जुन is the commander and कृष्ण is the *obeyer*. From second chapter onwards कृष्ण becomes the commander and अर्जुन becomes the *obeyer*. Thereafterwards अजातशत्रु will teach that हिरण्यगर्भ is not real ब्रह्मन् thus indicating अपवाद.

That is why it is called अपवाद प्रकरणम्. After negating हिरण्यगर्भ अजातशत्रु will teach निर्गुणम् ब्रह्मन्. This is the development.

Now how does गार्ग्य teach अजातशत्रु about हिरण्यगर्भ? That हिरण्यगर्भ teaching alone comes in the मन्त्रs beginning from two up to thirteen i.e., twelve मन्त्रs. It is going to be the गार्ग्य's teaching of हिरण्यगर्भ to अजातशत्रु. Who is हिरण्यगर्भ? The definition of हिरण्यगर्भ is given here. Now we know that the Individual जीव has got many organs ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, अन्तःकरणानि and पञ्च प्राण etc. Each organ is having one, one faculty, one, one शक्ति, and one, one power like seeing, hearing, etc. All these have been said in तत्त्वबोध, here in this context I am just reminding. Each करणम्, individual organ has got only a limited power, which is blessed by the corresponding समष्टि power. Individual दर्शन शक्ति comes from the total दर्शन शक्ति. And the total power alone is called अधिष्ठान देवता. Thus, every करणम् is blessed by अधिष्ठान देवता; करणम् is व्यष्टि and अधिष्ठान देवता is समष्टि. In तत्त्वबोध, we saw अधिष्ठान देवता of every organ. श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः । घ्राणस्य अश्विनौ । And similarly, कर्मेन्द्रिय देवताs also. वाचो देवता वह्निः । etc. Therefore, करणम् is व्यष्टि and the देवता is समष्टि. To use a technical language the करणम् is अध्यात्मम् and देवता is अधिदैवम्. All these करणम्s put together becomes an individual जीव. ज्ञानेन्द्रियs, कर्मेन्द्रियs, प्राण मनः etc., all these करणम्s join together to become one individual जीव. In the same way all the देवताs put together

become the हिरण्यगर्भ. Therefore, every देवता is seen as a limb of हिरण्यगर्भ. Just as every करणम् is my limb अवयवम्. Similarly, every देवता is an अवयवम् or a part or a limb of हिरण्यगर्भ. And for the sake of हिरण्यगर्भ उपासना, the scriptures introduce any particular अवयव देवता as a support, आलम्बनम्. Upon that one देवता a person has to meditate the समष्टि हिरण्यगर्भ. Thus सूर्य is one देवता for the eyes. In सूर्य we can meditate upon हिरण्यगर्भ. So गार्ग्य is talking about several उपासनाs upon हिरण्यगर्भ. This is going to be the topic and then अजातशत्रु will come to निर्गुणम् ब्रह्म, the details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing now the first ब्राह्मणम् of the second chapter, which is called अजातशत्रु ब्राह्मणम्. Here the teacher happens to be अजातशत्रु, a king of काशि. We saw that this king अजातशत्रु was approached by a ब्राह्मण called गार्ग्य and this गार्ग्य offers to teach ब्रह्मन् to अजातशत्रु. अजातशत्रु is very pleased with this offer and he gives the reason also because जनक was very popular at that time and every महात्मा used to run to जनक, 'जनको जनक इति', thinking that जनक alone is interested in spirituality or जनक alone gives plenty of दक्षिणा as the case may be.

अजातशत्रु speaks that he is also equally interested in spirituality and he is also equally generous as जनक and to show his generosity he offers thousand cows just for the first statement ब्रह्म ते ब्रवाणि. And after this initial introduction, गार्ग्य begins to talk about ब्रह्मन् to अजातशत्रु. And in the last class, I told that गार्ग्य doesn't really know ब्रह्मन् at all. Because ब्रह्मन् in its true nature is निर्गुणम्, निरुपाधिकम्, निर्विशेषम्, and गार्ग्य doesn't know this निर्गुणम् ब्रह्म. But what गार्ग्य knows is ब्रह्मन् only but in its सगुण form. This सगुणम् ब्रह्म alone is popularly known in the scriptures as हिरण्यगर्भ and this हिरण्यगर्भम् or हिरण्यगर्भाख्याम् सगुणम् ब्रह्म एव गार्ग्यः जानाति. But we cannot say that गार्ग्य is telling a lie because गार्ग्य did not know that there is something superior to हिरण्यगर्भ, that there is something beyond the सगुणम् ब्रह्म. Therefore, he thinks हिरण्यगर्भ alone is the

ब्रह्मन्. It was not a willful misinformation or disinformation but it was a statement made out of ignorance. Whereas अजातशत्रु happens to know both the सगुणम् ब्रह्म, the हिरण्यगर्भ as well as निर्गुणम् ब्रह्म. But since गार्ग्य offered to teach, अजातशत्रु tells to go ahead. And गार्ग्य's so-called teaching begins from the second मन्त्र, which we have introduced and it is going to go up to the thirteenth मन्त्र. All these मन्त्रs deal with हिरण्यगर्भ as taught by गार्ग्य misunderstanding that to be ब्रह्मन्. And गार्ग्य says that I regularly meditate upon this ब्रह्मन् the सगुणम् हिरण्यगर्भम् ब्रह्म. I am using the word सगुणम् ब्रह्म to differentiate it from निर्गुणम् but remember गार्ग्य doesn't know that there are two सगुणम् and निर्गुणम् ब्रह्म separately and therefore he doesn't use the word सगुणम् ब्रह्म but uses the word ब्रह्मन्. An adjective is required only when there are two nouns of the same species. सजातीय विशेष्ये सति विशेषणम् अपेक्षितम्. So there must be two things. Suppose there is only one pot. You need not qualify it as big or small pot. But suppose there is a pot and a tape recorder, then also no problem. Confusion comes when there are two things and when both of them belong to the same species called घटः घटः समान जातीय विशेष्ययोः ततो. Then if I say to bring the pot, you will have confusion whether this pot or that pot and then I have say bring this red pot, blue pot etc. We can use the word सगुणम् निर्गुणम् only when we know that there are two ब्रह्मन् - सगुण and निर्गुण. As far as गार्ग्य is concerned, he need not qualify

as सगुण and निर्गुण because he knows only one ब्रह्मन्. Since we know two ब्रह्मन्s I use the word सगुणम् ब्रह्म.

Thus from verse second to thirteen we get सगुणम् ब्रह्म उपदेशः or हिरण्यगर्भ उपदेशः given by गार्ग्य. And we find at every stage गार्ग्य teaches, अजातशत्रु tells 'I already know this, I know a little bit more of what you say'. And at the end he will say that 'do you know only this much, I will talk about some other ब्रह्मन्'. This is going to be the development. गार्ग्य in every मन्त्र talks about his meditation upon हिरण्यगर्भ and also the way he does उपासनाs.

For this purpose, I talked about the definition of हिरण्यगर्भ, hope you remember. For every organ that we have, like ज्ञानेन्द्रियम्, कर्मेन्द्रियम् etc., there is a corresponding total power called देवता. चक्षु has a चक्षुर्देवता called सूर्य and श्रोत्रम्, श्रोत्र देवता called आकाश or दिक् is there. That इन्द्रियम् or करणम् is called अध्यात्मम्, व्यष्टि; देवता is called अधिदैवम्, समष्टि. The difference is that the अध्यात्मम् has got a limited power and अधिदैवम् has got the same power in limitless measure. An individual जीव is not made up of one करणम् but जीव is a mixture of all the करणम्s - ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, अन्तःकरणानि and पञ्च प्राण etc. So all the करणम्s put together becomes the व्यष्टि जीव, the individual. Now extending it all the देवताs put together, all the अधिदैवम्s put together we have हिरण्यगर्भ. So he is समष्टि of समष्टि. Each देवता is समष्टि and add all the समष्टि देवताs then it becomes हिरण्यगर्भ. गार्ग्य is doing हिरण्यगर्भ उपासना by taking one, one देवता. So he takes one अधिष्ठान देवता and

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upon that अधिष्ठान देवता he is seeing the समष्टि. Thus हिरण्यगर्भ upon सूर्य देवता, हिरण्यगर्भ upon चन्द्र, हिरण्यगर्भ upon दिक्, हिरण्यगर्भ upon आपः etc. So that is the development and more we will see as the मन्त्रs come. We will see one sample मन्त्र, number 3 and all the rest of the मन्त्रs have to be seen in the same pattern.

मन्त्र 2-1-3

स होवाच गार्ग्यः, य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, बृहन् पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति ; स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति, नास्यान् क्षीयते ॥ २-१-३ ॥

Now गार्ग्य is introducing the first हिरण्यगर्भ उपासना in the second मन्त्र. So I will give you the meaning of the second and you can extend it to the third मन्त्र also. What is the देवता taken here? आदित्य देवता which is only one अधिदैव देवता and all देवताs are not taken together but only one आदित्य देवता is taken. And this आदित्य देवता is not the total हिरण्यगर्भ, it is only a limb or अवयव of हिरण्यगर्भ. This आदित्य is available in सूर्य मण्डलम् and therefore how does the उपासना go? Upon the सूर्य मण्डलम् the आदित्य देवता is there and the उपासक should see upon that सूर्य मण्डलस्थ आदित्य as हिरण्यगर्भ. It is like the उपासना, which is prescribed in the सन्ध्यावन्दनम्.

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसंनिविष्टः ।

So सवितृमण्डलमध्यवर्ती is आदित्य देवता but our worship is not one देवता but all देवताs put together that उपासना is the one which गार्ग्य does. The moment गार्ग्य talks about this उपासना, then अजातशत्रु tells don't waste your time or my time. **मा मैतश्मिन्संवदिष्ठाः** – may you not enter into a discussion on this हिरण्यगर्भ. Why? I have already have performed this उपासना very much, I am an expert in this उपासना and not only that my उपासना is a little bit more elaborate than yours.

What is that? अजातशत्रु says that I also do the हिरण्यगर्भ उपासना upon this आदित्य but my उपासना is upon हिरण्यगर्भ endowed with more virtues. गुणविशिष्ट हिरण्यगर्भ उपासना I do. You are talking about ordinary हिरण्यगर्भ उपासना but I know advanced हिरण्यगर्भ उपासना, i.e., I do this उपासना by adding some more virtues to that हिरण्यगर्भ.

And what are those virtues? Three virtues I see and those virtues are called **अतिष्ठाः**, **मूर्धा** and **राजा**. अतिष्ठाः is one glory of हिरण्यगर्भ, मूर्धा is another glory of हिरण्यगर्भ and राजा is another glory of हिरण्यगर्भ. गार्ग्य doesn't know this one. अजातशत्रु is teaching to गार्ग्य. You do ordinary उपासना but I add three विशेषणम् - अतिष्ठाः हिरण्यगर्भ, मूर्धा हिरण्यगर्भ राजा हिरण्यगर्भ इति अहम् उपासे. I do such an उपासना. What does this अतिष्ठाः, मूर्धा and राजा mean? शङ्कराचार्य writes अतिष्ठाः means अतीत्य भूतानि तिष्ठतीत्यतिष्ठाः – one who is prominent, one who is superior to all others. अतीत्य तिष्ठति – one who is above all. In simple संस्कृत it is called प्रधानः, मुख्यः, श्रेष्ठः, etc. Then मूर्धा means पूज्यः, पूजनीयः, वरणीयः,

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आदरणीयः, वननीयः, संभजनीयः adorable, etc. Therefore, the second विशेषणम् is पूज्यः, adorable. The third विशेषणम् is राजा. राजा normally it means king but शङ्कराचार्य takes it in its derived meaning राजा means प्रकाश स्वभावः, दीप्तिमान्, राजते, प्रकाशते, दिप्यते इति राजा, the one who is effulgent, shining one, brilliant one. Thus अतिष्ठत्वं मूर्धात्वं राजत्वं गुणविशिष्टं हिरण्यगर्भम् अहम् उपासे. Do you know such an उपासना? Not only I do this उपासना and this उपासना has got great फलम् also. And incidentally अजातशत्रु talks about the उपासना फलम्. What is the उपासना फलम्? You have to apply the general law. I hope you remember the general law regarding उपासना फलम्.

यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०-५-२-२०॥

As one meditates so do one gets the results. If you see हिरण्यगर्भ as prominent one the उपासक also will become prominent in society. If you meditate upon हिरण्यगर्भ as adorable one you will become adorable. If you meditate upon हिरण्यगर्भ as brilliant one you also become brilliant. These are all the फलम् for सकाम उपासना. You please remember this.

But if you say, I don't want to be prominent in society, it is a headache, one can't be free; if you don't want to become adorable in society, which is again a headache; so then निष्काम उपासनया the फलम् will be वित्तशुद्धिः वित्तनैश्चल्यम्, वित्त एकाग्रता, वित्त विशालता all those spiritual refinements will come. These are not mentioned as it is understood. Thus the first हिरण्यगर्भ उपासना has begun from the second. We

have to make a small correction. In the beginning I said three to thirteen, but it is from second to thirteen is varieties of हिरण्यगर्भ उपासनाs. So then from the third मन्त्र onwards it will be the same pattern. गार्ग्य will tell about the उपासना of another देवता, अजातशत्रु will say need not tell about that as I already know it, then he will add two-three विशेषणम्s and tell the फलम् of it. So this is the pattern. So I will read up to the thirteenth मन्त्र and you the gist of the विशेषणम्s and the फलम्s. We will read the fourth मन्त्र.

मन्त्र 2-1-4

स होवाच गार्ग्यः, य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, तेजस्वीति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते तेजस्वी ह भवति, तेजस्विनी हास्य प्रजा भवति ॥ २-१-४ ॥

मन्त्र 2-1-5

स होवाच गार्ग्यः, य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, पूर्णमप्रवर्तीति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिः, नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ २-१-५ ॥

मन्त्र 2-1-6

स होवाच गार्ग्यः, य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ २-१-६ ॥

मन्त्र 2-1-7

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स होवाच गार्ग्यः, य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, विषासहिरिति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते विषासहिर्ह भवति, विषासहिर्हास्य प्रजा भवति ॥ २-१-७ ॥

मन्त्र 2-1-8

स होवाच गार्ग्यः, य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, प्रतिरूप इति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपागच्छति, नाप्रतिरूपम्, अथो प्रतिरूपोऽस्माज्जायते ॥ २-१-८ ॥

मन्त्र 2-1-9

स होवाच गार्ग्यः, य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, रोचिष्णुरिति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हास्य प्रजा भवति, अथो यैः संनिगच्छति सर्वास्तानतिरोचते ॥ २-१-९ ॥

मन्त्र 2-1-10

स होवाच गार्ग्यः, य एवायं यन्तं पश्चाच्छब्बोऽनुदेत्येतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, असुरिति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति, नैनं पुरा कालात्प्राणो जहाति ॥ २-१-१० ॥

मन्त्र 2-1-11

स होवाच गार्ग्यः, य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, द्वितीयोऽनपग इति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते द्वितीयवान् ह भवति, नास्माद्गणश्छिद्यते ॥ २-१-११ ॥

मन्त्र 2-1-12

स होवाच गार्ग्यः, य एवायं छायायमयः पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्टाः, मृत्युरिति वा अहमेतमुपास इति ; स य

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एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति, नैनं पुरा कालान्मृत्युरागच्छति ॥ २-१-१२ ॥

मन्त्र 2-1-13

स होवाच गार्ग्यः, य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, आत्मन्वीति वा अहमेतमुपास इति ; स य एतमेवमुपास्त आत्मन्वी ह भवति, आत्मन्विनी हास्य प्रजा भवति ; स ह तूष्णीमास गार्ग्यः ॥ २-१-१३ ॥

Now we are going to get a series of उपासनाs. In all these things the pattern is the same, i.e., one particular देवता is taken, total हिरण्यगर्भ is meditated upon, this गार्ग्य teaches and then अजातशत्रु comes up and presents some more विशेषणम्s or विभूतिs and he talks about its प्रयोजनम्. So I will give you a list and you can make some kind of a chart. देवता and the हिरण्यगर्भ विशेषणानि. I will give you the meaning of these विशेषणम्s.

देवता	हिरण्यगर्भ विशेषणानि	फलम्. The उपासक also becomes -
आदित्य	अतिष्ठाः, मूर्धा and राजा.	Prominent, adorable and effulgent one.
चन्द्र	बृहन्, पाण्डरवासाः, सोमो राजा.	Great, have the charming personality, have pure (white) clothes and अन्न समृद्धि.

विद्युत	तेजस्वि.	Bright.
आकाश	पूर्णः and अप्रवर्ति.	पूर्णो भवति and अक्रियवान् शान्तो भवति.
वायु	इन्द्रः, वैकुण्ठः and अपराजिता सेना.	अमन्दः
अग्नि	विषासहिः	Tolerant.
आपः	प्रतिरूपः	समान पुत्र प्राप्तिः.
आदर्शः	रोचिष्णुः	स्वच्छ स्वभावः, शुद्ध स्वभावः.
यन्तं शब्दः पश्चात् अनूदेति	असुः	दीर्घ आयुः
दिशः	द्वितीयत्वम् अनपगत्वम्	will get inseparable relationship.
छायामयः पुरुष	मृत्यु	अज्ञान निवृत्तिः
आत्मा	आत्मन्वी भवति	total control.

1) We have seen the first one - **आदित्य**. That means आदित्ये हिरण्यगर्भ उपासना. This is presented by गार्ग्य. The विशेषणम्s presented by अजातशत्रु are **अतिष्ठाः**, **मूर्धा** and **राजा** – prominent one, adorable one, and effulgent one. Next

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is the फलम् - the उपासक also becomes अतिष्ठाः prominent, adorable and effulgent one. This was in the second मन्त्र.

2) Then in the third मन्त्र, चन्द्र, moon is taken upon which हिरण्यगर्भ is meditated. This was presented by गार्ग्य and then अजातशत्रु interferences and says I do meditation in an advanced form and he offers विशेषणम् as बृहन्, पाण्डरवासाः, सोमो राजा. बृहन् means महान्, great, vast, பெருமான्(पेरुमात्); पाण्डरवासाः means शुक्ल अम्बरः, wearing white dress. सोमराजा means one who is attractive or pleasing one. पाण्डरम् means white, वास means वस्त्रम्, शुक्लवस्त्रधारि. सोमो राजा means the one who is attractive, सोम्यः, pleasing one, attractive one. In संस्कृत, मनोज्ञः, मनोहारि. मनोहरम्, मनः हरति इति मनोहरः. So therefore, the great one, the white dressed one and the charming or pleasing one. अजातशत्रु is telling this one. फलम् is that the उपासक also will have the charming personality, he will also become great and he will also have pure (white) clothes. And in addition to that अजातशत्रु gives one more फलम् अन्न समृद्धि which means he will get plenty of food. This is second उपासना in the third मन्त्र.

3) Now I am going to the third उपासना in the fourth मन्त्र. Here विद्युत् or lightening is taken for उपासना. हिरण्यगर्भ is common in all, only the attributes are varying. And here the glory is तेजस्वि. So हिरण्यगर्भ is तेजस्वि. तेजस्वि means shining, brilliant, कान्तिमान्. Only one विशेषणम्. तेजस्वि गुणविशिष्टः हिरण्यगर्भः. The फलम् is that

the उपासक also will become bright. This is the third उपासना in the fourth मन्त्र.

4) Now I am going to the fourth उपासना in the fifth मन्त्र. Here आकाश or space is taken for उपासना upon which हिरण्यगर्भ is meditated upon and अजातशत्रु adds two glories – पूर्णः and अप्रवर्ति. पूर्णः means one who fills up everything, all-pervading and अप्रवर्ति means अक्रियवान्, one who does not have any क्रिया, क्रियारहितः, कर्मरहितः, inactive or passive, relaxed. The फलम् is पूर्णो भवति and अक्रियवान् शान्तो भवति. He will also become पूर्णः and शान्तः.

5) Now we will go to the fifth उपासना in the sixth मन्त्र. Here वायु is taken for उपासना. वायु or the air or the wind. Here अजातशत्रु talks about three glories of हिरण्यगर्भ. इन्द्रः, वैकुण्ठः and अपराजिता सेना. इन्द्रः means ईश्वरः, the ruler, the lord, the master, the controller. वैकुण्ठः means अमन्दः, not dull, active, energetic, agile, dynamic. वायु always keeps on moving. अपराजिता सेना means the one whose army is never defeated, of invincible forces, the one who has got invincible forces or undefeatable power. सेना means army, अपराजिता means never defeated. You know how वायु is so powerful. It can cause cyclones and tornadoes. If a person does this meditation the फलम् is that the उपासक will become अमन्दः, ईश्वरः, endowed with invincible power.

6) Now we will go to the sixth उपासना in the seventh मन्त्र. Here अग्नि is taken for उपासना. And one विशेषणम् or glory is added to हिरण्यगर्भ. Remember these glories are not for अग्नि; the glories belongs to हिरण्यगर्भ who is meditated

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upon अग्नि and अग्नि is an आलम्बनम् and हिरण्यगर्भ is the उपास्यम्. इमे तु न तु आलम्बन विशेषणानि परन्तु उपास्यस्य विशेषणानि इति ध्येयम्. What is the glory? विषासहिः. शङ्कराचार्य comments विषासहिः as मर्षयिता, tolerant one, क्षमावान्, तितिक्षुः, one who is patient. Because अग्नि consumes whatever is given to it, but we complain that salt is less or it is more hot etc. Whatever you offer to अग्नि it eats without complaining. You put आहुति in different form it accepts. Therefore, अग्नि has got tremendous patience. Therefore, upon the अग्नि we meditate upon हिरण्यगर्भ who is embodiment of patience. The फलम् is that what we don't have - one becomes patient.

7) Then the seventh उपासना in the eight मन्त्र. Here आपः or जलम् is taken for उपासना. And here the हिरण्यगर्भ has got one विशेषणम् and that is प्रतिरूपः. प्रतिरूपः means having समान रूपम्, similar form. Because in जलम् when you look in your छाया or reflection comes. Therefore, that समानरूपत्वम् is the विशेषणम् of हिरण्यगर्भ. He has got many forms, many powers, which are similar. What is the फलम्? The फलम् here शङ्कराचार्य says is समान पुत्र प्राप्तिः. A progeny is born like parents. That means equally good like father. That means the उपासक should make sure that he is good. The son will protect the family's glory, family's status etc.

8) Now we will go to the eight उपासना in the ninth मन्त्र. Here आदर्शः or the mirror is taken for उपासना. Upon this mirror हिरण्यगर्भ is meditated with one गुण रोचिष्णुः. गुणः. रोचिष्णुः means clarity, shining, स्वच्छ स्वभावः. If a person

does that उपासना his mind also becomes स्वच्छ स्वभावः. So mirror meditation is important for *Vedantic* seeker. शुद्ध स्वभावः.

9) Then comes the ninth उपासना in the tenth मन्त्र. Here what is taken for उपासना is the sound of gasping which comes from a running person. यन्तं शब्दः पश्चात् अनूदेति. अनुगच्छन् शब्दः. अनुगच्छन् शब्दः means the following sound of a running person. And upon the sound हिरण्यगर्भ is meditated endowed with असुः गुणत्वेन प्राण गुणत्वेन. Endowed with प्राण that is lot of life, energy. So हिरण्यगर्भ who is full of आयुस् or full of life or full of liveliness. And what is the benefit of this उपासना? The benefit is this person will have दीर्घ आयुः, a long healthy life.

10) Then we will go to the tenth उपासना coming in the eleventh मन्त्र. Here the दिक् or directions, दिशः are taken for उपासना. Upon the हिरण्यगर्भ certain attributes are given – two of them. One is द्वितीयत्वम्, always being along with a second one. Always associated with a second one. And अनपगत्वम्, अनपगत्वम् means अवियुक्ततत्वम्, inseparable. So always associated with a second one and that second one is never separable. Isn't it true? If you take दिक्, you can never think of east without thinking of south or north. Therefore, the direction is always connected with the others and not only that they are inseparable also. And this is seen as the गुण of हिरण्यगर्भ. And what is the फलम्? The फलम् is this person will get inseparable relationship. गृहस्थ means he will be with wife forever.

11) Then comes the eleventh उपासना in the twelfth मन्त्र. Here the shadow, छाया मयः पुरुष is taken for उपासना. And upon this छाया the हिरण्यगर्भ is seen with one गुण and it is मृत्यु गुणविशिष्ट. Because shadow stands for ignorance, darkness, तमस, which is cause of mortality. Therefore, shadow means अज्ञानम्, अज्ञानम् means मरणम्. So आवरणम्. The फलम् is अज्ञान निवृत्तिः.

12) Last one is आत्मा, i.e., the प्रजापति, the समष्टि itself. So the concluding उपासना is हिरण्यगर्भ as all the देवताs put together प्रजापति रूपेण समष्टि रूपेण उपासनम्. Then the फलम् is वश्य आत्मन्वी भवति. आत्मन्वी is equal to वश्यात्मकत्वम्, self-control, total mastery over one's self. Thus, the last उपासना is different from all others. Earlier the उपासना was on different limbs, but here the उपासना is on the अवयवी, the समष्टि itself. And the फलम् is total control.

So thus up to the thirteenth मन्त्र, we got twelve उपासनाs and with this गार्ग्य is exhausted. Whatever I say he is telling he knows more. Lastly, गार्ग्य says स ह तूष्णीमास गार्ग्यः. So hereafter let me remain quiet and I can ask अजातशत्रु to speak better. So with this he remained silent.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

गार्ग्य, the ब्राह्मण approached अजातशत्रु, the king and offered to teach him ब्रह्मन्. Actually गार्ग्य himself did not know what the ब्रह्मन् is. Of course, he was not totally ignorant but he happened to know सगुणम् ब्रह्म which is nothing but समष्टि प्राण, the total प्राण शक्ति. Not only गार्ग्य knew this सगुणम् ब्रह्म, i.e., समष्टि प्राण, otherwise called हिरण्यगर्भ but he was also meditating upon this हिरण्यगर्भ in various forms. And गार्ग्य started teaching अजातशत्रु as to how he meditates upon हिरण्यगर्भ with different आत्मबन्धम्s. And every time गार्ग्य teaches अजातशत्रु says I already know that हिरण्यगर्भ and not only that I have already meditated upon हिरण्यगर्भ on all these आत्मबन्धम्s. Not only that अजातशत्रु says I meditate upon हिरण्यगर्भ with special virtues विशिष्ट गुणवत्त्वेन अहम् हिरण्यगर्भम् ध्यातवान् अस्मि. And various meditations were given from मन्त्र number two up to मन्त्र thirteen which we saw. Finally, in the thirteenth मन्त्र गार्ग्य pointed out that I meditate upon हिरण्यगर्भ on my अन्तःकरणम्, बुद्धि itself in the form of समष्टि हिरण्यगर्भ or प्रजापति, एव अयम् आत्मनि पुरुषः. आत्मनि here means अन्तःकरणे, i.e., in the individual व्यष्टि and he meditates upon the समष्टि, i.e., प्रजापति हिरण्यगर्भ. For that अजातशत्रु pointed out I also meditate upon the same हिरण्यगर्भ with a special virtue. And that virtue is आत्मन्वीत्व गुणविशिष्ट. आत्मन्वी is the special virtue. आत्मन्वी means वश्यः the one who has self-control, self-mastery. This is the virtue of the समष्टि, the हिरण्यगर्भ. For

this meditation a फलम् was also mentioned and the फलम् is आत्मन्वीत्वम्, one will develop self-control. Thus, हिरण्यगर्भ upon individual forms, i.e., individual देवताs and हिरण्यगर्भ as समष्टि, all types of meditation गार्ग्य presented and अजातशत्रु knew every one of them. While शङ्कराचार्य comments upon these मन्त्रs he only adds one point that the उपनिषत् is talking about meditating upon हिरण्यगर्भ on each individual देवता like सूर्य देवता, चन्द्र देवता, etc. And हिरण्यगर्भ happens to be समष्टि देवता. Now शङ्कराचार्य adds that when we the individual देवताs are taken, we have to take the corresponding individual organs also. So the व्यष्टि also must be brought in that उपासना. For e.g., the first उपासना was सूर्यदेवतायाम् समष्टि हिरण्यगर्भ उपासना. शङ्कराचार्य adds आदित्ये चक्षुषि च एकः अभिमानी चक्षुद्वारेण इह हृदि प्रविष्टः. सूर्य is अधिष्ठान देवता of चक्षुः. सूर्य and चक्षुः are combined i.e., अध्यात्मम् and अधिदैवम् are combined and upon that combined आलम्बनम् the समष्टि हिरण्यगर्भ उपासना is to be done. Thus in every उपासना corresponding अध्यात्मम् also शङ्कराचार्य adds, which is not in the उपनिषत्. Now I am not going into the अध्यात्मम् of every one, that you already know. When गार्ग्य has exhausted all his knowledge regarding हिरण्यगर्भ, he is not able to speak further. Because whatever he knows, अजातशत्रु seems to know, and not only he seems to know but he seems to add something more. Therefore, गार्ग्य feels almost humiliated. Therefore, स ह तूष्णीमास गार्ग्यः. स गार्ग्यः तूष्णीम् आस, he kept silent. Up to this we saw in the last class. Now we will read the next मन्त्र, number fourteen.

स होवाचाजातशत्रुः, एतावन्नू३ इति ; एतावद्धीति ; नैतावता विदितं भवतीति ; स होवाच गार्ग्यः, उप त्वा यानीति ॥ २-१-१४ ॥

When गार्ग्य kept silent, अजातशत्रु responds and he says स होवाच अजातशत्रुः – अजातशत्रु the king addressed गार्ग्य एतावन्नू३ इति – only this much you know about ब्रह्मन्. एतावत् means this much. नू means एव, only. Only this much you know. You promised to talk to me about ब्रह्मन् but you have talked about the सगुण aspect of ब्रह्मन्, you don't seem to know something higher, the निर्गुणम् ब्रह्म. You seem to know अपरम्ब्रह्म and not परम्ब्रह्म, you seem to know अपरा प्रकृति and not परा प्रकृति. So with this intention he asked एतावन्नू३ इति. There is number 3 after एतावन्नू, that means you have to lengthen that word. एतावन्नूऊऊऊ इति. That lengthening is called प्लुतम्. What is the significance of this प्लुतम्? आनन्दगिरि tells the प्लुतम् indicates that we have to enquire further, विचार अर्थक प्लुतिः. Don't be satisfied with what you know, better you enquire further along with me so that we can know something more. Thus the coming enquiry is indicated by this प्लुति. When अजातशत्रु addressed thus गार्ग्य replied, एतावद्धीति. You have to supply गार्ग्यः उवाच. गार्ग्य said एतावद्धि, I know this much only. I have exhausted my knowledge. There is a dialogue. In the मन्त्र it is given in one sentence only. It should be taken as - अजातशत्रु उवाच एतावन्नू३ इति. गार्ग्यः उवाच एतावद्धीति. पुनः अजातशत्रु उवाच नैतावता विदितं भवति. By knowing सगुणम् ब्रह्म you have not

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known the ब्रह्मन् really, indicating that सगुणम् ब्रह्म is not the real nature of ब्रह्मन्. As कृष्ण tells in the भगवद्गीता,

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ गीता ७-२४ ॥

So अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः – those unintelligent people seeing some form of the Lord, having the दर्शनम् of one form or the other they conclude that they have seen me, they all are अबुद्धयः. Because they do not know My परम् भावम्, which is the formless भावम्. The same thing is said here. He could have told ‘at least you have got half knowledge’. He doesn’t accept even half knowledge because अपरम्ब्रह्म being मिथ्या, knowing अपरम्ब्रह्म is as good as ignorance only. So knowing विराट् is ignorance, knowing हिरण्यगर्भ is also ignorance. Because one has understood the false nature of ब्रह्मन् and benefit wise also it is true because by knowing सगुणम् ब्रह्म or हिरण्यगर्भ one does not get released from संसार and therefore no change is there in संसारि. So previously I had not seen a form, I was a संसारि. Now I have seen a form, still I am a संसारि only. Therefore, अजातशत्रु says एतावता हिरण्यगर्भ ज्ञानेन विदितेन ब्रह्म विदितं न भवति. Indirectly it means हिरण्यगर्भ not ब्रह्मन्. It is only pseudo ब्रह्मन्. Then what to do? गार्ग्य has no other way but to surrender. Other than saying शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥ there is no other way. Therefore, स होवाच गार्ग्यः. गार्ग्य replied उप त्वा यानीति. The उप and यानि should be connected into one word – उपयानि. उपयानि means उपगच्छानि, I am approaching you as a disciple. Until now I

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approached you as great a ब्राह्मण who claimed to know ब्रह्मन्. Now I am shifting my dress from teacher dress to student dress. Therefore, I shall approach you. त्वा यानीति. And when गार्ग्य offered to become a disciple of अजातशत्रु, now अजातशत्रु is going to reply. That comes in the next मन्त्र.

मन्त्र 2-1-15

स होवाचाजातशत्रुः, प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति, व्येव त्वा ज्ञपयिष्यामीति ; तं पाणावादायोत्तस्थौ, तौ ह पुरुषं सुप्तमाजग्मतुः, तमेतैर्नामभिरामन्त्रयां चक्रे, बृहन् पाण्डरवासः सोम राजन्निति ; स नोत्तस्थौ, तं पाणिनाऽऽपेषं बोधयां चकार, स होत्तस्थौ ॥ २-१-१५ ॥

So first अजातशत्रु points out that it is improper, it is वर्णाश्रम धर्म विरुद्ध for a क्षत्रिय to teach a ब्राह्मण. Because in the olden days, according to वर्णाश्रम धर्म, only certain people can take to certain types of professions or jobs. It is said that ब्राह्मण has got six कर्मस, षट्कर्माणि – अध्ययनम्, अध्यापनम्, यजनम्, याजनम्, दानम् and प्रतिग्रहः. अध्ययनम् means learning the scriptures, अध्यापनम् means teaching the scriptures, यजनम् – performance of rituals, याजनम् – officiating or helping someone else in performing the ritual or priesthood, दानम् – giving gifts and प्रतिग्रहः – receiving gifts. Of these six कर्मस three of them are allowed for क्षत्रिय and वैश्य also. क्षत्रिय also can do अध्ययनम् and वैश्य also can do अध्ययनम् but both of them cannot do अध्यापनम्, they are not supposed to take to. After अध्ययनम्, they have to go to their क्षत्रिय धर्म of ruling the country or go for commerce, business. Study and follow स्वधर्म but no teaching. Whereas for a ब्राह्मण

after अध्ययनम् he is not supposed to go for administration or for any business but he is supposed to go for only अध्यापनम्. Similarly, यजनम् is common for ब्राह्मण, क्षत्रिय, वैश्य and in rare cases for शूद्र also. But the याजनम् part i.e., officiating a ritual only a ब्राह्मण can do while the क्षत्रिय etc., cannot officiate, he cannot work as उपाध्याय. Similarly, दानम् is also common for all the castes - ब्राह्मण, क्षत्रिय, वैश्य and शूद्र. But प्रतिग्रह is allowed only for ब्राह्मण. It is kept for ब्राह्मण because he cannot work through business nor can he earn through any other method, therefore, whatever दानम् comes he has to have his livelihood. Therefore, his job is अध्ययनम्, अध्यापनम्, यजनम्, याजनम्, दानम् and प्रतिग्रहः. Therefore, even in the गुरुकुलम् also all may come and learn but the उपाध्याय has to be a ब्राह्मण alone. Therefore अजातशत्रु tells how can I take the role of a teacher and how can I accept you as a disciple. That is what he says, प्रतिलोमं च एतत्, प्रतिलोमम् means everything is topsy turvy. What is प्रतिलोमम्? एतत् – this, that ब्रह्मणः क्षत्रियम् उपेयात् – a ब्राह्मण goes to a क्षत्रिय as a student is प्रतिलोमम्. That too he is going with the intention of ‘ब्रह्म मे वक्ष्यति’ इति. This is within quotation; the thinking of a ब्राह्मण. That a क्षत्रिय will teach me about ब्रह्मन् with this intention that a ब्राह्मण is approaching a क्षत्रिय is प्रतिलोमम्. At the same time, there is no other way, some compromise has to be made. Even though according to धर्मशास्त्र it doesn't suit but practically looking here अजातशत्रु seems to know more and गार्ग्य seems to know less, then how to get over the problem.

To become a शिष्य certain formalities are there. That is approaching with समितपाणि, then doing नमस्कार, then गुरु being seated in a higher position and शिष्य being seated in a lower position like this some external formalities are there, which formalities alone are generally conducted during उपनयन ceremony. In fact उपनयन ceremony is a rite through which a person formally becomes a शिष्य of some आचार्य. Doing पादपूजा, garlanding, नमस्कार, all these are to formally become a शिष्य. So here अजातशत्रु tells you need not become a formal शिष्य. We will abolish the ritual part. But still I don't refuse to teach you, I don't deny you this knowledge, I will teach but I don't want to break the वर्णाश्रम tradition because that is not proper.

And here the beauty is that this suggestion comes from अजातशत्रु himself. गार्ग्य was not arrogant. गार्ग्य did not say I am a ब्राह्मण therefore, I will not do नमस्कारम् to you, I will not do पूजा to you etc. So गार्ग्य was not arrogant because of his ब्राह्मणत्वम्. He was ready to approach, surrender and learn. But अजातशत्रु shows his maturity, his magnanimity and he comes down and says that I don't violate the tradition but at the same time I will teach you. Therefore, he says **व्येव त्वा ज्ञपयिष्यामि** – I shall teach you but without the formal part of it. That is what they say, this is what I have heard, I have not seen, in the मठ when the next आचार्य is chosen, they generally choose the next मठाधिपति or शङ्कराचार्य or any other आचार्य for that पीठम् when he is very young. Then he must have become a सन्न्यासि. Now the new आचार्य has to

learn the scriptures. He must be thirteen years or so. Now generally the teaching is done by some शास्त्रि. Because the present शङ्कराचार्य will be very busy with so many other responsibilities. So he cannot teach everything to the next one in line. Therefore, he may teach only the important things and the other things the शास्त्रिs teach. But there is a technical problem because शास्त्रि is a गृहस्थ and this person is a सन्न्यासि and that too would-be आचार्य जगद्गुरु. आश्रम wise this सन्न्यासि is in a higher status and गृहस्थ is आश्रम wise in a lower status. So a गृहस्थ cannot teach a सन्न्यासि. They have to design some method and therefore they say, again this is what I have heard, that it seems that this गृहस्थs will be teaching some other गृहस्थs or ब्रह्मचारिs formally in the मठ itself. Therefore, the regular and the direct student will be some other student and this would-be आचार्य sits a little bit aside as though he is overhearing the teaching. Therefore, the idea is he doesn't directly become a disciple, therefore धर्मशास्त्र is not violated, at the same time he gets the knowledge.

Similarly, here अजातशत्रु suggests that you overhear as it were, you need not directly become a disciple. Therefore, व्येव त्वा ज्ञपयिष्यामि. And here the word should be split in this manner. व्येव should be split as वि+एव. And this वि should be connected with ज्ञपयिष्यामि. That means विज्ञपयिष्यामि एव. विज्ञपयिष्यामि means विज्ञापयिष्यामि which means बोधयिष्यामि, I shall teach. You need become formally a शिष्य. I am ready to teach you, certainly I will teach. पाणौ आदाय

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उत्तरथौ. So being an informal relationship only with mutual inner respect but outwardly there is no गुरु शिष्य भाव and to indicate that what अजातशत्रु does is he holds the hand of गार्ग्य, which normally a गुरु does not do with regard to a शिष्य. There is no physical expression of respect. Whereas in our tradition respect is not only mental but also physical. Nowadays the tradition is changing. So he says that all these are not required and they walk hand in hand, पाणौ आदाय, taking his hand उत्तरथौ both of them got up. What did they do thereafterwards? तौ ह पुरुषं सुप्तं आजग्मतुः – both of them went to a sleeping person. सुप्तं पुरुषम् means sleeping person. You have to imagine that it must be early morning and somebody was there who was sleeping. Both of them approached the sleeping person. Then what did अजातशत्रु do? तं एतैर्नामभिः आमन्त्रयाच्चक्रे. अजातशत्रु called that sleeping person by the following names. एतैः नामभिः. Seeing a sleeping person he called the following names. आमन्त्रयाच्चक्रे means called, addressed. He addressed him as बृहन्, पाण्डरवासः, सोमः, राजन्. All are in संबोधना प्रथमा. हे बृहन्, हे पाण्डरवासः, हे सोमः, हे राजन्. If you remember all these four names are the names of the प्राण देवता. This came in the third मन्त्र while talking about one type of उपासना. There प्राणरूपेण उपासनाम् करोमि. There for प्राण various विशेषणम्s were given. बृहन्, पाण्डरवासाः etc., up on the चन्द्र. All these are the names of the समष्टि प्राण or the हिरण्यगर्भ who was meditated upon चन्द्र देवता as बृहन् i.e., the vast one; पाण्डरवासाः means the white clothed one, शुक्लाम्बरः and

सोम राजा, the one who is मनोज्ञः, the charming, attractive one. All these names belongs to हिरण्यगर्भ or the समष्टि प्राण, he calls. And then what happens? स न उत्तस्थौ – he did not wake up at all. Thereafterwards what did अजातशत्रु do? तं पाणिनापेषं बोधयान्चकार – he went near and touched his body. First, he touched his body to wake up. Nothing happened. Thereafterwards shook a little bit but nothing happened. Then he repeatedly and violently shook him. As he was in deep sleep therefore, he shook him violently and repeatedly. आपेषम् means violently shaking. पेषम् means shaking. And आ means not once but repeatedly. After shaking him up for several times, स होतस्थौ – that person woke up. Poor person had to be woken up for these two peoples discussion! That person might have asked the reason for waking him. They might have said him to continue his sleeping. That is not mentioned here or they might have asked him to move to some other place. Thereafterwards that fellow's work is over. Now from this these people have to learn something and what is the learning is going to come in the next मन्त्र.

मन्त्र 2-1-16

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, क्वैष तदाभूत्, कुत एतदागादिति ; तदु ह न मेने गार्ग्यः ॥ २-१-१६ ॥

Before going to this मन्त्र, we will discuss a small enquiry made by शङ्कराचार्य in the previous मन्त्र. शङ्कराचार्य makes an analysis of the significance of waking a person by shaking. So what was the significance of अजातशत्रु going to a

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sleeping person and waking him. शङ्कराचार्य says the significance is that अजातशत्रु wants to show that the individual जीवात्मा is different from स्थूल शरीरम् and प्राण. Individual जीव, the conscious entity is someone different from both स्थूल शरीरम् and प्राण. So to show स्थूलसूक्ष्मशरीर व्यतिरिक्तः आत्मा. How does this incident reveal this? We can say that if the physical body were आत्मा, i.e., जीव, the individual the physical body was very much live, but when अजातशत्रु touched and shook him he did not wake up. Not only that some people wake up after a little bit shaking, some people wake up after violent shaking and some people do not wake up even afterwards. From that we can conclude that the जीवात्मा is someone who is different from the body and who identifies with the body. And this identification can come and go and that too in various grades even - total identification, semi identification etc. And this identification should be caused by some unique factor because when something happens there must be some cause. So during sleep dis-identification is taking place and at other times identification is taking place and there also grades are there indicated by somebody waking up immediately, somebody waking up after long shaking, etc. According to शास्त्र this grade is caused by कर्म. This identification and dis-identification and the levels of intensity in identification can be attributed to कर्म. If you remember कैवल्योपनिषत्,

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ॥
कैवल्योपनिषत् १३ ॥

when जीव identifies with the body he is able to exhaust his पुण्यपापम् through सुख and दुःख and when there is no identification with the body there is no exhaustion of सुख and दुःख, which means पुण्यपापम्s are suspended at that time. So पुण्यपाप suspension takes place during sleep, पुण्यपाप activation takes place during जाग्रत्, and the पुण्यपापम् varies from individual to individual and therefore देह अभिमानम् also will vary. All these are indicated by शरीर पेषणेन. But for कर्म he would not have waken up. If कर्म is suspended completely then he won't get up at all. That means he is dead. So according to various levels of intensity he wakes or he doesn't wake up and all these becomes proper if you accept जीव is someone

- 1) who is different from body,
- 2) who is functions through body and
- 3) who is governed by the कर्म.

So less प्रारब्ध means more sleep. When there is lot of प्रारब्ध either he has to live very long or he has to do OT(over time). How to exhaust प्रारब्ध in OT? His sleep becomes less, night 2 o'clock he sleeps. So night also he is exhausting his कर्म. And therefore, to he works and within a short while he exhausts or he lives for long; all these things are governed by कर्म. So thus देह व्यतिरिक्तः जीव is one point confirmed.

The second point confirmed is प्राण व्यतिरिक्तः जीवः. जीव is different from प्राण also. This includes प्राण देवता. प्राण is both अध्यात्मम् and also अधिदैवम्. How do you know?

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शङ्कराचार्य argues that the first point is देह व्यतिरिक्तः जीवात्मा and second point is प्राण व्यतिरिक्तः जीवात्मा. अजातशत्रु addressed him with the names of प्राण देवता. बृहन् is the name of समष्टि प्राण देवता हिरण्यगर्भ. पाण्डरवासः is again the name of हिरण्यगर्भ, the समष्टि प्राण and similarly, सोमराजन् etc. The प्राण could have responded because the प्राण was very much functioning during sleep. During sleep प्राण functions or not? If प्राण were not functioning then people would have disposed off. So they are keeping us on the bed because प्राण is going up and down. So पञ्चप्राणात्मकः. पञ्चात्मकः प्राणः does not go to sleep. It is very much awake, very much functioning but still that प्राण did not respond indicating that the चेतन जीवात्मा is someone different from प्राण also. So प्राण देवता is supposed to be समष्टि हिरण्यगर्भ, सर्वज्ञः. He is not able to respond to that and therefore प्राण व्यतिरिक्तः.

Then the third point शङ्कराचार्य adds is that this जीवात्मा is different from all other organs also like ज्ञानेन्द्रियम् and कर्मेन्द्रियम् etc., because they are all included in the प्राण शक्ति. If you remember one of the previous portions we saw that प्राण alone is blessing every organ. Minus प्राण no organ can function. And we also said because of this reason alone even ज्ञानेन्द्रियs are called प्राण, कर्मेन्द्रियs are called प्राण because they are not different from प्राण. Therefore प्राणे अन्तर्गतत्वात् अन्य करणानि अपि न आत्मा.

Finally, why जीव did not respond then? If there is a जीव different from शरीरम् and different from प्राण, that जीवात्मा

which is different from शरीरम् and प्राण could have responded. Because, शङ्कराचार्य answers, जीवात्मा can function only through the करणम्s, the instruments or organs and since those instruments or organs were resolved जीवात्मा could not respond. Thus, there is a जीवात्मा who is different from physical body, who is different from प्राण, who is different from all other organs and who is withdrawn because of the resolution of करणम्s and such जीवात्मा is there. Having kept this in mind अजातशत्रु asks a question where was this जीवात्मा during sleep. So this जीवात्मा who is different from body, who is different प्राण and who did not respond because of the resolutions of करणम्s that जीवात्मा must have been somewhere else and where was that जीवात्मा at the time of सुषुप्ति. This is the question that अजातशत्रु is asking गार्ग्य. So look at this मन्त्र, स होवाच अजातशत्रुः एतत् सुप्तः अभूत् – when this person was sleeping एषः विज्ञानमयः पुरुषः – this विज्ञानमय means the जीवात्मा, the conscious entity, who is different from the body and who is different from the प्राण, त्व अभूत् – where was he? And शङ्कराचार्य translates ‘where was he’ as in what nature he was. कश्मिन् स्वरूपे आसीत्. So he must have been somewhere in a resolved form and where was he and what was his nature. And not only that कुतः एतदागात् – after long shaking, violent shaking again the जीवात्मा became conscious of what is happening around. So from where did he come? In short, the question is reduced to what is the original nature of जीवात्मा. Whenever something does not function something gets resolved, it has to resolve

into its original nature only. For example, a pot is an incidental nature of clay alone and the clay assumes the nature of a pot temporarily and it functions as a pot temporarily and if the pot loses its nature and drops its function it must have been resolved where. It must resolve in its clay nature. Similarly, the जीवात्मा is functioning as an individual now and he has got an individuality now and during sleep this जीवात्मा loses its individuality, drops his functions and therefore he must be in his original nature. So what is the original nature of जीवात्मा in which he remains at the time of सुषुप्ति? This is the question. What is the true nature of जीवात्मा in which nature जीवात्मा remains at the time of sleep? You know the answer. परमात्म स्वरूपे तिष्ठति. This is what is going to come. But गार्ग्य doesn't know this. Therefore, he says तदु ह न मेने गार्ग्यः – गार्ग्य did not know the answer to this question. Therefore अजातशत्रु will teach जीवात्मा's nature is परमात्मा, during sleep we are all परमात्मा स्वरूपम्, we are existent, we are conscious principle, we don't have individuality, we don't have names, forms, egos, रागs, द्वेषs - nothing. We are all शुद्ध चैतन्यस्वरूपम्. This will come in next मन्त्र which we will see in next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

गार्ग्य, the ब्राह्मण approached अजातशत्रु, the क्षत्रिय and offered himself to teach ब्रह्मन् and after the teaching अजातशत्रु finds that गार्ग्य knows only सगुणम् ब्रह्म otherwise called हिरण्यगर्भ. And अजातशत्रु asked गार्ग्य whether he knows this much alone or does he know further. गार्ग्य doesn't know anything further, therefore he puts his head down in shame. Thereafterwards he accepts his ignorance and surrenders to अजातशत्रु and offers to become a शिष्य.

First he offered to become a गुरु and then to that same person he offers to become शिष्य. This shows his intellectual honesty, there is no question of ego at all. He is ready to learn from anyone. अजातशत्रु also showed his magnanimity, he didn't want to humiliate गार्ग्य, he didn't want to violate the वर्णाश्रम धर्म. Therefore, he says 'you are ब्राह्मण and I am क्षत्रिय. ब्राह्मण alone should take क्षत्रिय as a disciple. क्षत्रिय cannot take a ब्राह्मण as a disciple. Therefore, let us avoid the external rituals of formally striking the relationship. But informally I will teach you ब्रह्मन्. And this informal but important teaching begins thereafterwards. And we saw अजातशत्रु leading गार्ग्य to a सुप्तः पुरुषः, a sleeping person and calls him by the name of प्राण like बृहन्, पाण्डरवासः, सोम राजा etc., which are the names of प्राण देवता or हिरण्यगर्भ. Then he shakes the sleeping person and initially he doesn't wake up but after repeated shaking the sleeping person wakes up. From this the following conclusions are derived. The first

one is the Consciousness of जीव, the individual is not the body, because even by touching that person did not wake up. If the body were the आत्मा immediately after touching, he must have responded. Therefore, देह व्यतिरिक्तः आत्मा. Thereafterwards, अजातशत्रु addresses the person with the names of प्राण and we know that during सुषुप्ति प्राण functions or प्राण देवता is very much there in the individual. And if प्राण were the conscious entity, the जीव then प्राण could have responded when he uttered the words of प्राण like बृहन्, पाण्डरवासः etc. You should remember that they are all the names, titles of प्राण like पद्मभूषण, पद्मविभूषण etc. But here these are all genuine titles. And since the functioning प्राण did not respond to the address, the second conclusion is प्राण is also not the जीव, the conscious principle.

शङ्कराचार्य extends further and says that all the organs also are not the जीव. Because organs are included in प्राण. Therefore, देहः न जीवः, प्राणः न जीवः, the conscious entity and इन्द्रियाणि अपि न जीवात्मा. Therefore, there must be a जीवात्मा who is different from all of them and who was not having contact with these ones. So there must be a जीव different from all of them, i.e., there must be a जीव different from देहः, प्राणः इन्द्रियाणि who must have severed or cut off the contact with all these three at the time of sleep.

शङ्कराचार्य adds this separation from these three must have been caused by the कर्म, suspension; the suspension of पुण्यपाप कर्म. So at the time of कर्म suspension the जीव must

have lost its contact with देह प्राण इन्द्रियाणि and he must be sleeping comfortably.

And then later when this person is shaken, आपिष्य आपिष्य then a time must have come when the कर्म, the suspended कर्म must have got activated, must have been aroused, must have become functioning due to which the जीव got back its contact with the देह प्राण इन्द्रियाणि. So the connection has been lost due to the suspension of कर्म which connection must have been struck back on repeated shaking and then again the जीव comes alive and experiences सुखम् दुःखम् etc., which is the result of पुण्यपाप कर्म. Therefore, there must be a जीव different from all these three. And this also explains why different जीवs wake up through different processes also, some जीवs wake up by themselves, some जीवs wake up through alarm clock, some जीवs wake up through shaking. Why because of कर्म's intensity, less intensity etc., the शरीर संबन्ध takes different times and different process. And

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ॥
कैवल्योपनिषत् १३ ॥

Keeping this idea - that there was a जीव who had cut the relationship during sleep and who is different from the body, प्राण and sense organ, such a जीव should exist - अजातशत्रु puts a question to गार्ग्य. Now हे गार्ग्य tell me where was this जीव who did not respond initially but responded later and sometimes who stops his response permanently. Sometimes the shaking continues, after sometimes the response comes

from the जीव and sometimes response never comes. So there was a जीव who did not respond initially and who responded later – where was this जीव during sleep? This is the question. That was what we saw in sixteenth मन्त्र. यत्र एषः विज्ञानमयः पुरुषः सुप्तः अभूत्. विज्ञानमयः पुरुषः means जीवात्मा. That is the जीव with specific knowledge, particular knowledge, responding knowledge is called विज्ञानमयः पुरुषः, another name for जीवात्मा. तवैष तदा अभूत् – where was this जीव at the time of sleep? And later this जीवात्मा was remaining in some place, in some 'x' place and from that very same place the जीवात्मा again came back to respond. So from where did the जीवात्मा again come back. So where did the जीवात्मा reside during सुषुप्ति. And the second question is, from where did the जीवात्मा again come back during the जाग्रत् अवस्था or after waking. The question is what is this जीव? And where does he resolve during sleep? So जीवस्य स्वरूपम् किम् is the प्रश्न, तात्पर्यम्.

Here we should remember one point, which I indicated in the last class. Whenever something resolves like a pot or like a wave, it always resolves into its original nature or essential nature or स्वरूपम्. In fact the very definition of resolution is स्वरूप लयः. That is why when the pot is resolved, it resolves into clay; when the waves are resolved, it is resolves back into water and similarly, anything resolves into its स्वरूपम्. Therefore, जीव also must have resolved into its स्वरूपम्. The question is – what is the जीव स्वरूपम् in which it remained resolved during sleep? And you know the answer that that

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स्वरूपम् is परमात्मा स्वरूपम्. So जीवात्मा remains resolved in परमात्मा स्वरूपम् during sleep. And again on waking we come out of our परमात्मा स्वरूपम् and assumes जीवात्मा स्वरूपम्. Thus we remain as water during sleep and we function as waves during waking. To put it in another language we remain as निर्विशेष ज्ञानम् during sleep and we function as सविशेष ज्ञानम् during waking. And when we remain as निर्विशेष ज्ञानम् we are called परमात्मा and when we start functioning with सविशेष ज्ञानम् we ourselves are called जीवात्मा. So wearing the dress called सविशेष ज्ञानम् we become जीवात्मा, and if removed the dressed called सविशेष ज्ञानम् we are known as परमात्मा. So this is the answer we are going to see in the following मन्त्र.

मन्त्र 2-1-17

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णाति । अथ हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः गृहीतं श्रोत्रम्, गृहीतं मनः ॥ २-१-१७ ॥

अजातशत्रु now explains what happens to जीव in सुषुप्ति. Or to put it in another language how the जीवात्मा abides as परमात्मा in सुषुप्ति. And to understand this, we have to remember certain principles and based on that this verse can be easily understood. Our essential nature as revealed by the उपनिषत्s is परमात्मा स्वरूपम् निर्विशेषचैतन्य स्वरूपम्. निर्विशेष चैतन्यम् means the unqualified Awareness, unlocated Awareness, directionless Awareness. This is our

स्वरूपम् which is called परमात्मा स्वरूपम्, otherwise we can call it the साक्षि स्वरूपम्. This I, the निर्विशेष चैतन्यम्, the साक्षि has got an उपाधि or an instrument called mind or intellect or अन्तःकरणम्. अन्तःकरणम् is the instrument or a conditioning, you can imagine like a pot conditioning the space. Like the Space is साक्षि, the pot is like अन्तःकरणम्. So I, the space-like साक्षि has got a conditioning called the अन्तःकरणम्, which can be compared to a pot. Because of the unique nature of अन्तःकरणम्, the चैतन्यम्'s reflection or image is formed in the बुद्धि or अन्तःकरणम्. I, the साक्षि get reflected in the बुद्धि and this reflected Consciousness becomes an incidental extension of me. So I have got an extension now. Similarly, I, the निर्विशेष चैतन्यम् has got an extension which is in the form of reflection in the बुद्धि which we technically called विदाभास. Thus I, चित् has got now a विदाभास extension. And this विदाभास extension is not my very nature because it is an incidental, temporary because of अन्तःकरणम्. It is an incidental extension, temporary extension, withdrawable extension. And the condition of this विदाभास (the extended Consciousness or the extended I) depends upon the अन्तःकरणम्. Thus if the अन्तःकरणम् expands विदाभास also expands and if the अन्तःकरणम् contracts the विदाभास also contracts. And because of this विदाभास extension, I seem to have an individuality. I seem to have a location, I seem to have a located 'I' notion. Because of this विदाभास extension I seem to have an individuality, a location or a located I. Why because the अन्तःकरणम् has got location, so the विदाभास

also has got location. Therefore, I with the extension seem to have a location. During the जाग्रत् अवस्था, the अन्तःकरणम् is supposed to expand and pervade the whole body and come up to the peripheries of the body including the sense organs tips, gateways or counters. The अन्तःकरणम् goes up to the counters of sense organs. Whereas during सुषुप्ति अन्तःकरणम् is supposed to contract and reside in the heart. During जाग्रत् अन्तःकरणम् expands and resides in the peripheries mainly the sense organs. Similarly, because of this reason the extended विदाभास also contracts during सुषुप्ति and extends during the जाग्रत् अवस्था. Thus I, who am the निर्विशेष चैतन्यम् seemingly extend and contract myself with the विदाभास that I have. So with the help of विदाभास I expand and contract. And because of this expansion up to the sense organs through the विदाभास I become a श्रोता through the ears, मन्ता, विज्ञाता, प्रमाता etc., through the extended विदाभास. And when I, the निर्विशेष चैतन्यम् become an experiencer through the extended विदाभास, I myself get the name जीवात्मा.

During सुषुप्ति the extended विदाभास contracts because of the अन्तःकरणम्'s contraction, because of the withdrawal of the अन्तःकरणम् and when the विदाभास is withdrawn then I remain not as the जीवात्मा, the extended experiencer-I but I remain as the निर्विशेष चैतन्यम्, the परमात्मा. When this जीवात्मा or विदाभास contracts the जीवात्मा has withdrawn from the body and senses and therefore, that state is called सुषुप्ति. Because of this reason, the sense organs lose the

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experiencing capacity. Because of this contraction or withdrawal of चिदाभास the body cannot feel, ears cannot hear, eyes cannot see, etc. And at this time, the जीवात्मा has withdrawn into his permanent nature, so the जीवात्मा has given up the incidental nature, which is dependent on mind contraction and expansion and the जीवात्मा is remaining in its innate nature of निर्विशेष चैतन्यम्. Therefore, he is called स्वपिति, which means स्वम् अपीतो भवति (स्वमेव आत्मानम् अपीति अपिगच्छतीति स्वपितीत्युच्यते) I have resolved into my own original nature by giving up my incidental nature.

Now let us go to the मन्त्र and see. So स होवाच अजातशत्रुः – अजातशत्रु said. Why he said? Because in the previous मन्त्र it was said that ह न मेने गार्ग्यः – गार्ग्य did not know the answer, so अजातशत्रु replied. एष एतत्सुप्तोऽभूत् – when this जीवात्मा was asleep; एष विज्ञानमयः पुरुषः – this जीवात्मा with his extended चिदाभास, extended rays of Consciousness which शङ्कराचार्य compares it to the rays of the Sun. प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिर्व्याप्य लोकान् भुक्त्वा भोगान्स्थविष्ठान्पुनरपि ॥ १ शङ्कर-भाष्य-उपोद्धातः माण्डूक्योपनिषत् ॥ चिदाभास is like the अंशु, like a ray it is. The rays may come, the rays may be withdrawn the shining सूर्य गोलकम् is always the same. Similarly, the shining I is the same whether there is an extended Consciousness appreciating the world or the withdrawn Consciousness not appreciating the world, I am there. During जाग्रत् अवस्था I am like the rays of the Sun and during सुषुप्ति I am like the orb of the Sun. विज्ञानमयः पुरुषः किम् करोति? प्राणानाम् विज्ञानम् आदाय –

this जीवात्मा takes away, आदाय, the experiencing powers of the sense organs. So विज्ञानम् means विषय प्रकाशन सामर्थ्यम्, experiencing faculties like hearing faculty, smelling faculty, tasting faculty. This जीवात्मा takes away these faculties. How does he manage that? विज्ञानेन – चिदाभास द्वारा. That is by withdrawing the चिदाभास. I, the जीवात्मा withdraw the extended Consciousness called चिदाभास I take away विज्ञानम् आदाय. Then what do I do? अन्तः हृदये आकाशः – in the हृदयम्, in the बुद्धि गुहा there is the आकाशः i.e., परमात्मा स्वरूपम्, निर्विशेषचैतन्य स्वरूपम्. This जीवात्मा withdraws and resides in his परमात्मा स्वरूपम्, निर्विशेषचैतन्य रूपम् without the extending rays of Consciousness, without extending the चिदाभास.

And what is this परमात्मा said here. तस्मिन् शेते – resides. Who? जीवात्मा. Where? In परमात्मा स्वरूपम्. जीवात्मा resides in परमात्मा स्वरूपम्, निर्विशेषचैतन्य रूपम्, in unparticularized Consciousness, without any specific knowledge. At that time what is the name? तानि वागादेर्विज्ञानानि यदा गृह्णाति – when the जीवात्मा withdraws these faculties and resides in परमात्मा it is called स्वपितिनाम – he is called स्वपिति, the sleeper. And when we read this word, शङ्कराचार्य reminds us of the word occurring in छान्दोग्य षष्ठोऽध्यायः. There we gave the derivation of the word स्वपिति.

स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
॥ छान्दोग्योपनिषत् ६-८-१॥

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अजातशत्रु ब्राह्मणम्

स्वपिति नाम निर्वचनम्, अशनाया नाम निर्वचनम्, पिपासा नाम निर्वचनम्. The definition is स्वम् अपीतः भवति. The one who has resolved into his own स्वरूपम्, nature. स्वमेव आत्मानम् अपीति अपिगच्छतीति स्वपितीत्युच्यते. स्वम् means स्वरूपम्, the निर्विशेष स्वरूपम्. Just like a pot drops its नामरूप and becomes clay, unspecified clay, similarly, I become unspecified Awareness alone. Then तत् तत्र स्वापकाले गृहीत एव प्राणो भवति गृहीता वाग्गृहीतं चक्षुर्गृहीतं श्रोत्रं गृहीतं मनः. गृहीतम् means resolved, withdrawn, taken unto. Thus, the वाक् or the speaking faculty is withdrawn, hearing faculty, thinking faculty is withdrawn because the विदाभास is withdrawn. At that time all the विशेष ज्ञानम्s are gone. विशेष ज्ञानम् means particular knowledge called घटज्ञानम् पटज्ञानम् etc., are gone. विषय ज्ञानम् is gone. And निर्विशेष ज्ञानम् is left out. निर्विषय ज्ञानम्, objectless Awareness, choice-less Awareness is left out. And शङ्कराचार्य takes it as an important अनुमानम् or logic. Since these faculties are withdrawn during sleep and since these faculties come once again during जाग्रत्, these faculties are incidental and not innate. आगन्तुकम् न स्वाभाविकम्. And when these faculties appear I get an individuality as a hearer, seer, smeller, subject, object or father, mother, son etc. And when these faculties are withdrawn I drop all these individualities. Therefore, the individuality is also incidental and not innate. I am not an individual at all. Why? During सुषुप्ति, I do not have individuality. It comes during the extension of विदाभास and

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when चिदाभास contracts it goes away then how can it be my own nature.

The first step is faculties are incidental, then the second step is individuality is incidental and final step is संसार धर्म or संसारित्वम् is also incidental, I am not at all a संसारि. Thus, it is only a वैषम्, I put individuality वैषम् during जाग्रत् and during सुषुप्ति I go to green room and remove the वैषम्. With वैषम्, life is a drama and without वैषम्, I am free from all. Continuing;

मन्त्र 2-1-18

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः ; तदुतेव महाराजो भवति, उतेव महाब्राह्मणः, उतेवोच्चावचं निगच्छति ; स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेत, एवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तेते ॥ २-१-१८ ॥

In the previous verse we saw that I am the निर्विशेष चैतन्यम् which obtains in सुषुप्ति and during जाग्रत् अवस्था, because of अन्तःकरण उपाधि I get an incidental extension through चिदाभास, and through this चिदाभास I rest in my organs and through the organs I experience the external world, and as an experiencer I get the name जीवात्मा.

In this मन्त्र, अजातशत्रु tells what happens in स्वप्न as explained by शास्त्रम्; the *Shastric* concept of स्वप्न. According to शास्त्रम्, the individual body has got countless number of नाडिs. It is difficult to translate नाडि, therefore, नाडि will be translated as नाडि. And according to शास्त्र the अन्तःकरणम् moves only through the नाडिs. The formless

अन्तःकरणम् moves through the नाडिs alone. This means the विदाभास extension also is supposed to move through the नाडिs. During जाग्रत् अवस्था the अन्तःकरणम् moves through the नाडिs and is supposed to go up to the sense organs, i.e., up to the गोलकम्s it is supposed to go and therefore it extends up to the sense organs or गोलकम्s and therefore, it is able to experience the external world. So it is total expansion during जाग्रत् अवस्था. Whereas during सुषुप्ति अवस्था the अन्तःकरणम् is supposed to totally withdraw or contract from the नाडिs and therefore विदाभास extension is not at all there and hence there is no experience. So in जाग्रत् अवस्था विदाभास extension is up to the sense organs, therefore external world is experienced and during सुषुप्ति अन्तःकरणम् and विदाभास totally contract therefore no experience.

But in स्वप्न अवस्था अन्तःकरणम् plus विदाभास is supposed to partially withdraw. That means it is not available for the sense organs to experience the external world but at the same time, it is supposed to move around in the नाडिs. That means there is semi individuality and not full individuality like in जाग्रत्. Because of अन्तःकरणम्'s partial wakefulness or the activities functioning. And according to शास्त्रम् during this time, some of the कर्मs - पुण्यपाप कर्मs activate some of the वासनाs gathered during the जाग्रत् अवस्था. Which वासना will be activated depends upon which कर्म is manifest. If पुण्य कर्म manifests then good वासना, and if पाप कर्म manifests then पाप वासना. When the वासनाs are activated an inner world is projected within the नाडिs, within which the

अन्तःकरण and चिदाभास are extended and moving about and therefore the जीवात्मा experiences an inner world called dream.

The उपनिषत् says this जीव freely moves about in नाडिs like a king; just as the king moves about within the country with ministers यथा महाराजो जानपदान्गृहीत्वा. Like that जीवात्मा moves about and experiences the inner world of dream and this also is an incidental nature; therefore, it is not real. Thus during जाग्रत् अवस्था full expansion, during स्वप्न अवस्था partial expansion and in सुषुप्ति अवस्था no more expansion, I am I. With the expanded Consciousness I get the name जीवात्मा, minus that I am called परमात्मा. The exact meaning of the मन्त्र we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

अजातशत्रु, the teacher, is discussing what happens to the जीव during sleep. There we saw what is the original nature of जीवात्मा and what happens to this जीवात्मा during sleep and waking. So we saw that the original nature of जीवात्मा is परमात्मा alone. शुद्ध केवल चैतन्यम् only. Because of the presence of the अन्तःकरण उपाधि this शुद्ध चैतन्यम् gets a temporary extension which we call as चिदाभास, अभिव्यक्त विज्ञानम्, विशेष विज्ञानम् etc. This चिदाभास is dependent on the अन्तःकरणम् or बुद्धि and therefore according to the movement of the बुद्धि the extended Consciousness also can move and in जाग्रत् अवस्था the बुद्धि expands to pervade the शरीरम् and during सुषुप्ति अवस्था बुद्धि contracts to reside in the हृदयम्. So जाग्रदवस्थायाम् बुद्धेर्विकासः and सुषुप्ति अवस्थायाम् बुद्धेः सङ्कोचः. एवम् बुद्धेः सङ्कोचविकासौ सुषुप्ति जाग्रदवस्थयोः. सङ्कोच means contraction and विकास means expansion. And when the बुद्धि undergoes सङ्कोच and विकास through the नाडिs of the शरीरम् then the चिदाभासस्यापि सङ्कोचविकासौ सम्भवतः. The चिदाभास also has got expansion and contraction. And I who am शुद्ध चैतन्यम्, परमात्मा because of the extended चिदाभास get a personality and because of the imposed personality I am called जीवात्मा. I, the परमात्मा due to the imposed personality am called जीवात्मा. The imposed personality comes because of चिदाभास. Because when बुद्धि pervades the body, बुद्धि pervades the कारणम्s or the instruments also and because of

this pervasion the very बुद्धि becomes द्रष्टा, श्रोता, मन्ता, विज्ञाता. The extended विदाभास becomes द्रष्टा श्रोता विज्ञाता and through the extension I the original परमात्मा also get श्रोतृत्वम्, मन्तृत्वम्, विज्ञातृत्वम् etc. During सुषुप्ति बुद्धि contracts, विदाभास contracts and therefore, श्रोतृत्वम्, मन्तृत्वम्, विज्ञातृत्वम् – seerhood, hearerhood, in fact the whole individuality or ego resolves. And since this individuality, श्रोतृत्वम् etc., come and go that is not my real nature, that is not my स्वरूपम् and it is आगन्तुक धर्म, it is an incidental superimposed characteristic. Thus, during जाग्रत् अवस्था, I transact with the imposed ego and get the name जीवात्मा and during सुषुप्ति अवस्था I get rid of the imposed ego and the transaction and abide as परमात्मा. Therefore, what obtains in जाग्रत् अवस्था is my false personality and what obtains in my सुषुप्ति अवस्था is my स्वरूपम्, निर्विशेष चैतन्यस्वरूपम्. Thus during जाग्रदवस्थायाम् the सविशेष चैतन्यम् is my false personality and during सुषुप्ति अवस्था the निर्विशेष चैतन्यम् is my स्वरूपम्.

Having talked about this, the teacher is now talking about this स्वप्न अवस्था and here the teacher says that in स्वप्न also the situation is similar. It is because in स्वप्न, the बुद्धि is not totally withdrawn; it is withdrawn from the कारणम्s or organs which are turned extrovert but बुद्धि has not resolved into हृदयम्, it is moving about in the नाडिs. Without coming to the peripheral organs to perceive the external world the बुद्धि continues to move about in the नाडिs. According to शास्त्र when बुद्धि moves in the नाडिs and according to पुण्यपाप

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प्रारब्धम्, स्वप्न प्रपञ्च is projected within the नाडिs. वासनामय प्रपञ्च, उद्बुद्धसंस्कार प्रपञ्च: and at that time also I am not pure परमात्मा because of the semi extension of बुद्धि (it is not full extension) there is a semi विदाभास, the partially extended विदाभास, which again gives me an individuality, a स्वप्न individuality. Because of that there also I enjoy कर्तृत्वम् - स्वाप्निक कर्तृत्वम्, स्वाप्निक भोक्तृत्वम् or स्वाप्निक द्रष्टृत्वम्. This individuality also is incidental because that also I can shake off the moment बुद्धि withdraws into the हृदयम्. The temporary dream personality, the तैजसत्वम् that I enjoyed also is incidental. Because when बुद्धि totally withdraws into हृदयम्, विदाभास withdraws, individuality gone, there is only निर्विशेष चैतन्यम्. न श्रोता, न मन्ता, न द्रष्टा, so I am without any characteristics. In fact I am in my स्वरूपम् and the only problem is that I don't know I am in my स्वरूपम्.

To remain in my स्वरूपम् I don't require शास्त्रम् but to know my स्वरूपम् I require शास्त्रम्. शास्त्रम् need not push me into my स्वरूपम् because we are in स्वरूपम् every time. But शास्त्रम् has to tell that it is your स्वरूपम्. Now what are we thinking? We are thinking now that what obtains in जाग्रत् is स्वरूपम् and what obtains in सुषुप्ति is incidental, आगन्तुकम्. But शास्त्रम् says reverse it - what obtains during sleep is स्वरूपम् and what obtains during जाग्रत् is incidental. For this, शङ्कराचार्य says, though he doesn't say here, this he gives in his उपसङ्क्रमण भाष्यम् of तैत्तिरीयम्, he mentions this and gives logic also. How do you know which is incidental and

which is innate? पूर्वपक्षि asks we can take जाग्रत् as स्वरूपम् and सुषुप्ति अवस्था as incidental. Why do you say what is in सुषुप्ति is स्वरूपम् and what is in जाग्रत् is incidental? What is the criterion? शङ्कराचार्य gives a very important argument. He says whatever be the state when there are no efforts that is स्वरूपम्. Whatever is brought in through external conditions is incidental. कारकसिद्धम् आगन्तुकम्, अकारकसिद्धम् स्वरूपम्. So during जाग्रत् अवस्था, I enjoy a personality because of transactions, actions knowing, various processes are involved and these processes, functions, activities determine my personality. Therefore, what I obtain in जाग्रत् is conditional. व्यवहारद्वारा सिद्ध्यति. There are certain activities. Whereas in सुषुप्ति सर्वकारक लये सति when no more कारकम्s - accessories, instruments or organs - are no more functioning, when effortlessly I am remaining whatever is available is my स्वरूपम्. So the nature of water during room temperature is liquidity and how do you know it is ice condition or gaseous condition or liquid condition. When you don't do anything what obtains is nature. Suppose you put in a fridge a कारक is required then it becomes ice cubes, that ice cube condition is incidental because it has been obtained artificially through fridge. Similarly, you have to keep under fire to make it into gaseous condition. But suppose if you don't do anything then in what condition it will be? In liquid state, that becomes स्वरूपम्. So likewise if you don't do anything then how will you be? निर्विशेष चैतन्यम्. If I do some activity then it is सविशेष चैतन्यम्. That is चक्षु प्रवृत्ति,

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श्रोत्र प्रवृत्ति, मानस प्रवृत्ति, etc. So this is तैत्तिरीय discussion. Now here in स्वप्न I develop an incidental character because of the semi extended Consciousness due to the intellect. That is said in the eighteenth मन्त्र which we are seeing now. स यत्रैतत्स्वप्न्यया चरति. स्वप्न्यया means स्वप्नवृत्त्या. स्वप्न अवस्थया चरति. This परमात्मा because of this extended विदाभास moves about in this स्वप्न अवस्था, ते ह अस्य लोकाः. Now the very same परमात्मा gets the new name जीवात्मा. This coming of extended Consciousness is called जीवात्मा. With coat it is called जीवात्मा. So this परमात्मा who has become जीवात्मा due to the extended विदाभास Consciousness, अस्य लोकाः – enjoys the following कर्मफलम्. लोकाः means कर्मफलानि. लोच्यते अनुभूयते इति लोकः. What all कर्मफलानि? तत् तत्र उत अपि महाराज इव भवति. In स्वप्न and not in जाग्रत्. महाब्राह्मण भवति. महाब्राह्मण means ज्ञानि. So sometimes he sees himself as the great महाब्राह्मणः ज्ञानि. उत इव उच्चावचम् निगच्छति. Or he goes through higher and lower conditions. उच्चम् means higher states. अवचम् means lower states. शङ्कराचार्य writes in his भाष्यम् - उच्चं च देवत्वादि, अवचं च तिर्यक्त्वादि. देव भावम् means he attains a nature of a देव, the celestial or अवचम् that means तिर्यक्त भावम् or पशु पक्ष्यादि भावम् निगच्छति. And what all things he does there? स यथा महाराजो जानपदान्गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेत. An example is given that a महाराज or an emperor moves about in his kingdom, empire. How? जानपदान्. जनपदः means भृत्या, दासाः, servants. So like a minister visiting various places and

there are black cats around, secretaries around, other local politicians around, taking all of them how a King moves about similarly the जीवात्मा moves around through various नाडिs and in every place it experiences different objects. So यथाकामं परिवर्तेत. परिवर्तेत means भ्रमणम्, moving around. यथाकामम् means as he likes. And similarly, this जीवात्मा also has got secretaries who are प्राणान्गृहीत्वा. So he gathers the प्राणs, i.e., इन्द्रियाणि. Here we should remember that by प्राण is meant इन्द्रियs. Because the other इन्द्रियs are not available. The regular sense organs belonging to the waker are not available. And therefore, विदाभास has to produce its own special sense organs for dream purposes. So when you see in the dream you cannot use these eyes but you have to make use of dream eyes. And not only dream eyes but also dream spectacles, because these spectacles are kept in the case, they are no more available. Otherwise you would have planned that I am going to see the dream so let me put on my spectacles and sleep. You don't do that, because you know these eyes are not going to be used and you will get a fresh special eyes. Like if you visit certain special places like atomic centers and all or certain hospitals, we have to wear the dress given by them. So thus special dress also they will give and sometimes special instruments also they will give. Similarly we are entering a dream special place where special dress is given, special sense organs are given, that all are गृहीत्वा, like a king he will have a good ride in dream. स्वे शरीरे यथाकामं परिवर्तते. Who? परमात्मा with the imposed विदाभास or

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imposed individuality or imposed ego, which is his extension. Like aerial, if it is fully extended then it is जाग्रत् अवस्था and partially closed is स्वप्न अवस्था and completely closed is सुषुप्ति अवस्था. Continuing;

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अथ यदा सुषुप्तो भवति, यदा न कस्य चन वेद, हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते, ताभिः प्रत्यक्सृप्य पुरीतति शेते ; स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत, एवमेवैष एतच्छेते ॥ २-१-१९ ॥

Before going to this मन्त्र one point is to be noted in the previous मन्त्र. There the words उतेव which occurs three times has to be noted. उतेव महाराजः, उतेव महाब्राह्मणः and उतेव उत्त्वावचम्. That उतेव is a combination of two words उत plus इव. उत + इव is उतेव. The word इव means as though or as it were. शङ्कराचार्य wants us to note that इव. He says since the इव means as though, it indicates that all these conditions are unreal. इवकार indicates the unreality of महाराजत्वम् or महाब्राह्मणत्वम् etc. Because when you say as though, as I have already said, you are as though intelligent means you know what it is. So as though intelligent, you look as though beautiful in your ornaments means if you remove it is not worth seeing. Therefore as though means it is not real. Keeping this शङ्कराचार्य says the same is the story with regard to जाग्रत् अवस्था also. There also विदाभास enjoys these states and here also विदाभास enjoys these states and this is also withdraw-able and that is also withdraw-able therefore

both are incidental and so मिथ्या. Therefore, संसार is also मिथ्या. So if महाराजत्वम् is मिथ्या in स्वप्न then in जाग्रत् अवस्था also it is मिथ्या. The संसार rising from that also is मिथ्या. That is to be noted.

Now in this nineteenth मन्त्र, the उपनिषत् once again comes back to सुषुप्ति, because here the उपनिषत् wants to give some more information in addition to what has been given in verse seventeen. So seventeen मन्त्र also सुषुप्ति alone and nineteenth मन्त्र also discusses सुषुप्ति alone, but just a few more things are added. The उपनिषत् says, यदा सुषुप्नो भवति यदा (तदा) न कस्यचन वेद. So when this जीवात्मा becomes deep asleep, then न कस्यचन वेद, कस्यचन means किञ्चन, किञ्चन न वेद. He does not know anything. And why any particular knowledge is not there? Because particular knowledge requires विदाभास, अन्तःकरणम् and अन्तःकरण वृत्तिs. How does particular knowledge takes place?

नानाच्छिद्रघटोदरस्तिथमहादीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते। जानामीति तमेव भातमनुभात्येतत्समस्तं जगत् तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ४॥

Therefore, during जाग्रत् अवस्था, the formless बुद्धि is supposed to go out through the sense organs like the water coming out through pipes. This बुद्धि pervades the objects like water pervading different vessels. Now the water doesn't have any shape of its own and when it fills up the vessels, it assumes the shape of the vessel. Similarly, चक्षुर्द्वारा बुद्धि बहिः

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गत्वा घटाकारम् प्राप्नोति, श्रोत्रद्वारा शब्दम् प्राप्य शब्दाकारम् प्राप्नोति. The बुद्धि assumes तत् तदाकारम्, which is called वृत्ति. शब्दाकार वृत्तिः, रूपाकार वृत्तिः, स्पर्शकार वृत्तिः etc. When the बुद्धि वृत्ति has got specific forms the extend विदाभास also gets specific forms in keep with the वृत्ति. The extended विदाभास, 'I', the निर्विशेष चैतन्यम् with my extended विदाभास gets specific knowledge through specific वृत्तिस. This specific knowledge can never be gained by निर्विशेष चैतन्यम्. It is wonderful, great, सत्यम् ज्ञानम् अनन्तम्. However great the चैतन्यम् may be, the pure चैतन्यम् can never get specific knowledge for the specific knowledge requires specific वृत्तिस which requires specifying अन्तःकरणम् and which functions through वृत्तिस. So when सुषुप्ति comes अन्तःकरणम् is resolved and not destroyed; it is dormant and therefore वृत्तिस also do not go out and therefore विदाभास also does not assume specific forms and then I am there in निर्विशेष चैतन्यस्वरूपम्, and all सविशेष विज्ञानम्s are resolved.

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्
चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

This we saw in माण्डूक्योपनिषत्. Therefore, there is no more specific experience. Then how do you know चैतन्यम् is there? I come to know it is there because the absence of specific experiences is illumined by something. And therefore I know there is an illuminator of that. Therefore, I am in निर्विशेष चैतन्यरूपेण अहम् वर्ते. Therefore, न किञ्चन वेद. Why this

happens? The उपनिषत् gives an explanation. I have given the explanation before itself to avoid suspense. But the उपनिषत् gives the explanation here alone. The उपनिषत् introduces the नाडिs in this मन्त्र. The नाडि I had introduced in the seventeenth मन्त्र itself. How many नाडिs are there? The उपनिषत् says 72,000 नाडिs are there. They are medium नाडिs. The main primary नाडिs are 101. If you include medium नाडिs it will come to 72,000. If you take into even small नाडिs it goes to 72,72,10,201. Crores of नाडिs are there. The calculation for this is in प्रश्नोपनिषत् मन्त्र 3.6.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनं तासां शतं
शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ प्रश्नोपनिषत् ३-६ ॥

That is $101 + (101 * 100) + (101 * 100 * 72000)$ crores of नाडिs. All these नाडिs the उपनिषत् calls हिता or हितम्. These हिता नाडिs are supposed to originate from हृदयम्, the physical heart. They say two hearts in certain books – one left side heart and another right side heart, one is physical and another is spiritual. शङ्कराचार्य doesn't talk about spiritual heart. For him heart is only one available heart which he calls as हृदयं नाम मांसपिण्डः. हृदयमिति पुण्डरीकाकारो मांसपिण्डः, प्राणायतनः, अनेकनाडी- सुषिरः, ऊर्वनालः, अधोमुखः विशस्यमाने पशौ प्रसिद्ध उपलभ्यते ॥ तैत्तिरीयोपनिषत् भाष्यम् १-१-६ ॥ It is like a lotus bud which is upside down. If you cut the body, you can see it through eyes. So he is very clear that there is no such thing called spiritual heart or invisible heart and all. So here also by हृदयम् the physical heart alone is

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meant. From this हृदयम् the नाडि's spread out. अभिप्रतिष्ठन्ते means spread out. पुरीतम्, पुरीतत् has got a special meaning and also a contextual meaning. The general meaning of the word पुरीतत् is 'हृदयपरिवेष्टनमाचक्षते' हृदय वेष्टन चर्म. A thin membrane which surrounds the heart is the literal meaning of पुरीतत्. But peculiarly in this मन्त्र पुरीतत् occurs twice and both times the meaning is different. Original meaning should not be taken here. For the first पुरीतम् शङ्कराचार्य tells as शरीरम्. So पुरीततमभिप्रतिष्ठन्ते means शरीरमभिप्रतिष्ठन्ते. That means the नाडि's spread out from हृदय and pervades all over the body. He gives an example also. शरीरं कृत्स्नं व्याप्नुवत्यः अश्वत्थपर्णराजय इव बहिर्मुख्यः प्रवृत्ता इत्यर्थः । Just as you can find in a leaf that thin veins pervading all over the leaf, similarly, it interpenetrates the body. And what does the चिदाभास, the जीवात्मा, the extended ego do? The उपनिषत् says ताभिः प्रत्यवसृप्य. During जाग्रत् अवस्था, the चिदाभास also spreads out through the नाडि's; during सुषुप्ति चिदाभास contracts through the नाडि's. So by which नाडि the बुद्धि and चिदाभास came out through that same नाडि it goes inside. Spreading out is expansion and withdrawal is सङ्कोच. When somebody is sleeping, we should note that चैतन्यम् is all-pervading, चैतन्यम् doesn't expansion or contraction, whereas चिदाभास has got extension and contraction. While touching the sleeping man, even though चैतन्यम् pervades but the चिदाभास has contracted and withdrawn into हृदय आकाश, जीवात्मा is in the हृदय आकाश. Then also चैतन्यम् is pervading, why can't the चैतन्यम् feel

the touch? I have said particular knowledge cannot be gained by चैतन्यम्, particular knowledge has to be gained by विदाभास only. Because of the non-availability of विदाभास the sleeping person won't wake up by shaking. Then when प्रारब्ध activates the पुण्यपाप उद्बोधः and it wakes up the बुद्धि, then बुद्धि pervades and then he wakes up. Otherwise by shaking also he won't get up. So ताभिः प्रत्यवसृप्य. प्रत्यवसृप्य means the विदाभास or the बुद्धि withdraws itself through those नाडिs during सुषुप्ति. पुरीतति शेते. Second time पुरीतत् has got a different meaning and that is हृदय आकाशम्. Thus, विदाभास withdraws into हृदय आकाश and शेते there it resides, abides, dwells.

सता सोम्य तदा सम्पन्नो भवति ॥ छान्दोग्योपनिषत् ६-८-१॥

At that time what is the state? The उपनिषत् says that is the state of greatest आनन्द because all the limitations are gone, संसारs are gone, family worries are gone, relationships are gone, office is not there, husband is not there, wife is not there, children are not there. Whoever give worries are not there. So all of them are withdrawn and therefore स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत he enjoys आनन्दस्य अतिघ्नीम्. अतिघ्नी means the highest state, the apex, the zenith. of आनन्द. शङ्कराचार्य derives it as अतिशयेन दुःखं हन्ति इति अतिघ्नी. Totally removes all the pains. That is called the highest state of आनन्द. In our language, आनन्दस्य उत्त्वावस्था पराकाष्ठाम् प्राप्नोति. Why do we say उत्त्वावस्था? Because in जाग्रत् अवस्था also we enjoy; we laugh when we cut jokes, or see

cartoons, but even during laughing there are problems inside us. In the midst of problems he will be laughing. In fact forgetting between two problems is the smile. Therefore, it is only a प्रिय आनन्दः or मोद आनन्दः alone he gets but in सुषुप्ति it is प्रमोद आनन्दः, the highest आनन्द because he doesn't have any problem. And an आनन्द which is generally available for three people. Who are they? कुमारः, महाराजः and महाब्राह्मणः. कुमारः means a baby here, महाब्राह्मणः means a ज्ञानि. A baby has got highest आनन्द because it doesn't want anything. It has not started expectations – about wearing dress, going for an outing, or the design of the house. Therefore child is in the highest आनन्द. महाब्राह्मणः also श्रोत्रियस्य चाकामहतस्य । ॥ तैत्तिरीयोपनिषत् ॥ He also is exactly like a baby, no expectations, which is the cause of all tension. What about a महाराज? A महाराज has the means to fulfill all his expectations. He can do anything he wants. राजा has got the means to fulfill his expectations, a baby and ज्ञानि have no expectations and therefore all the three have got the आनन्दस्य अतिघ्नी अवस्था and such an अवस्था every जीव enjoys during सुषुप्ति. So गत्वा शयीत – he is very very relaxed. That is why everybody is beautiful also. Because there is no worry in the face, all simple innocent face. एवमेव एषः एतत् शेते – this is how the जीवात्मा is dissolved into his परमात्मा स्वरूपम् and does not respond to the call. Continuing;

मन्त्र 2-1-20

स यथोर्णवाभिस्तन्तुनोच्चरेत्, यथानेः क्षुद्रा विष्फुलिङ्गा व्युच्चरन्ति,
एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः, सर्वे देवाः, सर्वाणि भूतानि

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व्युच्चरन्ति ; तस्योपनिषत् – सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम्

॥ २-१-२० ॥

Until now अजातशत्रु pointed out that जीवात्मा resides or abides in his स्वरूपम् during सुषुप्ति and that स्वरूपम् is परमात्मा स्वरूपम्, निर्विशेष चैतन्यस्वरूपम्. That means जीवात्मा has imposed सविशेष चैतन्यम् during जाग्रत् and that imposed सविशेष चैतन्यम्, the particular knowledge he drops and abides in his स्वरूपम् which is non-particular, unspecific चैतन्यम्, ज्ञानम्, Awareness. Dropping objective knowledge he dwells as objectless knowledge.

Now in this मन्त्र alone अजातशत्रु says that this स्वरूपम् of निर्विशेष चैतन्यम् is जगत् कारणम्. This निर्विशेष चैतन्यम्, which is our real nature, in which we abide in सुषुप्ति, is the जगत् कारणम् ब्रह्म from which everything emerges – the fourteen लोकs, पञ्चभूतs, देवs, मनुष्यs, पितृs and गन्धर्वs etc. Thus here the teacher brings in महावाक्यम्, the जीवात्मा परमात्मा ऐक्यम् and also as this परमात्मा as the जगत् कारणम्. The exact meaning of the मन्त्र we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The teacher अजातशत्रु analyzed the nature of जीवात्मा through a discussion on the three अवस्थाs and pointed out that the निर्विशेष चैतन्यम्, which obtains in सुषुप्ति is the true nature of जीवात्मा and this निर्विशेष चैतन्यम् which is the nature of जीवात्मा called the परमात्मा. Whatever attributes this जीवात्मा alone is called परमात्मा also. And whatever attributes this जीवात्मा gets during the other two अवस्थाs they are all incidental attributes caused by the अन्तःकरण उपाधिs. Thus, I, the जीवात्मा am परमात्मा and my nature is निर्विशेष चैतन्यम्. Because of the mind I get an incidental extension through the mind in the form of चिदाभास. Thus, चिदाभास or चित् प्रतिबिम्ब becomes an apparent, unreal extension of me. I use the word extension because it comes during जाग्रत् अवस्था and it is resolved during सुषुप्ति अवस्था. And I call it incidental and unreal because if it had been my real nature it would have been always there. Since it is not always there चिदाभास is not my intrinsic nature and at the same time, it is called extension because it comes and through that alone I transact with the world. Just like by putting the aerial I receive some station and when it is not there some stations I won't get. During जाग्रत् अवस्था चिदाभास aerial I put and then I transact with the world and that चिदाभास aerial is withdrawn विज्ञानेन विज्ञानम् आदाय शेते.

Then in the crucial twentieth मन्त्र the teacher says that this I, the निर्विशेष चैतन्यम् is the जगत् कारणम् ब्रह्म, is the जगत्

अधिष्ठानम् ब्रह्म. Thus जीवात्मा परमात्मा ऐक्यम् is revealed in this मन्त्र by pointing out that the जीवात्मा in its essential nature is जगत् कारणम्. We will see the meaning of this मन्त्र.

To point out that this जीवात्मा, which is identical with परमात्मा is जगत् कारणम्, the उपनिषत् gives two well-known examples both of which we have seen in मुण्डकोपनिषत्. The first example is that of ऊर्णनाभिः which means spider. Spider is the cause of the creation of the spider's web and the spider alone resolves the web also into itself – यथोर्णनाभिः सृजते गृह्णते च ॥ मुण्डकोपनिषत् १-१-७ ॥ And the spider example is generally given to show that spider can produce without the help of any material or instrument. असहायः सन् ऊर्णनाभिः सृजति. Whereas, when a carpenter creates furniture, the carpenter takes the help of wood - number one, and carpenter takes the help of the chisel, hammer etc., - number two. Thus with the help of various उपकरणानि, instruments the carpenter creates whereas the spider does not go in for any new material, spider does not go for any instruments, असहायः, करणान्तरम् विना, उपादानान्तरम् विना. In the same way, the निर्विशेष चैतन्यम् does not go out for external help and ब्रह्मन् itself creates with its own power. This is the first example.

The second example is the production of sparks or the origination of sparks from a fire. This also we saw in मुण्डकोपनिषत्.

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तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः
प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र
चैवापि यन्ति ॥ मुण्डकोपनिषत् २-१-१ ॥

That is the fire is the कारणम् and spark is the कार्यम्. This second example is given to convey another idea. The first example is to show असहायत्वम्, creating of its own. The second example is to show that the essential nature of the cause and the effect is one and the same. The अग्नि's nature is औष्ण्यम् and प्रकाशः – hot and light. So अग्नेः स्वरूपम् औष्ण्यम् प्रकाशश्च and the nature of the sparks विस्फुलिङ्गस्य स्वरूपम् अपि औष्ण्यम् प्रकाशश्च. That is why in मुण्डकोपनिषत् it was said यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः. That सरूपाः word is crucial. सरूपाः means समानम् रूपम् स्वरूपम् एषान्ते. Thus अग्नि is उष्णप्रकाशवत् and the विस्फुलिङ्ग also is the same. अग्नि is one while the विस्फुलिङ्गs are many. Similarly, परमात्मा is one and all the जीवात्माs are created and all जीवात्माs have the same nature सत् चित् स्वरूपम् or विदानन्द रूपम् is the same for all. विदानन्दरूपः शिवोऽहम् शिवोऽहम् – I can say this, you too can say this and if ant could say it too can say this. And if ईश्वर says he will also say विदानन्दरूपः शिवोऽहम् शिवोऽहम्. Therefore, स्वरूप ऐक्य सूचनार्थम् द्वितीय दृष्टान्तः असहायत्वम् सूचनार्थम् प्रथम दृष्टान्तः. Now look at this. यथा उर्णनाभिः तन्तुना उच्चरेत् – just as the spider creates (creates we have to supply) the web and thereafterwards तन्तुना उच्चरेत् – moves about through that web. उच्चरेत् means

उद्गच्छेत्, moves up and down. The example is not for moving up and down. The example is for the creation of the web, which we have to supply.

Then the second example is अग्नेः क्षुद्राः विस्फुलिङ्गाः व्युत्त्वरन्ति – just as from one fire countless sparks originate enjoying the same nature as the original fire, एवम् एव – exactly like this alone अस्मात् आत्मनः – from this जीवात्मा who is none other than परमात्मा. So जीवात्मा अभिन्न परमात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युत्त्वरन्ति – the whole cosmos emerges out of I, the निर्विशेष चैतन्यम् ब्रह्म स्वरूपम्.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया । ॥ श्रीदक्षिणामूर्तिस्तोत्रम् १॥

And what all things are created by this जीवात्मा who is none other than परमात्मा? A list is given. सर्वे प्राणाः. Here carefully note, प्राणाः means वागादनि इन्द्रियाणि, all the organs emerge out of this आत्मा. सर्वे लोकाः – all the fourteen लोकs are born out of me. सर्वे देवाः – even देवs like इन्द्र, वरुण, अग्नि etc., are born out of me. In short, सर्वाणि भूतानि – all the living beings are born out of me alone who am निर्विशेष चैतन्य स्वरूपम्. This alone, we saw in कैवल्योपनिषत् also clearly.

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् । स्यन्नपाणादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके । सुषुप्तिकाले

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अजातशत्रु ब्राह्मणम्

सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ पुनश्च
जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः । पुरत्रये
क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥
कैवल्योपनिषत् १२-१४॥

यः जीवः इदानीम् पुरत्रये क्रीडति तस्मात् जीवात् एव सकलम्
जातम्. So I, the जीव am ब्रह्मन् from which all these things
have come out. In short, I am the जगत् कारणम्.

And once सृष्टि is said you can include the other two also,
I am सृष्टि कारणम्, स्थिति कारणम् and लय कारणम् ब्रह्म.
This is the essential teaching of अजातशत्रु ब्राह्मणम्.
Thereafterwards अजातशत्रु concludes तस्य उपनिषत् – for this
आत्मा; I am using the word आत्मा consciously, I don't want
to qualify it as जीवात्मा or परमात्मा because adjective is to be
used only as long as we see the difference. During अज्ञानकाल
when we are seeing the difference between जीव and ईश्वर, I
have to qualify one as जीव आत्मा and another as परम आत्मा.
Now that through अवस्थात्रय विवेक we have removed the
difference between जीवात्मा and परमात्मा, so we will no more
add an distinguishing adjective but we will use the word
आत्मा. So therefore, तस्य आत्मनः – for this आत्मा, जगत्
कारण आत्मा, निर्विशेष चैतन्यरूप आत्मा, उपनिषत् – उपनिषत्
means a special name. Very careful, here उपनिषत् does not
mean ब्रह्मविद्या. In this context, the उपनिषत् means a special
name. शङ्कराचार्य writes in his भाष्यम्, अभिधायकः शब्द
उपनिषदित्युच्यते. अभिधायकः शब्दः means a special word,
which will reveal this आत्मा. You can call it a secret name, a

sacred name, a code name is being given. Of course there is a popular name आत्मा, another popular name is ब्रह्मन्, popular name is तत्त्वम्. Thus various names are there but I am going to give you a special name – सत्यस्य सत्यम्. सत्यस्य सत्यम् means it is the truth of the truth. As we had in केनोपनिषत् – the ear of the ear, the eye of the eye, the nose of the nose etc. Like that here we get a parallel name the truth of the truth. Naturally, गार्ग्य, who is the disciple sitting in front of अजातशत्रु, must have raised his eyebrows as to what the teacher is saying. So teacher himself defines. प्राणा वै सत्यम्. So of these two सत्यम्s, the first सत्यम् refers to प्राणाः. The meaning of प्राण is given in the second line, as the वागादि इन्द्रियाणि and while using the word प्राण, the teacher implies that the entire creation consisting of सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि. So here प्राण means सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि. If you think it is too big we can shorten it as the entire universe. So the first सत्यम् refers to the entire universe. Why is the entire universe is called सत्यम्? A big problem for the Vedantin! He wants to tell the world is unreal. But the उपनिषत् says the whole world consisting of प्राणाः लोकाः देवाः भूतानि is सत्यम्. So Advaitin interprets it properly, he says ‘Yes, it is सत्यम् called व्यावहारिक सत्यम्, it is empirically real, utility wise it has got reality, we don’t say it is non-existent’. So Advaitin also accepts world has reality, which means transactional reality, empirical reality, functional reality and you can transact with the world and the world can give me entertainment, I can see the world, hear the

world, smell the world, and enjoy the world; everything I can do and therefore it is called व्यावहारिक सत्यम्.

Another commentator interprets in a different way, which is also interesting. The world is called सत्यम् meaning सद् त्यदात्मकं जगत् सत् त्यत् आत्मकम् जगत् सत्यम् सत् त्यत् आत्मकम् means what? सत् means मूर्त प्रपञ्च the world with forms and त्यत् means अमूर्त प्रपञ्च without forms or we can alternatively say सत् is स्थूल प्रपञ्च, त्यत् is सूक्ष्म प्रपञ्च thus मूर्त अमूर्त आत्मकम् सत्यम् जगत् or we can say व्यावहारिक सत्यम् जगत्. What about the आत्मा? आत्मा is सत्यस्य सत्यम्. So the second सत्यम् अजातशत्रु here defines as तेषामेषः सत्यम्. So एषः आत्मा – this Self is the reality or the truth behind this व्यावहारिक सत्यम्, the empirical reality or the relative reality. That means आत्मा is पारमार्थिक सत्यम्, the absolute reality. Therefore, world is also सत्यम्, आत्मा is also सत्यम्, world is व्यावहारिक सत्यम् and आत्मा is पारमार्थिक सत्यम्. That is why in वेदान्त we talk about three degrees of reality – स्वप्न प्रपञ्च is प्रातिभासिक सत्यम्, subjective reality. जाग्रत् प्रपञ्च is व्यावहारिक सत्यम्, empirical reality and आत्मा is पारमार्थिक सत्यम्, absolute reality. So we can even say सत्यस्य सत्यस्य सत्यम्. स्वप्न प्रपञ्च, the dream is प्रातिभासिक सत्यम्, subjective reality because it is not available for others. जाग्रत् प्रपञ्च, the visible universe common to all is called व्यावहारिक सत्यम्, empirical reality and आत्मा is पारमार्थिक सत्यम्, the absolute reality.

Then you may ask that there are three सत्यम्s. When two comes it means द्वैतम्; and you are talking about three – प्रातिभासिक सत्यम्, व्यावहारिक सत्यम् and पारमार्थिक सत्यम्. For that we will say of these three सत्यम्s प्रातिभासिक सत्यम् and व्यावहारिक सत्यम् are two other, alternative, euphemistic names for मिथ्या. Because मिथ्या means many people will not get sleep and it will be disturbing, so pacify them we say so. As I have said earlier developing country means undeveloped. By undeveloped we will feel bad so it is said developing country. Hairdressing saloon means barber shop. Mental health center means lunatic asylum. Thus, if you use those words people will consider it indecent so if you get pain to hear unreal then take it as व्यावहारिक सत्यम्, empirical reality. We are not interested in words. What we want to convey is this. Both the प्रातिभासिक सत्यम् and व्यावहारिक सत्यम् cannot affect पारमार्थिक सत्यम्. You use any word, the idea to be conveyed is आत्मा cannot be affected by either जाग्रत् प्रपञ्च or स्वप्न प्रपञ्च. Since they do not affect, we call it as मिथ्या. But since we are experiencing it, we are calling it as सत्यम्. You can give any name but the idea is आत्मा is नित्य मुक्त स्वरूपः. With this the first ब्राह्मणम् is over.

सत्यस्य सत्यम् भाष्यम्

Now here in this portion, शङ्कराचार्य enters into a very, very big enquiry, a महामहा भाष्यम्. So as we did in other cases here also I will try to give a summary of that भाष्यम्.

The discussion is based on the sentence or an analysis of the sentence तस्य उपनिषत्. उपनिषत् means the secret name or a special name of that. And here तस्य happens to be a pronoun; therefore, naturally a question comes तस्य that pronoun must refer to some noun, which noun is indicated by तस्य. And that name of noun is सत्यस्य सत्यम्. So the उपनिषत् is vague and the उपनिषत् says आत्मनः सर्वाणि भूतानि व्युत्त्वरन्ति. The उपनिषत् uses the word आत्मा without specifying whether it is जीवात्मा or परमात्मा. Therefore, what is the doubt now? आत्मा refers to the जीवात्मा or परमात्मा. If आत्मा refers to जीवात्मा, सत्यस्य सत्यम् is a special name of जीवात्मा. If आत्मा refers to परमात्मा, सत्यस्य सत्यम् is the title of परमात्मा. Therefore, here the question is what? सत्यस्य सत्यम् इति उपनिषत् परमात्मनः वा जीवात्मनः वा? This is the enquiry.

This elaborate enquiry I will divide into three portions for our convenience. We will take up the first portion, the first stage or first phase of enquiry. Now here शङ्कराचार्य introduces two पूर्वपक्षम्s or two opinions. And after giving two opinions, he gives सिद्धान्त, his conclusions. This is the first part. Two opinions of पूर्वपक्षis and finally his opinion. So

what are those two opinions and शङ्कराचार्य's conclusions I will briefly tell and then each opinion we will analyze.

The first पक्ष says that the जीवात्मा alone is talked about in this section and therefore the special name belongs to जीवात्मा alone. There is no परमात्मा at all. First पक्ष says जीवात्मा alone is discussed here and जीवात्मा alone is सत्यस्य सत्यम् and there is no परमात्मा. परमात्मा नास्ति.

The second पक्ष says that in this particular section i.e., ब्राह्मणम्, परमात्मा alone is discussed and therefore सत्यस्य सत्यम् is the special name of परमात्मा only, which परमात्मा is different from जीवात्मा. This is the second पूर्वपक्षम्.

Then comes सिद्धान्त, शङ्कराचार्य's conclusion. He says that this section deals with परमात्मा alone i.e., the सत्यस्य सत्यम् title belongs to परमात्मा alone and this परमात्मा is non-different from जीवात्मा. The first two are पूर्वपक्षम्s and the third one is सिद्धान्त's view.

Now let us take three पक्षs one by one. The first पक्ष says the whole ब्राह्मणम् is discussing जीवात्मा alone and सत्यस्य सत्यम् title belongs to जीवात्मा alone, जगत् कारणम् is जीवात्मा alone and there is no such thing called परमात्मा. How he analyses this we shall see. He says the student गार्ग्य approached अजातशत्रु using the expression ब्रह्म ते ब्रवाणि - I shall teach you ब्रह्मन्. Therefore the very beginning shows that this ब्राह्मणम् is dealing with ब्रह्मविद्या. Thereafterwards गार्ग्य taught ब्रह्मन् in the fourteen मन्त्रs. And later we find that all these ब्रह्मन्s that गार्ग्य taught was सगुणम् ब्रह्मन् and

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

therefore अजातशत्रु offered to teach the real निर्गुणम् ब्रह्मन्, using व्येव त्वा ज्ञपयिष्यामीति. विज्ञपयिष्यामि ब्रह्म अहम्. He said in the fifteenth मन्त्र I shall teach you ब्रह्मन्, which means this section is about ब्रह्मविद्या.

And after promising to teach ब्रह्मविद्या अजातशत्रु approached a sleeping जीव. He did not go somewhere else, he did not look up to the heavens to teach ब्रह्मन् but he went to a sleeping जीव. Then he tried to wake him up etc., by touching him and all that and thereafterwards he analyzed the जीवात्मा alone in the three states. He pointed out that जीवात्मा alone experiences the world and during स्वप्न जीवात्मा alone experiences पुण्यम् and पापम्, महाराजो भवति महाब्राह्मणः भवति and later in सुषुप्ति this जीवात्मा withdraws विज्ञानेन विज्ञानम् आदाय and शेते. From this it is very clear that ब्रह्मन् is nothing but जीवात्मा. Therefore, ब्रह्मविद्या is equal to जीवात्माविद्या alone. Later this ब्रह्मन्, the जीवात्मा alone is presented as जगत् कारणम् also. Therefore, ब्रह्मन् is the जीवात्मा, which is जगत् कारणम्. And nowhere he talked about परमात्मा and therefore it is clean ब्रह्मविद्या, जीवात्मा विद्या, which is जगत् कारणम्. Then he says that this ब्रह्मन्, the जीवात्मा is कर्ता भोक्ता संसारि. ब्रह्मन्, the जीवात्मा is कर्ता भोक्ता and संसारि. How do you know? Every day it is being experienced. It is very evident in जाग्रत् अवस्था and in स्वप्न अवस्था, he is a संसारि. So ब्रह्मविद्या is कर्तृ भोक्तृ संसारि जीवात्माविद्या. And this जीवात्मा i.e., ब्रह्मन् is संसारि in all the three अवस्थाs because the essential nature will not change when the अवस्था changes. अवस्था भेदेन स्वरूप भेदः न भवति.

This जीवात्मा's essential nature is संसारित्वम्, कर्तृत्वम् and भोक्तृत्वम् in all the three अवस्थाs. Suppose a person is an unintelligent person and he is talking; he is in the talking अवस्था. Suppose the unintelligent person stops talking, then he is in non-talking अवस्था. Now whether is he intelligent or unintelligent? Unintelligent will be unintelligent only, अवस्था भेदेन स्वरूप भेदः न भवति. शङ्कराचार्य gives another example. 'न हि लोके गौः तिष्ठन् गच्छन्वा गौर्भवति, शयानस्तु अश्वादिजात्यन्तरमिति ।' - whether it is a lying cow, walking cow, running cow or standing cow it is cow alone. Similarly, be he dreaming जीव, waking जीव or sleeping जीव his nature is कर्ता भोक्ता संसारि. In one, he is an active संसारि and in another, he is a passive संसारि alone. How do you come to know? You analyze. Thus, in the first पक्ष he says that ब्रह्मन् is the topic of the section and that ब्रह्मन् is जीवात्मा and जीवात्मा is संसारि in all the three states and therefore ब्रह्मविद्या is जीवात्मा विद्या and ब्रह्मन्, the संसारि जीवात्मा is the जगत् कारणम्. And he supports it by saying that that is the reason in the previous portions अहम् ब्रह्म अस्मि was pointed out and all these अहम् ब्रह्म अस्मि वाक्यम्s indicate अहम् the कर्ता भोक्ता संसारि जीव एव ब्रह्मन्. What more clear teaching is needed than this? अहम् means who? I myself. Who is I? The जीव. So अहम् the जीवात्मा कर्ता भोक्ता संसारि am ब्रह्मन्, thus every महावाक्यम् reveals I the जीवात्मा am ब्रह्मन्. Therefore, there is no such thing called असंसारि परमात्मा. Therefore, his conclusion is असंसारि परमात्मा नास्ति एव. Remember all these are the arguments of पूर्वपक्षम्. Then somebody comes

and asks him a question how can this miserable जीवात्मा कर्ता भोक्ता संसारि be the जगत् कारणम्? He cannot produce even a chair properly, he cannot even cook properly. So how can this अल्पज्ञ अल्पशक्तिमान् कर्ता भोक्ता संसारि जीव be the cause of the whole creation? For which he answers शास्त्रं बलात्. Don't ask me such questions. शास्त्रम् is the प्रमाणम् with regard to unknown thing. What we do not know for such matters शास्त्रम् is the प्रमाणम्. And you should not question the शास्त्रम्. You should have श्रद्धा in the शास्त्रम्. We cannot find out how the creation came, we cannot know how the creation came, it is अपौरुषेय विषयम् and in such cases शास्त्रम् is प्रमाणम्, and शास्त्रं says that the अवस्थात्रयवान् जीवात्मा is जगत् कारणम्. Therefore, शास्त्रं बलात् जीवात्मा is जगत् कारणम् भवति. Therefore, ब्रह्मविद्या is जीवात्मा विद्या is the argument of एकः पक्षः. So शङ्कराचार्य writes all this and at last mentions अयम् एकः पक्षः, this is पूर्वपक्षः.

Then comes the द्वितीय पक्षः. He says it is all ridiculous argument and there is something called असंसारि परमात्मा. And that असंसारि परमात्मा alone is ब्रह्मन् and about that ब्रह्मन् alone this ब्राह्मणम् is teaching or talking about. He says that this section is about ब्रह्मविद्या alone. Because गार्ग्य has entered saying, ब्रह्म ते ब्रवाणि, and अजातशत्रु also said I shall teach you ब्रह्मन्. Therefore, this section is ब्रह्मविद्या only. But ब्रह्मन् does not refer to संसारि जीवात्मा but it refers to असंसारि परमात्मा alone. Then the question comes if ब्रह्मविद्या is संसारि परमात्मा विद्या, why should अजातशत्रु go to the sleeping जीवात्मा. If अजातशत्रु wants to teach ब्रह्मन्, the

असंसारि परमात्मा, why should अजातशत्रु go to the sleeping man? Then he says you see the मन्त्र properly. He says, when अजातशत्रु analyzes the सुषुप्ति, he uses an expression that this जीवात्मा is resting in the हृदयाकाश. That means अजातशत्रु is not interested in the जीवात्मा but अजातशत्रु is interested in someone else in whom the जीवात्मा rests during sleep. There is a clean expression 'तस्मिन् शेते'. सप्तमि विभक्ति is there. Then what is said here? During sleep जीवात्मा rests in परमात्मा. Thus, परमात्मा, the असंसारि परमात्मा is the resting place of जीवात्मा. Thus अजातशत्रु introduces जीवात्मा and through जीवात्मा he introduces परमात्मा, who is an असंसारि परमात्मा and परमात्मा in which जीव is resting during sleep and later when he uses the word आत्मा, that आत्मा refers not to the जीवात्मा but it refers to परमात्मा in whom जीवात्मा rests during sleep. From this what we come to know is that we are all जीवात्माs, we are all कर्ता भोक्ता संसारिs and during sleep we enter into परमात्मा. What type of परमात्मा? The परमात्मा who is different from me, who is a rest house and I take rest in that परमात्मा and that परमात्मा is असंसारि, that परमात्मा is जगत् कारणम्, and that परमात्मा is called सत्यस्य सत्यम्. So according to the second पक्ष, ब्रह्मविद्या is असंसारि परमात्मा विद्या and this परमात्मा is the resting place of जीवात्मा, it is different from जीवात्मा. The first पक्ष says, ब्रह्मविद्या is जीवात्मा विद्या which is कर्ता भोक्ता and संसारि. Then the question comes, then how do you account for अहम् ब्रह्म अस्मि and such other महावाक्यम्s? If जीवात्मा and परमात्मा are different and if परमात्मा is only a resting place

of जीवात्मा and if they are different then how to you account for महावाक्यम्s where identity is talked about. For this the second पक्षि says that all महावाक्यम्s are casual statements and should not be taken seriously. For all the महावाक्यम्s are अर्थवाद भूतानि. Therefore, one should never say that I am परमात्मा, to say so is a sacrilege. This is the second पूर्वपक्षम्. He says never say I am परमात्मा, it is a महापापम्, great पापम् and परमात्मा is असंसारि, different from you, जगत् कारणम् and you are a संसारि, कर्ता and भोक्ता and you are only resting in परमात्मा during sleep and प्रलयम्. Therefore, what is your job? शङ्कराचार्य writes a long sentence. 'तस्मात्पुष्पोदकाञ्जलिस्तुतिनमस्कारबत्युपहारस्वाध्यायध्यान योगादिभिः आरिराधयिषेत्'. Therefore, you have to regularly do पूजा to परमात्मा and seek his grace and never say that I am परमात्मा. This is the second पक्षम्.

And for both of them शङ्कराचार्य gives the answer. I will first give शङ्कराचार्य's answer briefly and then we will see the elaboration later. शङ्कराचार्य only takes one वैदिक statement to refute both these arguments. That वैदिक statement is अनुप्रवेश वाक्यानि. I will explain that briefly. अनुप्रवेश means the उपनिषत् itself clearly introduces असंसारि परमात्मा through the वाक्यम्s सर्वज्ञः, सर्ववित्, नित्यशुद्धबुद्धमुक्त स्वभावः, etc. Therefore, परमात्मा नास्ति you can never say. Therefore the first पक्षम् is not acceptable to us. Then the उपनिषत् talks about the सृष्टि and says that परमात्मा himself entered the जीव शरीरम् or उपाधि and that परमात्मा itself is available now as जीवात्मा.

तत्सृष्ट्वा तदेवानुप्राविशत् । ॥ तैत्तिरीयोपनिषत् २-६-६ ॥

And there are so many अनुप्रवेश श्रुतिs and शङ्कराचार्य quotes all of them. There is a famous पुरुषसूक्त वाक्यम् also.

सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते । ॥ पुरुषसूक्त १६ / तै. आ. ३ । १२ । ७ ॥

So ईश्वरः पुरुषः एव सर्वाणि रूपाणि नामानि च कृत्वा – having created all the names and forms, and the very same ईश्वर अभिवदन् व्यावहारम् कुर्वन् इदानीम् आस्ते. That ईश्वर alone is now in the form of जीवात्मा doing व्यावहारम्. व्यावहारी जीव अनुप्रविष्टः ईश्वरः एव. Therefore, the second पक्ष is also not correct because जीवात्मा is not different from परमात्मा. Therefore, the first वाद is not correct परमात्मा is there, and the second वाद is not correct because जीवात्मा is non-different from परमात्मा. More on this we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

भाष्यम् on 'सत्यस्य सत्यम्'.

Now we are in the first ब्राह्मणम् of the second chapter known as अजातशत्रु ब्राह्मणम् and in this ब्राह्मणम् we see the teaching takes place between अजातशत्रु, the King and गार्ग्य, the ब्राह्मण who happens to be the student. In this ब्राह्मणम्, we are seeing the final मन्त्र wherein there is an expression तस्य उपनिषत्. It is this sentence तस्य उपनिषत् we are analyzing according to भाष्यम् - तस्योपनिषत्सत्यस्य सत्यमिति. There we saw उपनिषत् means रहस्य नामधेयम्, the secret name. And what is the secret name? सत्यस्य सत्यम् is presented as the secret name. Naturally, the question comes - the secret name of whom? We find that the उपनिषत् uses only a pronoun तस्य उपनिषत्, 'this is the secret name of that'. Naturally, the question comes, what do you mean by *that*? What is the meaning of the pronoun *that*? It is this enquiry we are seeing now. So the analysis is तस्य इत्यत्र तत् शब्दार्थः कः? That alone is the purpose of whole भाष्य विचार.

We are seeing the summary of the भाष्यम् which I had introduced in the last class. Before continuing further I will just summarize how भाष्यकार started the enquiry. भाष्यकार presented two views of the पूर्वपक्षs. One view – the meaning of तत् is जीवात्मा. Therefore, तस्य उपनिषत् means जीवात्मनः रहस्य नामधेयम् एव सत्यस्य सत्यम् इति. The second view is तत् शब्द refers to परमात्मा and therefore, तस्य

नामधेयम् means परमात्मनः रहस्य नामधेयम् only. Both of them analyzed the entire ब्राह्मणम् and tried to establish their views. So the first वादि's argument was as following. He says that अजातशत्रु begins his teaching only by approaching a sleeping जीव and by pinching him and waking up and then अजातशत्रु analyzes this sleeping जीव alone through अवस्थात्रय enquiry. अजातशत्रु said that this जीव alone is doing all transactions in जाग्रत् and स्वप्न and then this जीव alone resides in हृदयाकाश. यः हृदये हृदयस्य आकाशः तस्मिन् शेते, this जीव alone resides in हृदयाकाश during सुषुप्ति and thus talking about जीव in the three अवस्थाs अजातशत्रु concluded that this जीव alone is the जगत् कारणम् यथा अग्नेः विस्फुलिङ्गाः भवन्ति, in the same way the creation comes out of this जीव alone. And thereafterwards the pronoun is used तस्य उपनिषत् and this जीव has got a secret name and that is सत्यस्य सत्यम्. This is one of the views presented by शङ्कराचार्य. Remember both views are not going to be acceptable to us. We should remember that both are not सिद्धान्त; these are two different views of two different people.

Now comes the second वादि who says he cannot accept जीवात्मनः नामधेयम् being सत्यस्य सत्यम्. He says that no doubt अजातशत्रु approached a sleeping जीव and no doubt he pointed out जीव alone is transacting with the external world during dream and sleep and then अजातशत्रु says जीव resides in हृदयाकाश. And there alone he points out that हृदयाकाश refers to परमात्मा. During sleep जीव resides in हृदयाकाश. Up

to that he agrees. But that हृदयाकाश refers to परमात्मा. Thus अजातशत्रु says जीवात्मा resides in परमात्मा during sleep. Thus, परमात्मा has been introduced as the आश्रयम्, आधार of जीवात्मा during sleep. Because there is a seventh case usage तस्मिन् शेते. तस्मिन् परमात्मनि जीवात्मा शेते. And after presenting परमात्मा as the आश्रय for जीवात्मा then अजातशत्रु uses the word तस्य उपनिषत् and therefore तत् शब्द refers to परमात्मा who has been just introduced as the आश्रय of जीवात्मा. So सुषुप्तौ यः परमात्मा जीवस्य आश्रय भूतः सः परमात्मा एव जगत् कारणम्. Not जीवात्मा. This is again a पूर्वपक्ष's view. जीवात्मा is not talked about here. Other than जीवात्मा there is a परमात्मा and that परमात्मा is the आश्रय of जीवात्मा and about that परमात्मा alone the last मन्त्र is talking about and therefore जगत् कारणम् is not जीवात्मा but जीवात्मा आश्रय भूत परमात्मा एव जगत् कारणम्. And that परमात्मा is referred to the word तस्य उपनिषत् सत्यस्य सत्यम्. These are the two पक्षs or the two views presented by two people.

शङ्कराचार्य gave his answer by saying that both पक्षs are not acceptable. Because both of them consider जीवात्मा and परमात्मा as different. According to both the people, the fundamental problem is that they think both जीवात्मा and परमात्मा are different. In the first पक्ष, the वादि says अल्पज्ञ जीवात्मा alone is जगत् कारणम्, सत्यस्य सत्यम्. In his वाद सर्वज्ञः परमात्मा नास्ति. Thus, in the first पक्ष अल्पज्ञ जीव alone is taken as जगत् कारणम्, श्रुति बलात् and he doesn't agree with सर्वज्ञ परमात्मा. Therefore, he is talking about

अल्पज्ञ जीवात्मा and according to him सर्वज्ञः परमात्मा नास्ति एव. The second person seems to be slightly better. He says that सर्वज्ञ परमात्मा alone is जगत् कारणम्, i.e., सत्यस्य सत्यम्. His problem is that he is referring to सर्वज्ञ परमात्मा who is different from अल्पज्ञ जीवात्मा. It is almost like विशिष्टाद्वैत or द्वैत philosophy. Both of them accept सर्वज्ञ परमात्मा and both of them say सर्वज्ञ परमात्मा is जगत् कारणम्, सत्यस्य सत्यम् but unfortunately they say सर्वज्ञ परमात्मा who is जगत् कारणम् is different from अल्पज्ञ जीवात्मा. शङ्कराचार्य wants to say that both of them are wrong. Then what is our सिद्धान्त? सर्वज्ञ परमात्मा who is non-different from अल्पज्ञ जीवात्मा is जगत् कारणम्. This means we are different from first पक्ष. In what way we are different? We accept परमात्मा. And we are different from the second पक्ष also because we add a clause सर्वज्ञ परमात्मा, who is non-different from अल्पज्ञ जीवात्मा, alone is the जगत् कारणम्. Thus तत् शब्द refers to परमात्मा अभिन्न जीवात्मा or जीवात्मा अभिन्न परमात्मा or technically अवस्थानत्रय साक्षि भूतम् ब्रह्म.

In support of this ऐक्यम् or identity शङ्कराचार्य gave श्रुति support. And one श्रुति is प्रवेश श्रुति. What is प्रवेश श्रुति? परमात्मा alone having created the स्थूल सूक्ष्म शरीरम्, परमात्मा alone is available behind the शरीरम् as जीवात्मा. After creating परमात्मा alone obtains behind the individual body as the जीवात्मा.

तत्सृष्ट्वा तदेवानुप्राविशत् ॥ तैत्तिरीयोपनिषत् २ । ६ । ६ ॥

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥
छान्दोग्योपनिषत् ६-३-२ ॥

स एष इह प्रविष्टः । आ नखाग्नेभ्यो । ॥ बृहदारण्यकोपनिषत्
१ । ४ । ७ ॥

Thus many प्रवेश श्रुतिs are there.

सर्वाणि रूपाणि विवित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ।
॥ पुरुषसूक्त १६ / तै. आ. ३ । १२ । ७ ॥

All these things are there.

And the second support that शङ्कराचार्य takes is all अभेद
श्रुतिs and all महावाक्यम्s. तत् त्वम् असि, अहम् ब्रह्म अस्मि,
स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-
१०-६ ॥

अन्यदेव तद्विदितादथो अविदितादधि । ॥ केनोपनिषत् १-४ ॥

Thus, countless महावाक्यम्s are there which indicate the
ऐक्यम् and therefore जीवात्मा is परमात्मा and परमात्मा is
जीवात्मा. Therefore we will abolish the adjective and use the
word आत्मा. That एक आत्मा alone is called सत्यस्य सत्यम्.
Up to this we had seen in our last session.

Now I will go further into the भाष्य विचार. When the
ऐक्यम् was pointed out, a पूर्वपक्षि enters. The पूर्वपक्षि is a
भेदवादि who does not want to accept जीव ईश्वर अभेद. He
comes and says if you want to talk about ऐक्यम् there will be
lot of problems, unsurmountable problems will torment you
chase you, afflict you. He mentions two main problems in

ऐक्यवाद or अभेदवाद; two charges against *Advaitins*. He says it is well known from experience that जीव is a संसारि. And it is well known from शास्त्रम् that परमात्मा is असंसारि. जीवात्मा's संसारित्वम् is अनुभव सिद्धम् and परमात्मा's असंसारित्वम् is शास्त्र विरुद्धम् and when you equate both of them you can look at it in one of the two ways. When जीवात्मा and परमात्मा are equated you can look at it in one of the two ways. One way is जीवात्मा is संसारि and you are equating परमात्मा with जीवात्मा and therefore परमात्मा also will be संसारि. Remember $a=b$, $b=c$. How do you apply this logic? संसारि is equal to जीवात्मा, जीवात्मा is equal to परमात्मा, and therefore संसारि is equal to परमात्मा. So परस्य संसारित्व दोषः. ऐक्यवादे परमात्मनः संसारित्वम् दोषो भवति. That is a sacrilege, blasphemy. It is a महापापम्. That is why they say *Advaitins* will go to hell and *Advaitic* teachers will go to special hell. Because they are doing consistent mistake. Because they pull down ईश्वर to their level. This is the first दोषः.

The second दोष is this. You can look at the equation from the other side. Just reverse reading. What should you say? असंसारि is equal to परमात्मा and परमात्मा is identical with जीवात्मा. Therefore, असंसारि is जीवात्मा. जीवात्मा becomes असंसारि. If जीवात्मा becomes असंसारि like परमात्मा, शास्त्रोपदेश आनर्थक्यम्. If जीवात्मा is असंसारि, free from problems then why शास्त्रोपदेशम्. Why गुरु? Why these classes? Why do you talk about साधन चतुष्टय सम्पत्ति? All these things are not required because शास्त्रम्, गुरु, उपदेश,

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अजातशत्रु ब्राह्मणम्

साधनानि are all for संसारित्व निवृत्ति. शास्त्रम् is for संसारित्व निवृत्ति. And in your पक्ष संसारित्व is not there. जीवस्य असंसारित्वात् संसारित्व निवृत्तिः एव न अपेक्षितः and तदर्थम् श्रुतिः वा उपदेशो वा गुरुः वा कक्षा वा किमपि न अपेक्षितम्. So these are the two दोषs. If जीवात्मा is also असंसारि like परमात्मा, शास्त्र वैयर्थ्यम्. If परमात्मा is also संसारि like जीवात्मा it is then महान् दोषः, is शास्त्र विरोध. This is the पूर्वपक्षि's charge against अभेदवादि.

Then सिद्धान्ति must answer this. But before सिद्धान्ति answers, अद्वैति answers, another philosopher comes and suggests an answer. So a third person is entering now. So now in this discussion you should not get confused – who is first person, who is second person and all. Now the discussion is between whom and whom? भेदवादि and अभेदवादि. Are we भेदवादि's or अभेदवादि's? I hope you have no doubt, whether you like or not, as long as you sit in this hall in my class you are अभेदवादिस. In the study of this भाष्यम् we are अभेदवादिस. पूर्वपक्षि is भेदवादि. And this भेदवादि पूर्वपक्षि alone has put two charges against अभेदवादि. Now for this a मध्यस्थ, an intermediary person is suggesting a solution. He wants to do his कैङ्कर्यम् in adding to the confusion. Who is this मध्यस्थ? He is भेद-अभेदवादि. A compromise वादि. If we talk about भेद, then the ऐव्य श्रुतिs will be difficult to explain and if अभेदवाद is taken then these two charges are there - परस्य संसारित्व दोषः and शास्त्र वैयर्थ्यम्. So there is दोष in भेदवाद and also in अभेदवाद. So we will take भेद-अभेदवाद. That is the मध्यस्थ's argument. To talk about भेद अभेदवाद, he says जीवात्मा is

परमात्मा कार्यः. कार्यः means a product, an effect or a consequence. When you try to analyze the relationship between कार्यम् and कारणम् you will find the relationship is always भेद-अभेद. That is his argument. For example if you try to find out the relationship between clay and pot you cannot establish total difference also and you cannot establish total identity also. Why you cannot establish total difference? You cannot say pot is totally different from clay because without clay pot is not available at all like the book and pen. Book and pen are totally different because they exist separately. In fact, book can be at home and pen can be here and vice versa. If pot and clay are totally different, then clay can be at home and pot can be here. But we don't see such thing and therefore they are not totally different. Then can you say that pot and clay are totally identical? You cannot say they are totally identical. Because their names are different essentially. They are not synonyms at all. If both of them are identical then those two words must be synonym. And wherever clay is there, you must be able to use the word pot. But we don't use the word pot everywhere. Not only that the clay can never do the functions of the pot. And therefore, pot cannot be identical with clay, नाम भेदात्, कर्म भेदात्. Therefore, you have to accept pot is different. Then can we say totally different? There is no say to tell that also. Because they don't separately exist. The best thing is identity in difference. This is called भेद-अभेदवाद.

If this is understood then apply the same thing to जीवात्मा and परमात्मा. So जीवात्मा is कार्यम् and परमात्मा is कारणम्. They are neither totally different nor totally identical. Their names are different therefore, they are not identical. At the same time, they are not totally different also. Because जीवात्मा परतन्त्रः, he does not have an independent separate existence. This भेद-अभेदवाद, which was there before शङ्कराचार्य, was very prominent. There was a great commentator called भर्तृप्रपञ्च. His commentary on गीता, उपनिषत्, ब्रह्मसूत्र was famous. He was called वृत्तिकारः. This भर्तृप्रपञ्च, who was very popular at that time, talked about this भेद-अभेद alone. Not only भर्तृप्रपञ्च but a few others were talking about this. In fact the present विशिष्टाद्वैतम् is closer to this भेद-अभेदवाद only. There are differences but it is closer to this भेद-अभेदवाद. विशिष्टाद्वैतम् – neither total द्वैतम् nor total अद्वैतम्. द्वैतम् existing as part of अद्वैतम्. That is why शङ्कराचार्य directly does not criticize विशिष्टाद्वैतम् because during शङ्कराचार्य's time रामानुज had not come at all. But the शङ्कराचार्य's arguments against भेद-अभेदवाद can be applied to विशिष्टाद्वैतम्. Thus, जीवात्मा is dependent on परमात्मा and at the same time they are different also. So this is the परिहार, solution given by मध्यस्थ, the भेद-अभेदवादि. Now first सिद्धान्ति has to refute the मध्यस्थ and then he has to refute the original पूर्वपक्ष also. He has twofold jobs. That means he has to refute भेद-अभेदवाद and भेदवाद. It is neither भेद-अभेदवाद nor भेद, but it is अभेद alone. How does शङ्कराचार्य do that? For this purpose शङ्कराचार्य splits the

मध्यस्थ's view into three possibilities. So शङ्कराचार्य takes मध्यस्थ's view i.e., भेद-अभेदवाद or कार्यकारणवाद into three possibilities. This is called विकल्पाः. And then he refutes all the three possibilities. Once all the three are negated, the भेद-अभेदवाद falls apart. Ok, he asks three questions. What is the first possibility he suggests?

The first possibility is there can be many परमात्माs. It is only taking of the possibilities. They are not saying so but thinking of the possibilities. There are many परमात्माs, which means परमात्मा जाति is there, a species called परमात्मा just like there are many जीवात्माs. And among those many परमात्माs one must have become जीवात्मा as a product. This is the first possibility. So one परमात्मा should have become जीवात्मा. Then you can say, जीवात्मा is परमात्मा, because only one परमात्मा has become जीवात्मा, he can talk about अभेद and not only that there are many other परमात्माs continuing and therefore भेद also he can talk about. He can establish both भेद and अभेद. Only one परमात्मा has become जीवात्मा and so that परमात्मा is this जीवात्मा, this is अभेद. And there are many other परमात्माs still continuing and therefore, जीवात्मा and परमात्मा भेद is shown. Like among many lumps of clay one lump of clay has become a pot. You can say this pot is identical with clay because clay alone has become pot and also भेद he can say this pot is different from all the other lumps of clay. मृत् जातियेभ्यः सर्वेभ्यः अन्येभ्यः घटः भिन्नः. This is first possibility that शङ्कराचार्य suggests. And he says this is not acceptable. So this the first possibility

of कार्यकारणवाद or भेद-अभेदवाद. Why this possibility is not acceptable. Because of the simple reason - many परमात्माs are not there. परमात्मा जातेः अभवात्. All the scriptures uniformly say

एको देवः सर्वभूतेषु गूढः ॥ श्वेताश्वतरोपनिषत् ६-११॥

So that एकम् is said therefore, the first possibility is ruled out. In the first possibility it works in the example. Many lumps of clay are possible. But in the case of परमात्मा, He being not like clay many lumps of परमात्मा is not possible.

Then he comes to the second possibility. The whole परमात्मा, which is only one, has modified to become जीवात्मा. The example he suggests is like the milk becoming curds. So milk and curd are not totally identical because they are different functionally. Curd cannot do the job of milk. And we can interchange the words and say if both are identical. Therefore, नाम भेदात्, कर्म भेदात् they are different. At the same time, from another angle they are identical also because milk alone appears as curd. Therefore, it is भेद as well as अभेद. Why cannot you take like that? Why can't you take like that परमात्मा is milk and जीवात्मा is like curds. This view also शङ्कराचार्य refutes. This is also not possible. for the reason that परमात्मनः निर्विकारत्वात् द्वितीयः न सम्भवति. So परमात्मा being changeless and free from modification, He can never change to become जीवात्मा. Milk is ok because milk is सविकार. So the second possibility is also ruled out.

The third possibility is very close to विशिष्टाद्वैतम्. According to it a portion of परमात्मा changes to जीवात्मा. परमात्मा is infinitely big and some portion of परमात्मा has become जीवात्मा. This is called एकदेश विकारः. And this will work very well because जीवात्मा is identical with परमात्मा because one portion of परमात्मा alone is appearing as जीवात्मा. Therefore, it is identical also. At the same time, जीवात्मा is different from परमात्मा also from the standpoint of the other portion. Like

पादोऽस्य विश्वा भूतानि त्रिपादस्य अमृतम् दिवि ॥ पुरुष सूक्तम् ॥
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ गीता १०-४२ ॥

From my one अंश only this world has been modified. Therefore, world is the modification of परमात्मा एकदेशः. In this पक्ष, you can explain all भेदवादs as well as अभेद श्रुतिs. You are संसारि is correct and you are मुक्तः is also correct. भेद is applicable and अभेद also is applicable. This is the third possibility. This also शङ्कराचार्य refutes. These are all called ब्रह्म परिणामवाद. Either they say ब्रह्मन् changes totally or partially. *Vishistadvaitins* are ब्रह्म परिणामवादिs.

शङ्कराचार्य refutes this also. It is very simple. So you are saying one portion of परमात्मा is changing. That is not acceptable because परमात्मा doesn't have portion. निरवयवत्वात्, निरंशत्वात्, निष्कलत्वात् – limbs are not there, parts are not there, and digits are not there. Not only that even if the divisions or parts are accepted for परमात्मा then there will be logical problems also. Whatever is सावयवम् is

सविकारम्, and therefore अनित्यम्. If परमात्मा has got portion then it is subject to change and if it is subject to change - अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति, ultimately poor परमात्मा will perish. So all these are not logical and not acceptable to the श्रुतिs also. Therefore, all the three possibilities are not there and therefore, भेद-अभेदवादि is not acceptable.

When शङ्कराचार्य says this then the भेद-अभेदवादि again comes and argues. Now भेद-अभेदवादि is coming and arguing against अद्वैतिन्. His argument is ब्रह्म एकदेश विकारः. The third possibility should be accepted. So of the three possibilities first one is rejected as परमात्मा is one, second one is also rejected as परमात्मा will disappear if he changes to become the world; let us accept the third possibility - परमात्मा एकदेश विकारः. 'पूर्वसंस्थानावस्थस्य वा परस्य एकदेशो विक्रियते केशोषरादिवत्'. They give the example of भूमि उषरादिवत्. Just like one part of the earth becomes desert. उषरम् means desert. भूमि means earth. Is desert identical with earth or different? Desert is also earth only therefore, it is identical with the earth. But at the same time desert is not totally identical because we have got the word desert and it can never do the function of the regular भूमि. In fact, भूमि word itself is भवन्ति अस्मिन् भूतानि इति भूमिः. As nothing grows in the desert how can it be भूमि. Thus as desert is identical with earth and different from earth also because it is a modified part of the earth similarly जीवात्मा is a modified part of ब्रह्मन्. And he gives in support of this a श्रुति quote

also. He says all the दृष्टान्तs like अग्नि विस्फुलिङ्ग are in support of my वाद. अग्नि विस्फुलिङ्ग दृष्टान्त बलात्. This comes in this मन्त्र itself - यथाग्नेः क्षुद्रा विष्फुलिङ्गा व्युत्त्वरन्ति. Now he says to look at this example. What is अग्नि विस्फुलिङ्ग दृष्टान्त? These sparks are a product of fire. अग्नि is huge fire, the कारणम्. Sparks are many, कार्यम्. And are sparks different from अग्नि or identical? If you analyze you will find that they are not totally different because both have heat and light and at the same time they are not totally identical also because the spark cannot burn anything. Thus विस्फुलिङ्गs are a product of fire but it is not product of the total fire. They are product of fire, एकदेश, a portion has become into sparks. Similarly a portion of the परमात्मा has become into जीवात्मा. So we are all sparks of परमात्मा. परमात्मा is not one spark but he is the total fire of whose spark alone is all these जीवात्माs. So मध्यस्थ argues अग्नि विस्फुलिङ्ग दृष्टान्त बलात् एकदेश विकारः अस्तु.

Now for this शङ्कराचार्य gives a technical answer. He says whenever we analyze an example of श्रुति we should be very, very careful. A wrong analysis of example can end up in a wrong philosophy, which will obstruct मोक्ष itself. Whenever श्रुति gives an example we should remember some of the points. The first point to be remembered is through a लौकिक दृष्टान्त, worldly examples the श्रुति wants to teach something which is अलौकिक, अपौरुषेय which is not ordinarily available. So through a लौकिक दृष्टान्त, the श्रुति wants to teach something new which is not available in the world.

Because if it is available in the world then the श्रुति need not teach us. There will be अपूर्वत्व लिङ्ग missing. Therefore, we should always remember that a new idea is taught which is not available here.

The second point to be remembered is whatever new idea we gather from an example should not contradict the लौकिक प्रमाणम् i.e., the laws of the world. Because the rule is one प्रमाणम् cannot contradict another प्रमाणम्. If it contradicts then it will not become a प्रमाणम्. So what श्रुति teaches should not go against the लौकिक न्याय itself. If श्रुति is going to contradict लौकिक न्याय, the लौकिक दृष्टान्त itself cannot be given. Then the दृष्टान्त will lose its validity. Therefore, श्रुति cannot take a stand which is against the लौकिक प्रमाणम्.

The third point is to teach अलौकिक विषय श्रुति has to necessarily take लौकिक दृष्टान्त alone. लौकिक is ordinary and अलौकिक means extraordinary not available for this world. श्रुति has to make use of लौकिक भाषा, श्रुति has to make use of लौकिक प्रमाणम्, श्रुति has to make use of लौकिक युक्ति. Why it is so? Because to teach अलौकिक विषय if श्रुति uses अलौकिक प्रमाणम् or अलौकिक words, like Chinese words. What will happen? “Because I have to do that”, so claims the teacher. “I cannot use ordinary language to explain the extraordinary. For extraordinary has to be explained through extraordinary language. And my language is अलौकिक.” So therefore, the final point is श्रुति has to use लौकिक दृष्टान्त, लौकिक युक्ति at the same time श्रुति cannot

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contradict लौकिक प्रमाणम् and श्रुति should teach the अलौकिक विषय.

To put all these three points in one sentence - using लौकिक प्रमाण and without contradicting लौकिक प्रमाण, श्रुति has to reveal the अलौकिक विषय. See in what precarious condition the श्रुति has caught into! श्रुति is in such a tight corner. But श्रुति successfully does its job, that is the greatness. And that is what श्रुति is doing. Therefore, with this in background the लौकिक दृष्टान्त has to be interpreted. How that interpretation is done we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

भाष्यम् on 'सत्यस्य सत्यम्'.

We are seeing the भाष्यम् of तस्योपनिषत् – सत्यस्य सत्यम् occurring in the last मन्त्र of the first ब्राह्मणम् of the second chapter. And here the भाष्य analysis is to find out what is the meaning तस्य. Whether the definition सत्यस्य सत्यम् belongs to जीवात्मा or does it refers to परमात्मा is the analysis. And through two views शङ्कराचार्य pointed out that there are some people who say it is the definition of जीवात्मा and there is no परमात्मा. The second view is that it is the definition of परमात्मा and that परमात्मा is different from जीवात्मा. Thus, जीवात्मा परमात्मा भेदवाद was presented. And then शङ्कराचार्य presented his सिद्धान्त by pointing out that जीवात्मा परमात्मा अभेद alone is revealed. Because of the various महावाक्यम्s and अनुप्रवेश श्रुति etc., अभेद alone is indicated. And therefore, तस्योपनिषत् means परमात्मा अभिन्न जीवात्मनः लक्षणम् सत्यस्य सत्यम् or जीवात्मा अभिन्न परमात्मनः लक्षणम् सत्यस्य सत्यम्. When this was mentioned the भेदवादि objected to our सिद्धान्त by showing two दोषs. One is if जीवात्मा and परमात्मा are identical, then परमात्मा also will become संसारि like जीवात्मा. This is the first problem. The second problem is if परमात्मा and जीवात्मा are identical then जीवात्मा also will become असंसारि like परमात्मा. And if जीवात्मा is असंसारि like परमात्मा शास्त्रोपदेश आनर्थक्यम्, teaching is not required because जीवात्मा is असंसारि. And to this पूर्वपक्ष, सिद्धान्ति has to give

an answer and before that came the मध्यस्थः, भेद-अभेदवादि and he said that जीवात्मा is neither totally identical nor totally different and it is भिन्नः च अभिन्नः च. So शास्त्र उपदेश is also meaningful भेद दृष्ट्या and all महावाक्यम्s are meaningful अभेद दृष्ट्या. Thus, you will have a compromise and for that he gave a श्रुति वाक्यम् also in support - अग्नि विस्फुलिङ्ग दृष्टान्त. He said that परमात्मनः एकदेश विकारः जीवात्मा. जीवात्मा is a partially modified product of परमात्मा. It is like अग्नि विस्फुलिङ्गवत् just as a spark is a partially modified or separated part of the main fire, similarly परमात्मा has partially modified to become जीवात्मा and if you take this view then जीवात्मा is identical with परमात्मा also and जीवात्मा is different from परमात्मा also. Since a part of परमात्मा alone has become जीवात्मा they are identical and from the stand of the other unmodified part they are different. So एकदेश दृष्ट्या they are identical and from the standpoint of शेष दृष्ट्या, the unmodified portion they are different. This was the भेद अभेदवाद presented for which पूर्वपक्षि or भेद-अभेदवादि took the example of अग्नि विस्फुलिङ्ग. And this was objected by शङ्कराचार्य by pointing out that any दृष्टान्त or example must be properly analyzed and understood otherwise examples in वेदान्त can create hell. In fact, most of the people get confused with अद्वैत only because some of the examples are not clearly understood. There I said three principles are to be remembered. The first principle is श्रुति has to teach us only by taking लौकिक प्रमाणम्s, लौकिक दृष्टान्तम्s or लौकिक शब्दs. Worldly प्रमाणम्s like प्रत्यक्ष, अनुमानम् are to be

taken and worldly examples like gold, अग्नि etc., have to be taken and it has to use only worldly language like ज्ञानम्, सत्यम् or सत्यस्य सत्यम्; the language should be known language. If वेद uses an unknown language it will not be communicating anything. And the second important principle to be remembered is that by using लौकिक प्रमाण, लौकिक शब्द or लौकिक दृष्टान्त the श्रुति has to teach अलौकिक विषय that which is not available for लौकिक प्रमाणम्, not available for लौकिक शब्द. So लौकिक प्रमाण अतीत, लौकिक शब्द अतीत, लौकिक दृष्टान्त अतीत अलौकिक विषय or अपौरुषेय विषय should be taught by scriptures. Then thirdly, finally and most importantly, the अलौकिक विषय that is taught should not contradict the लौकिक प्रमाण, लौकिक शब्द or लौकिक दृष्टान्त; the लौकिकम् in general should not be contradicted by the अलौकिक विषय that is taught. So keeping these three principles we have to study the examples.

Now let us come to the example अग्नि विस्फुलिङ्ग. The श्रुति wants to talk about the relationship between परमात्मा and जीवात्मा. And श्रुति is comparing परमात्मा to fire and जीवात्मा to the sparks. Now in this comparison the first two principles are taken care of. What is that? श्रुति is using a लौकिक दृष्टान्त. Fine. And विस्फुलिङ्ग, अग्नि is a लौकिक विषय, it is also a known example. The second principle is also all right; श्रुति is teaching a अलौकिक विषय, परमात्मा is taught, and परमात्मा is not a लौकिक विषय, we don't see. Now in the third principle alone we should be careful. From this example the भेद-अभेदवादि makes a conclusion. Just as the spark is

एकदेश, a portion of fire, जीवात्मा is also a portion of परमात्मा. This is the conclusion that the भेद-अभेदवादि makes. It is like the spark is a portion of fire. शङ्कराचार्य says if you conclude in this way, the third principle is violated. The third principle is the teaching that you derive should not contradict लौकिक प्रमाणम्. Now what is the teaching derived by the भेद-अभेदवादिस or even Vishistadvaitins. The भेद-अभेदवादि is equal to the present day विशिष्टाद्वैतम्. The conclusion is जीवात्मा is part of परमात्मा. Now शङ्कराचार्य says if you conclude that परमात्मा has got various parts like जीवात्मा then it will mean परमात्मा is सावयव वस्तु, it has got so many parts. Just as fire has got so many अवयवम्s, portions consisting of innumerable sparks परमात्मा also will be consisting of so many जीव अवयवाः. If परमात्मा is taken as सावयवम्, then it will be subject to सविकार, it will be subject to modification, it will be subject to destruction. It will be नश्वरम्, it will be सविकारम् etc., etc., endlessly you can add. It will be जातम्, यत् सावयवम् तत् जन्यम् सावयवत्वात् घटवत्, यत् सावयवम् तत् नश्वरम् सावयवत्वात् घटवत्, यत् सावयवम् तत् सविकारम् सावयवत्वात् घटवत्, यत् सावयवम् तत् संसारि सावयवत्वात् मनुष्य शरीरवत्. Thus all those problems will come. For that विशिष्टाद्वैति or भेद-अभेदवादि will have to answer. He will have to say this लौकिक rule should not be applied for परमात्मा. परमात्मा is excluded from this rule. परमात्मा is सावयवम्, like अग्निवत् परमात्मा is only सावयवः, He has got portions and जीवात्मा is a part of परमात्मा only. परमात्मा is सावयव only but still परमात्मा is

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निर्विकारः, नित्यः he has to accept. Therefore, भेद-अभेदवादि's conclusion will be परमात्मा सावयवः नित्यः च. परमात्मा has got part like अग्नि विस्फुलिङ्गवत्, परमात्मा is नित्यः च because according to them परमात्मा is नित्यः. This is according to श्रुति also.

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं ॥
मुण्डकोपनिषत् १-१-७/६ ॥

They themselves accept. Now if you say परमात्मा is सावयव and नित्य, it is illogical, it is लौकिक प्रमाण विरोध. You should not go on imagining anything. Similarly, they say that in विशिष्टाद्वैतम् it is said that a जीव goes to वैकुण्ठम् and he gets a special body there and they will say that body is नित्यम्. In वैकुण्ठ we should not apply our laws. You should have a separate law that the body will be there, body will have limbs also and it will be still eternal. This the *Advaitins* cannot accept. If there is a लौकिक प्रमाणम् that is applicable be it in कैलास or वैकुण्ठम्. So if there is a शरीरम् there then there will not be मोक्ष, it will be अनित्यः. Therefore, on what teaching are all these based? Any teaching derived from the शास्त्रम् should not contradict लौकिक प्रमाण, अनुमानम् प्रमाण, प्रत्यक्ष प्रमाणम्. Therefore, what should you do? From अग्नि विस्फुलिङ्ग दृष्टान्त you cannot say जीवात्मा is a part of परमात्मा. Then it will be going against the third principle that is परमात्मा will become नश्वर, therefore दृष्टान्त should not be extended to talk about part-whole relationship between जीवात्मा and परमात्मा. Then what is the need of दृष्टान्त? अग्नि विस्फुलिङ्ग दृष्टान्त need not be given at all.

शङ्कराचार्य says if you do not know how to interpret then leave it to me. Without violation of logic, without violation of प्रत्यक्ष प्रमाण I will give you a meaning which will be new also and which will not be against प्रत्यक्षादि प्रमाण. What is that? The fire is also of the nature of heat and light. औष्ण्यप्रकाशवान्. And spark is also of the nature of औष्ण्यम् प्रकाशः - heat and light. And therefore, the essential nature of fire and spark is one and the same. Thus, essential oneness between spark and the fire is seen by us. Similarly, the essential oneness between जीवात्मा and परमात्मा is to be understood. Because this is also सत् रूपम्, चित् रूपम् and परमात्मा is also सत् रूपम्, चित् रूपम्. So सत्त्वित्द्रूपयोः एकत्वात् जीवात्मपरमात्मनोः एकत्वम्. Thus, दृष्टान्त is not for अङ्ग अङ्गि भावबोधनार्थम् परन्तु एकत्व बोधनार्थम् अग्नि विस्फुलिङ्ग दृष्टान्तः. And if you interpret this example in this manner, शङ्कराचार्य says in so many other places also everything will tally properly. शङ्कराचार्य says उपक्रम उपसंहारयोः एकत्व प्रतिपादनम् दृश्यते. वेदान्त begins with एकत्वम्

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥

and not with भेद. And उपसंहार also

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा ॥ छान्दोग्योपनिषत् ६-८-७ ॥

ends with एकत्वम् alone. In this बृहदारण्यकोपनिषत् itself

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । ॥
बृहदारण्यकोपनिषत् १-४-१० ॥

अभेद is the beginning.

तत्केन कं पश्येत् ... तत्केन किं विजानीयात् स एष नेति नेति
आत्मा ॥ बृहदारण्यकोपनिषत् ४-५-१५ ॥

the उपसंहार also is अभेद. Therefore, अग्नि विस्फुलिङ्ग
दृष्टान्त must be interpreted in keeping with the उपक्रम
उपसंहार. And again in so many places the उपनिषत् reveals
the ऐक्यम् through महावाक्यम्s –

तत्त्वमसि ॥ छान्दोग्योपनिषत् ६-८-७ ॥

आत्मानमेवावेत् अहं ब्रह्मास्मि ॥ बृहदारण्यकोपनिषत् १-४-१० ॥

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-
१०-६ ॥

तदेव ब्रह्म त्वम् विद्धि नेदम् यदिदमुपासते ॥ केनोपनिषत् १-५ ॥

अन्यदेव तद्विदितादथो अविदितादधि । ॥ केनोपनिषत् १-४ ॥

Thus all the महावाक्यम्s will be tallied well if अग्नि
विस्फुलिङ्ग दृष्टान्त is interpreted as I do. And thirdly, all the
भेद निन्दा वाक्यम्s also will be tallied.

अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद ।
॥ बृहदारण्यकोपनिषत् १-४-१० ॥

Whoever sees difference between जीवात्मा and परमात्मा is
महामूढः.

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

उदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥ तैत्तिरीयोपनिषत् २-७-१॥

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१३ ॥, ॥
कठोपनिषत् २-१-११ ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ गीता १८-२१ ॥

भेद ज्ञानम् is राजस ज्ञानम्.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ गीता १८-२० ॥

अभेद ज्ञानम् is said to be सात्त्विक ज्ञानम्. From this we understand that भेद निन्दा is done and therefore you should interpret it as अभेद only. Therefore, शङ्कराचार्य concludes जीवात्मा परमात्मा भेद is not there. If at all there is a भेद it is only औपाधिक भेद, a superficial difference, a seeming difference caused by अनात्मा.

Here शङ्कराचार्य tells the राजकथा, the story of a prince. {अत्र च सम्प्रदायविद आख्यायिकां सम्प्रचक्षते — कश्चित्किल राजपुत्रः जातमात्र एव मातापितृभ्यामपविद्धः व्याधगृहे संवर्धितः ; सः अमुष्य वंश्यतामजानन् व्याधजातिप्रत्ययः व्याधजातिकर्माण्येवानुवर्तते, न राजारम्भीति राजजातिकर्माण्यनुवर्तते ; यदा पुनः कश्चित्परमकारुणिकः राजपुत्रस्य राजश्रीप्राप्तियोग्यतां जानन् अमुष्य पुत्रतां बोधयति — ‘न त्वं व्याधः, अमुष्य राज्ञः पुत्रः ; कथञ्चिद्व्याधगृहमनुप्रविष्टः’ इति — स एवं बोधितः त्यक्त्वा व्याधजातिप्रत्ययकर्माणि पितृपैतामहीम् आत्मनः पदवीमनुवर्तते — राजाहमस्मीति ।

Regarding this teachers of Vedanta narrate the following parable: A certain prince was discarded by his parents as soon as he was born, and brought up in a fowler's home. Not knowing his princely descent, he thought himself to be a fowler and pursued the fowler's duties, not those of a king, as he would if he knew himself to be such. When, however, a very compassionate man, who knew the prince's fitness for attaining a kingdom, told him who he was – that he was not a fowler, but the son of such and such a king, and had by some chance come to live in a fowler's home – he, thus informed, gave up the notion and the duties of a fowler and, knowing that he was a king, took to the ways of his ancestors.} How a prince was lost when he was a small baby and he was taken by the hunters. He was growing among the hunters. व्याधकुले अभिवर्धितः राज. Now what is his essential nature? He is राजा कुलोत्पन्नः and according to our tradition if he is born in राजकुल he is राजा himself. But he was surrounded by अराजs उपाधि. He was surrounded by the व्याध उपाधिस, the hunters and because of those hunters, the prince also developed or thought that he was a hunter and he was also doing the functions of a hunter and not that of a राजा. So व्याधजातिप्रत्ययः व्याधजातिकर्माण्येवानुवर्तते न राजास्मीति राजजातिकर्माण्यनुवर्तते. राजजातिकर्माणि means 'I am the master of the universe' this must be said by him.

अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेरिव । ॥ तैत्तिरीयोपनिषत् १-१०-१॥

‘I am the राजा’ he should say but instead he said ‘I am the hunter’; not because he is not राजा but he is surrounded by व्याधs. His functions also must be like a जीवन्मुक्त, like a राजा he should function in the world and he should not beg in front of people and he should not serve like a दास in front of people. In the same way, this जीवात्मा is also none other than परमात्मा but surrounded by स्थूल सूक्ष्म शरीरम्, which is अपरमात्मा. Therefore, he gets शरीर प्रत्ययः अहम् शरीरम् इति प्रत्ययः अहम् मनः इति प्रत्ययः I am this old body, I am this disturbed mind etc. What should he say? I am never disturbed, नित्य स्वभावः शुद्ध स्वभावः बुद्ध स्वभावः मुक्त स्वभावः etc., he must say. Instead I am disturbed, I am worried, I am anxious, what is the remedy etc., I will asking. Not only अनात्मा प्रत्यय but his functions also are not like a राजा, they are like a दास, like a helpless creature crying in front of every people, going to god and saying I am अनाथः, अहम् दीनः, I am अल्पः etc. Therefore, instead of परमात्मा कर्माणि he is doing शरीरस्य कर्माणि. परमात्मा कर्माणि means जिवन्मुक्तस्य कर्माणि. And for जिवन्मुक्त according to शङ्कराचार्य there is only one कर्म and that is सन्न्यास. If he gets a little opportunity he will bring out the सन्न्यास topic. Can’t you live freely taking to सन्न्यास and living like a परिव्राजक? Why all these wailing and whining? शरीर अभिमानात् अयम् मम पुत्रः, इयम् मम पत्नि, saying पुत्रो नष्टः पत्नि नष्टः he is suffering instead of moving like a राजा. Thus भेद is only अविवेक बुद्धि. That this difference is only superficial is shown by the उपनिषत् by

यत्र हि द्वैतमिव भवति ॥ बृहदारण्यकोपनिषत् ४- ७-१७ ॥

wherever भेद is comes, there श्रुति uses the word *as though*.

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥
बृहदारण्यकोपनिषत् ४-४-१९ ॥

ध्यायतीव लेलायतीव ॥ बृहदारण्यकोपनिषत् ४ । ३ । ७ ॥

Indicating that the difference is superficial and अभेद alone is truth. So with this शङ्कराचार्य has dismissed मध्यस्थ भेद-अभेदवादि. भेद-अभेदवादि appeared when भेदवादि objected to अभेद and at that time मध्यस्थ tried to come and interfere. शङ्कराचार्य has dismissed मध्यस्थ now. You need not answer on behalf of me, instead of answering you are creating a lot of confusion, I will straightaway answer the भेदवादि. Before शङ्कराचार्य could answer भेदवादि, the भेदवादि comes once again with double vigor and reinforces his पूर्वपक्ष. भेदवादि has come back now and with redoubled vigor he is charging *Advaitin* with many दोषs. What are the दोषs that are आरोपितम्? We will see one by one and thereafter we will see the answer.

First, he says that if the उपनिषत् is teaching अभेद four दोषम्s will come. भेदम् means difference and अभेदम् means non-difference. भेद-अभेदम् means difference in identity or identity in difference. So this भेदवादि says that जीवात्मा and परमात्मा are different, and his charges are –

1) If you say the उपनिषत् is revealing जीवात्मा परमात्मा ऐक्यम्, then the first दोष will be the उपनिषत् will be contradicting itself. स्वार्थविघातकत्वम्. I will be explaining each दोष later. First I will enumerate.

2) The second दोष he says is that the कर्मकाण्ड will become अप्रमाणम्, invalid. स्वार्थविघातकरत्वम्, it will be contradicting itself and number two is that कर्मकाण्ड will become अप्रमाणम्.

3) The third दोष is it is प्रत्यक्ष प्रमाण विरोधः.

4) And the fourth दोष is अनुमानम् प्रमाण विरोधः. अनुमानम् means reasoning; logical contradiction. All these are the arguments of पूर्वपक्षि. So these are the four charges. I will briefly explain each one.

1) First one he says is if the उपनिषत् reveals अभेद then the उपनिषत् is contradicting itself. Because he says when the उपनिषत् is teaching a जीवात्मा for मोक्ष the उपनिषत् is assuming जीवात्मा as a बद्ध पुरुषः. The उपनिषत् is assuming जीवात्मा as a संसारि, a बद्ध पुरुषः who requires liberation. The very teaching is based on the assumption that जीवात्मा is संसारि and he is going to learn शास्त्र and he is going to get liberated later, whereas परमात्मा is नित्य मुक्त स्वरूपः. The उपनिषत् is not teaching नित्य मुक्त परमात्मा but the उपनिषत् is teaching the संसारि जीवात्मा and from this we know that the उपनिषत् is contradicting itself and if the उपनिषत् contradicts itself it will become अप्रमाणम्. Therefore, his conclusion is that the उपनिषत् becomes अप्रमाणम् by canceling itself.

2) Then what is the second charge? If the उपनिषत् is talking about अभेद, since both जीवात्मा and परमात्मा are one, असंसारि and since there is no संसारि जीवात्मा available, all the साध्य साधन teaching becomes unnecessary. By

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

performing this कर्म one can go to स्वर्ग, by that कर्म one can get birth in भूलोक, by this कर्म one can get children, by that कर्म one can get rains., thus varieties of साधनs, varieties of साध्यs, varieties of लोकs are all taught for a कर्ता भोक्ता traveler and if जीवात्मा is अकर्ता अभोक्ता परमात्मा कर्मकाण्डम् becomes unnecessary and therefore कर्मकाण्डस्य कृत्स्नस्य अपि अप्रामाण्यम् सम्पद्येत. This is the second charge.

3) Then the third charge is प्रत्यक्ष विरोधः. We clearly see that there are many जीवात्माs each one being different from the other one. One is दुःखि, one is रागि, one is द्वेषि, one is क्रोधि, one is here, another is in America, Russia, Japan etc. Thus there are so many जीवात्माs and each one limited, each having his own individuality. So प्रत्यक्षतः आत्मभेदः अनुभूयते. And you cannot say it belongs to शरीरम्, मनस् etc., because they are all जडम् and आत्मा alone is चेतनम्; सुख दुःख etc., belongs to चेतन आत्मा and not to अचेतन अनात्मा. Therefore, it is प्रत्यक्ष विरोधः.

4) And finally, if the उपनिषत् is talking अभेद it is अनुमानम् विरोधः also. And the अनुमानम् is also based on almost on the same thing alone that आत्माs are different because their गुणs are different सुख दुःखादि गुणs are different. One is happy individual, another is unhappy individual, another is depressed individual, another is intelligent individual, etc. Thus सुख दुःखादि अनुभवभेदात् गुणभेदात् the धर्मि, the आत्मा must be different. Because of this reason you should not take उपनिषत् revealing अभेद as

प्रमाणम् at all. The उपनिषत् is अप्रमाणम्. Whereas if you take the कर्मकाण्ड is प्रमाणम् वेद प्रतिपादक कर्मकाण्ड is प्रमाणम् if you say there is no contradiction and the उपनिषत् can also stand; because there also संसारि असंसारि भेद is there. In कर्मकाण्ड also भेदs are there and in प्रत्यक्ष also भेद is experienced. अनुमानम् also reveals भेद. Therefore, भेदप्रतिपादक भागः एव प्रमाणम् न तु अभेदप्रतिपादक उपनिषत्. These are the four charges.

शङ्कराचार्य systematically dismisses each one. Let us see one by one.

a) The first one is if श्रुति is revealing अभेद, i.e., the उपनिषत् is revealing अभेद it is contradicting itself and therefore it becomes अप्रमाणम्. Because it contradicts itself. शङ्कराचार्य says both are not true. That is श्रुति does not contradict itself and श्रुति is not अप्रमाणम् but श्रुति is प्रमाणम्. The उपनिषत् is प्रमाणम् and the उपनिषत् is not self-contradictory. शङ्कराचार्य's argument is that he says the उपनिषत् is प्रमाणम् अभेदे because it produces knowledge in a person. प्रमाणम् is a प्रमाणम् when it can produce a new knowledge. Thereafterwards there is no question of argument against it. When the eyes are revealing to me wonderful colors and forms how can you argue whether the eyes are प्रमाणम् or अप्रमाणम्. There is no space for argument because the eyes revealing a new knowledge is evident. प्रत्यक्षतः सिद्धत्वात् there is no question of questioning its प्रामाण्यम्. And not only that when you say the उपनिषत् is अप्रमाणम् you are using अनुमानम् for that. The उपनिषत् is अप्रमाणम् because it is

contradictory - it is only an inference we are making. So by inference you are trying to say that the उपनिषत् is अप्रमाणम् whereas I say the उपनिषत् is प्रमाणम् because it gives us a new knowledge which is not against, which is not negated at all - unnegated new knowledge it gives. Therefore, that it is a प्रमाणम् is directly अनुभूतम् and that it is अप्रमाणम् is inferred by you and therefore inference is powerful or अनुभव is powerful? प्रत्यक्षा अनुभव alone is powerful therefore, inference cannot stand against that. And if you say that the उपनिषत् giving a new knowledge is अप्रमाणम् then your statement that 'the उपनिषत् is अप्रमाणम्' that statement also will become invalid. Even though उपनिषत् gives knowledge and you say it is अप्रमाणम् then your वाक्यम् also will become अप्रमाणम् which is not acceptable to you. And therefore the उपनिषत् is प्रमाणम् because of प्रमा जनकत्वात्, it produces knowledge.

b) Then the second point that he said is the उपनिषत् is self-contradictory, it contradicting itself because उपनिषत् is teaching a संसारि जीवात्मा who is different from परमात्मा. Now शङ्कराचार्य argues the उपनिषत् is not self-contradictory because the उपनिषत् does not teach द्वैतम् anywhere, the उपनिषत् teaches अद्वैतम् alone as its primary तात्पर्यम्. What the उपनिषत् teaches is अद्वैतम् and the उपनिषत् never teaches द्वैतम् at all. So सर्वासाम् उपनिषदाम् तात्पर्यम् अद्वैते एव. If it has taught about द्वैतम् anywhere then it teaches द्वैतम् as well as अद्वैतम् hence we can say it self-

contradicts. The उपनिषत् never teaches द्वैतम्. Therefore, where is contradiction? So there is no self-contradiction.

c) And thirdly, the उपनिषत् may be mentioning द्वैतम् or the उपनिषत् may be mentioning a संसारि जीवात्मा but the mention of संसारि जीवात्मा should not be taken as the teaching of the संसारि जीवात्मा. There is lot of difference between mentioning and teaching. Why there is lot of difference? Because of our ignorance we may talk about a संसारि जीवात्मा and the श्रुति may be quoting the संसारि जीवात्मा as wrongly seen by us. श्रुति may quote our foolishness, how can you say that as the teaching? For example, when a person is seeing a snake on the rope, and he is frightened and he says there is a snake. Now to teach him I say that what the snake that you are seeing is nothing but a rope. Now I use the word snake. When I use the word snake, it is not that I am accepting a snake. There is no snake from my angle. Then why am I quoting that snake? To tell you that what you wrongly perceive as a snake, that wrong perception I quote and say what you see as snake is not snake but it is actually a rope. Therefore, the word snake that I use is not because I accept a snake. And therefore the snake शब्द snake अस्तित्वे प्रमाणम् न भवति. My usage of the word snake should not be taken as a प्रमाणम् for the existence of snake because it is only अनुवादः. If श्रुति talks about a संसारि जीवात्मा it is not that श्रुति accepts a संसारि जीवात्मा but because we have got the notion of संसारि जीवात्मा the श्रुति is only quoting our notion and it is not a प्रमाणम्. And if the श्रुति is accepting a

संसारि जीवात्मा also then there will be वाक्य भेद दोष i.e., श्रुति will be contradicting itself. In one place it accepts संसारि जीवात्मा and at another place it teaches जीवात्मा is नित्यमुक्तस्वभावः then the श्रुति will be contradicting itself. Therefore, wherever संसारि जीवात्मा is assumed they are all अनुवाद वाक्यम्s, they are not प्रमाण वाक्यम्. Whereas श्रुति wants to teach only one thing that is जीवात्मा परमात्मा अभेदः. Therefore, the उपनिषत् is not स्वार्थविधातकम् therefore, the उपनिषत् is not अप्रमाणम्.

2) Then we will come to the second charge. If the उपनिषत् is teaching अभेद then कर्मकाण्ड will become अप्रमाणम् because it is talking about भेद. Here also शङ्कराचार्य argues straightaway. He says that कर्मकाण्ड will become अप्रमाणम् is your inference. You are making an inference that कर्मकाण्ड will become अप्रमाणम् if the अभेद is a fact etc., whereas that कर्मकाण्ड is a प्रमाणम् is very, very evident because प्रमा जनकत्वात्, कर्मकाण्ड gives us the knowledge about स्वर्ग, about कर्म and about कर्मफलम्. All these that are not evident through प्रत्यक्ष अनुमान are made known. What produces knowledge is प्रमाणम्. Why? प्रमा जनकत्वात्. It is evident. Once it is evident how can you argue against it. It is just like telling that as some say, I saw that रामकृष्णन् in such and such place. The other person tells it is not possible. Just yesterday he has left for America. I myself have dropped him in the airport. For that the first person says I have seen with my own eyes. Then they verify the initials etc. In such a case which one is a प्रमाणम्? The

second person argues it must not be because I have dropped him in the airport. I tell you all his arguments are meaningless because I have seen him thereafterwards it cannot stand any question. Then what you have to do? You have to adjust the logic according to प्रत्यक्ष; perhaps after reaching airport he might not have boarded the plane. And later on enquiry it was found out that it was some such case that fellow never went to America. In short different reasons you may give, but if I have seen him thereafterwards there is no appeal. Therefore, शङ्कराचार्य says कर्मकाण्ड gives me knowledge, how can you say it is अप्रमाणम्. And the second argument शङ्कराचार्य gives is this. कर्मकाण्ड can talk about भेद without contradicting ज्ञानकाण्ड at all because कर्मकाण्ड talks about साधनस साध्यम्s but कर्मकाण्ड never says it is सत्यम् or मिथ्या. कर्मकाण्ड is a प्रमाणम् for साधनसाध्य सम्बन्ध - gives us the knowledge about स्वर्ग, about कर्म and about कर्मफलम् but कर्मकाण्ड never says these are all सत्यम्. It won't say that भेद is सत्यम्. Therefore, if कर्मकाण्ड had said that this is सत्यम् then द्वैतम् will become सत्यम् according to कर्मकाण्ड, अद्वैतम् will become सत्यम् according to ज्ञानकाण्ड then there will be contradiction between कर्मकाण्ड and ज्ञानकाण्ड. Whereas कर्मकाण्ड never says द्वैतम् is सत्यम्. Therefore, कर्मकाण्ड is a प्रमाणम् alright, but प्रमाणम् for what? द्वैतसत्यत्वे न प्रमाण, it is not a प्रमाण for the reality of द्वैतम् but it is a प्रमाणम् for साध्यसाधन सम्बन्ध. For such a कर्म this is the फलम्, for such a मिथ्याकर्म this is the मिथ्याफलम्. Therefore, there is no कर्मकाण्ड अप्रामाण्य problem is not

there. So first one is solved - उपनिषत् contradiction is not there and second one - उपनिषत् अप्रमाण आशङ्का is also not there. कर्मकाण्ड contradiction is not there and कर्मकाण्ड becoming अप्रमाणम् is also not there.

3) Then the next one is प्रत्यक्ष विरोध. Because I find आत्मा has got different properties. I see so many आत्माs in so many individuals. And each one is a different जीवात्मा. And शङ्कराचार्य refutes that also by showing that experience of difference does not prove difference. How do you say so? शङ्कराचार्य is giving their own, i.e., the भेदवादि's or तार्किकs example itself – आकाशवत्, आकाशभेदवत्, आकाशभेद is experienced but we know that आकाश is एकः. Similarly, आत्मभेद is experienced but आत्मा is एकः. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अजातशत्रु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

भाष्यम् on 'सत्यस्य सत्यम्'.

While analyzing the तस्य उपनिषत् मन्त्र शङ्कराचार्य introduced the भेदवादि पूर्वपक्षः and while the भेदवादि and अभेदवादि were discussing, in between came भेद-अभेदवादि and tried to resolve the problem. सिद्धान्ति i.e., the अभेदवादि refuted भेद-अभेदवाद. Now that भेद-अभेदवाद is gone, the भेदवादि himself comes once again and introduces his objections to अभेदवाद or अद्वैतम् and he pointed out four defects in अभेदवाद. Firstly, he said that there is ज्ञानकाण्ड प्रामाण्य विरोध, if अभेद or अद्वैत is the revelation or the teaching, it will contradict वेदान्त itself because वेदान्त accepts a संसारि जीवात्मा different from परमात्मा. Because of that alone it is teaching the शास्त्रम् or it is providing the साधन for मोक्ष. And therefore, वेदान्त does accept a जीवात्मा different from परमात्मा who requires मोक्ष. And secondly he pointed out that कर्मकाण्ड विरोध also comes because if अभेद is the truth, if non-duality is the truth, the whole कर्मकाण्ड will be falsified because it is talking about भेद alone. साधकs using various साधनs attaining various साध्यम्s - they are all clean भेदs. This was the second defect he pointed out. ज्ञानकाण्ड अप्रामाण्य दोषः, कर्मकाण्ड अप्रामाण्य दोषः. Then thirdly he pointed out प्रत्यक्ष अप्रामाण्य दोषः. Because we directly experience different जीवs. So thus जीवात्माs are many from our experience and each जीवात्मा having different types of संसार धर्म and अधर्म, different types of सुखम् and

दुःखम्, different types of जन्मs, different types of लोकs and thus जीवात्मा भेद is evident. And if you talk about अद्वैत this प्रत्यक्ष भेद will be contradicted. And fourthly and finally he says अनुमान अप्रामाण्य also, that the अनुमान प्रमाणम् proves plurality. Difference between जीवात्मा and परमात्मा as well as difference among जीवात्माs themselves. Therefore, अभेदवाद should not be accepted and अद्वैतम् is not acceptable. This is the argument of the भेदवादि, primarily the तार्किक or नैयायिका.

शङ्कराचार्य started refuting these charges one by one of which we have seen two. So the first argument he refuted is in the following manner. He pointed out that there is no contradiction in ज्ञानकाण्ड or अभेदवाद because वेदान्त does not teach a संसारि जीव, वेदान्त only takes into account a संसारि जीव as misunderstood by the people. वेदान्त doesn't teach or accept a संसार जीव because in वेदान्त's vision there is no संसारि जीव. But if at all it is teaching a संसारि जीव, it is only because it takes into account the misconception of the ignorant people and therefore it is अनुवादः and not प्रमाण वाक्यम्. So therefore, the teaching of वेदान्त is only अभेदः and there is no teaching of भेद at any place. Wherever भेद वाक्यम्s are there, they are called अनुवाद वाक्यम्s and wherever अभेद वाक्यम्s are there, they are called प्रमाण वाक्यम्. Thus, the first argument was refuted. Then coming to the second argument शङ्कराचार्य argued that no doubt कर्मकाण्ड talks about साध्यसाधन भेद but talking about साध्यसाधन भेद cannot be taken as contradiction to अभेद or

अद्वैतम् because while talking about साध्यसाधन भेद, कर्मकाण्ड never says it is सत्यम्. In fact here also वेद takes into account the भेद दृष्टि of the ignorant man. Taking into account or accepting the already obtaining भेद दृष्टि, वेद prescribes certain साधनs and साध्यs but वेद never says it is सत्यम् and therefore कर्मकाण्ड talks about साध्यसाधन सम्बन्ध within the मिथ्या प्रपञ्च. कर्मकाण्ड talks about साध्यसाधन सम्बन्ध or भेद obtaining in मिथ्या प्रपञ्चम्. And why should वेद talk about this मिथ्या प्रपञ्च and साध्यसाधन भेद for we already know it? We know the मिथ्या प्रपञ्च but the साध्यसाधन सम्बन्ध that the अग्निहोत्रम् can give you स्वर्ग, that this पुत्रकामेष्टि याग can give you पुत्र; this साध्यसाधन सम्बन्ध between one मिथ्या साधनम् and another मिथ्या साध्यम् as we have no knowledge of such a connection, it teaches about the अपौरुषेय सम्बन्ध. We know it is भेद but between one मिथ्या वस्तु and another मिथ्या वस्तु the साध्यसाधन सम्बन्ध is not known to us, that is अपौरुषेय, that is अपूर्व विषय, that is अनधिगत विषय that श्रुति is teaching. But it never says it is सत्यम् and this will not lead you to सत्य फलम्. And therefore, कर्मकाण्ड deals with मिथ्या भेदः and ज्ञानकाण्ड deals with सत्य अभेदः and where is the contradiction. Or to put it in another language कर्मकाण्ड deals with मिथ्या द्वैतम् and ज्ञानकाण्ड deals with सत्य अद्वैतम्. Where is the contradiction between द्वैतम् and अद्वैतम्? That is why Advaitin has no problem in accepting all other systems of philosophy. We will say that they are all giving us more and more information regarding व्यावहारिक भेद. If विशिष्टाद्वैतम्

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talks about the part जीव and the total ईश्वर, we have no complains and we say this part-whole relationship belongs to व्यावहारिक प्रपञ्च. So within व्यावहारिक प्रपञ्च विशिष्टाद्वैतम् is acceptable to us, द्वैतम् is acceptable to us, नैयायिक is acceptable to us, साङ्ख्य is acceptable to us, even चार्वाक is acceptable in certain places. We have no problem whatsoever, we only add one clause - in व्यावहारिक plane. So when they say 'you surrender to the Lord, you are small, God is whole' for that we will say 'yes, certainly we have to surrender, I am small and God is whole.' Only thing is I will add in व्यावहारिक प्रपञ्च certainly I am small, शरीर दृष्ट्या, मनो दृष्ट्या, because I have got व्यष्टि उपाधि and ईश्वर is समष्टि उपाधि. So we accept part-whole relationship between व्यावहारिक जीव and व्यावहारिक ईश्वर, नमस्कारम् is acceptable to us. At the same time we will say अद्वैतम् एव सत्यम् and by that we mean पारमार्थिक दृष्ट्या

न शास्ता न शास्त्रम् न शिष्यो न शिक्षा न च त्वम् न चाहम् न चायम् प्रपञ्चः स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ अथ दशश्लोकी - ७ ॥

Thus कर्मकाण्ड is valid in व्यावहारिक प्रपञ्च and ज्ञानकाण्ड अभेद is valid in पारमार्थिक प्रपञ्च. Where is the contradiction? With this the second charge also has been refuted. Up to this we saw in the last class.

Then I introduced the third objection raised by the भेदवादि which was प्रत्यक्ष विरोधः. He says आत्मभेद is evident. The difference between जीवात्मा and जीवात्मा is evident and

difference between जीवात्मा and परमात्मा is evident because भिन्न धर्म-अधर्म आश्रयत्वात्. So I, the जीवात्मा has got certain types of पुण्यम् and पापम् because of which alone I have a happy or unhappy life and you have got different पुण्यम् and पापम्, he has got different पुण्यम् and पापम्, ant has got different पुण्यम् and पापम्, thus भिन्न पुण्य पाप आश्रयत्वात् भिन्न धर्म-अधर्म आश्रयत्वात् which is evident the आत्मा should be different and of course परमात्मा is different because he is all पुण्यम् only. अनन्तकल्याणगुणगणैकनित्यः.

Now शङ्कराचार्य refutes this तार्किक by taking the example of आकाशः. Now for this we should know what is the concept of आकाश according to तर्कशास्त्र. The तर्कशास्त्र people accept आकाश as नित्यम् and एकम्. आकाश is एकम्, it is one, it is नित्यम्, eternal, जन्म रहितम्, मरण रहितम् and it is निखयवम्, it has no parts or limbs; which is totally different from वेदान्त. In वेदान्त we say

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

In वेदान्त आकाश has got birth and death also; in keeping with श्रुति. Because of this reason only *Vedantins* point out that आकाश has got parts, it is सावयवम् only. Only thing is it has सूक्ष्म अवयवम् and its limbs cannot be seen by the eyes. It has got सूक्ष्म अवयवम्. आकाशः सावयवः जातत्वात् घटवत्. This is from वेदान्त angle. Now we have to see what तर्कशास्त्र people say.

The तर्कशास्त्र people say आकाश सर्वगतः, नित्यः, निरवयवः, एकः. This आकाश has got शब्द गुण i.e., it has got sound as its property. When they say this, some people who are their पूर्वपक्षis for तार्किकs also have got पूर्वपक्षis. So when some people object to them and they give the objection in the following way. You say आकाश is एकः and शब्द आश्रयः. Now I experience different types of शब्दs in different places. In this hall my sound is there i.e., the शब्द. So in this hall we are getting शब्द आश्रय आकाश, which sound is of particular nature that is mine. Now imagine simultaneously in another place again somebody is singing. And we have got a different शब्द there. भिन्न शब्दः. There also भिन्न शब्दस्य आश्रय कः? आकाशः. Similarly, how many शब्दs are there? Endless शब्दs are there. Thus we have got भिन्न भिन्न शब्द आश्रयः आकाशः भिन्न भिन्न प्रदेशेषु उपलभ्यन्ते. So we find different आकाशs in different rooms as the आश्रय of different शब्दs. Then, we ask the question how many आकाशs do you accept? He says that there is only one आकाश. Then, we argue how can you accept one आकाश because I am seeing evidently different आकाशs with different शब्दs. Then he says the sound differences are only औपाधिक भेदः. It is the superficial differences caused by the container in which it is obtaining. Thus, the differences do not belong to आकाश at all but the differences are only superficial caused by the conditioning instrument. When the instruments differ, when the conditioning factors differ there is a seeming difference in आकाश but there is no factual difference. Thus, according to

the तर्कशास्त्र, the sound is coming from आकाश alone and mouth does not produce the sound. In mouth we are making some vibrations and along with that vibration there is also that mouth, the shape is there; vibration plus the conditioning उपाधि put together manifests different sounds and therefore the differences belongs to the mouth, the differences belong to the tongue, differences belong to the conditioning vacuum or the room or the pot etc. That is why if this hall is made small now, then the sound will be different. And suppose you remove that roofing again you get a different sound. Thus sound भेदs do not prove आकाश भेदः. So the तार्किक says शब्द भेदः आकाश भेदम् न बोधयति शब्द भेदस्य औपाधिकत्वत्. शब्द भेद is because of different उपाधि भेदs and not because of the आकाश.

For this शङ्कराचार्य says if you argue like this then I will also argue that धर्म-अधर्म भेदः आत्मभेदम् न बोधयति. पुण्य-पाप differences do not prove आत्मा difference or आत्मा plurality. Because धर्म-अधर्म भेदस्य औपाधिकत्वत्. So, we also account for these differences in terms of उपाधि आत्मनि भेदाः नैव सन्ति therefore, प्रत्यक्ष भेद न सम्भवति. This is the first argument.

The second argument also he gives, which is the fundamental argument. You can never talk about प्रत्यक्ष भेद in आत्मा. Because आत्मनः अप्रत्यक्षत्वात्. Only if you see आत्मा directly you can talk about first आत्मा or second आत्मा etc. आत्मा being अप्रत्यक्ष not प्रत्यक्ष विषयः, you cannot talk about differences in आत्मा. The शरीरम् is प्रत्यक्षम् and शरीर भेदम्

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is प्रत्यक्षम्, this I also accept. मनस् is प्रत्यक्षम् and you can talk about मनो भेदः, this I do accept. आत्मा is never प्रत्यक्ष विषयः.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ॥ केनोपनिषत् १-३ ॥

यतदद्रेश्यम् अग्राह्यम् अगोत्रम् अवर्णम् अचक्षुः श्रोत्रम् तदपाणिपादम् । ॥ मुण्डकोपनिषत् १-१-६ ॥

When it is said thus how can you ever talk about प्रत्यक्ष भेद? Therefore, प्रत्यक्ष प्रमाण विरोधः नास्ति. With this the third objection of the भेदवादि also has been refuted.

Now comes the final objection the अनुमान विरोध. While talking about this alone शङ्कराचार्य gets very angry with तार्किक people and criticizes strongly and generally, शङ्कराचार्य does not use any obscene or vulgar words but here alone he uses a little bit strong words. He says अहो अनुमानकौशलं दर्शितम् अपुच्छशृङ्गैः तार्किकबलीवर्दैः. O the dexterity in inference shown by these bulls of logicians who lack only a tail and horns! बलीवर्दम् means bull. So he compares तार्किकs to पशु. And he says there is only a small difference अपुच्छशृङ्गम् without tail and horns, they are equal to पशुs only. Generally he doesn't use strong words at all. He gets wild because they are going against श्रुति प्रमाणम्. शङ्कराचार्य never will have personal grudges. But if anybody speaks against वेदs, he cannot stand it. Now through अनुमानम् they are trying to talk about आत्मभेद. For this he gives two arguments against them.

The first argument is a little bit subtle argument I will try to explain. तार्किक people say that we infer that आत्माs are many. And according to the तार्किक people, i.e., न्याय वैशेषिका people, तार्किकs are the न्याय वैशेषिका group. Inference is also a क्रिया they say. क्रिया means an action. So when they say like this शङ्कराचार्य raises a fundamental question. Who performs action according to you? A very general analysis. It includes inference action also, which is a relevant topic here. Or it is a general question who performs inference action or any action in general. And they define कारक साध्य क्रिया - an action is generated by or done by various कारकs. What do you mean by कारकs? कारकs means various accessories. And what do you mean by accessories? The subject is one accessory, object is another accessory, instrument is another accessory, then a locus is required where the action takes place. Where does that कर्म takes place? This alone in संस्कृत grammar is indicated by various case endings - कर्ता, कर्म, करणम्, अधिकरणम्, सम्प्रदानम्, अपादानम्. In fact, प्रथमा, द्वितीया, तृतीया, चतुर्थी, पञ्चमी, सप्तमी. Except षष्ठी विभक्ति all the other six विभक्तिस are called as कारक विभक्ति. Because all of them indicate the accessories of action and all these case endings, विभक्तिस will be connected with the verb alone. Accessories put together produce the action. This is the basic interpretation. शङ्कराचार्य asks 'tell me whether रामः खादति, फलम् खादति, मुखेन खादति, गृहे खादति, etc., etc., all are connected to the verb खादति. Therefore, accessories put

together produces the action. This is the basic information. Now शङ्कराचार्य is going to squeeze them. He asks them, tell me whether one कारक produces the action or all the कारकs put together produces the action? Then first the तार्किक says all the कारकs put together alone produces the action and individual ones cannot produce any action. This is his first suggestion.

Now शङ्कराचार्य refutes this idea. He says that if the individuals cannot do anything then how can the collective, what is not there in the individual how can collective group produce an action? There are some ten people and I ask for donation. Each individual refuses to contribute. Then what will be the collection of the group? Each individual Rs. Zero and zero paise. What is the collective? असतः कथम् सत् जायेत? If the individual कारकs do not contribute, do not have the व्यापारः, क्रिया, then how can the collective group produce any क्रिया. This is the first argument.

The second argument he indicates is that there is no such thing called group. Group is a myth or मिथ्या. It is अवस्तु. Why? There is no group separate from the individuals. Group is only a नाम and there is no such thing called group. So group is only an अवस्तु and therefore group cannot produce any action. Then if each individual does not contribute the collective group cannot contribute and there is no such thing called collective group.

Then to avoid this problem what he has to say. He says that each individual produces, contributes his own कर्म. So each कारक produces its own कर्म, each कारक produces its own क्रिया and all the कारकs put together you get a main क्रिया. Each कारक produces its own secondary क्रिया and all these कारकs put together finally produce the primary action, the main क्रिया. Thus, there is one main क्रिया, प्रधानम् कर्म for which there are the six कारकs and each कारक is doing अवान्तर क्रिया.

Now शङ्कराचार्य argues. For the main क्रिया you require six कारकs and each of the कारकs has got अवान्तर क्रिया and शङ्कराचार्य says now if each of the कारकs accessory has to produce a क्रिया, these each one of accessories will require a कारक. How a main क्रिया requires कारकs, likewise each कारक also will require six कारकs to do its small क्रिया. Now there is a कर्ता. And now he requires six कारकs to do his क्रिया. Likewise कर्म, an object is there which also does a small action. For that small action it requires six कारकs. Likewise for the others also. So $6 \times 6 = 36$. Now शङ्कराचार्य does not give up. He asks those कारकs do they produce their own tertiary कर्मs? अवान्तर अवान्तर. Now if they too do small, small कर्मs then each one requires six कारकs. And so on. Then शङ्कराचार्य asks when will you finish the मुख्य क्रिया. Therefore, you can never explain how the क्रिया takes place. It is a mystery. All will culminate in माया. Anything you analyze you will end up in माया alone. क्रिया can never be explained. गुण can never be explained. And therefore, you

have not yet explained to me who performs action. Which means who is the अनुमान कर्ता has not been explained yet. And you are saying that I am अनुमान कर्ता so when अनुमान कर्ता himself is not clear and then what right have you to talk about अनुमान क्रिया. Therefore, first you think and tell who is कर्ता and thereafter we will decide whether the अनुमानम् is right or wrong. First tell who is doing अनुमानम्. Thus शङ्कराचार्य shakes the तार्क शास्त्र's fundamental basis itself. That is why he gets wild, without having proper basis you are daring to stand against अद्वैत! And he says अपुच्छशृङ्गैः तार्किकबलीवदैः. This is the first argument against अनुमानम्.

Then one more simple argument he gives. Need not fear, it is not tough like earlier one. The second argument is very simple. All inferences are based on प्रत्यक्ष. Without प्रत्यक्ष basis you can never make an inference. And how is it based on प्रत्यक्ष? With the help of प्रत्यक्ष you have to collect some data, which we call as लिङ्गम् (clue) and having collected that लिङ्गम् then alone you can make an inference. Now तार्किक wants to make an inference about आत्मा. What inference? आत्माIs are many. आत्मनः बहुत्वम् he wants to infer. For that he should collect some data from आत्मा. If you want to study the age of moon you should to collect the rocks from moon only and not from earth. The लिङ्गम् should be always from the पक्षम् only. Data must be collected from a thing which I want to infer. Hence, if you want to infer about आत्मा then you have to collect the data from आत्मा and you can collect the data from आत्मा only when आत्मा is प्रत्यक्ष विषय. And

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therefore without the collection of data how dare you infer. And then शङ्कराचार्य concludes saying that whatever data you have collected you have collected from अनात्मा only. So you are talking about different types of पुण्यपापम्s and because पुण्यपापम्s are different आत्मा is different you argue and you think that पुण्यपापम्s belong to आत्मा. So the biggest mistake the तार्किक makes is that he thinks that आत्मा has got पुण्यम्, पापम्, सुखम्, दुःखम्, रागद्वेष, इच्छाद्वेष, धर्म, अधर्म, प्रयत्न, सुखदुःख, संस्कारs. Thus different virtues and vices are there in the आत्मा, and collecting those गुणs he is thinking the गुणि आत्मा also must be different. शङ्कराचार्य says there are different पुण्यम्s and पापम्s but they belong to अनात्मा. There are differences in सुखम् and दुःखम् they belong to अनात्मा.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ गीता १३-६ ॥

Taking the भेद in the क्षेत्रम् you are talking about the क्षेत्रज्ञ's भेद. Forgetting that,

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

Therefore, there is no अनुमान विरोध because आत्मभेद cannot be established through अनुमानम् and therefore, the fourth charge is also refuted. Thus, Advaitin is acquitted of all the charges. ज्ञानकाण्ड अप्रामाण्यम् or विरोध doesn't come, कर्मकाण्ड अप्रामाण्यम् or विरोध doesn't come, प्रत्यक्ष विरोध doesn't come and अनुमान विरोध doesn't come. Therefore, जीवात्मा परमात्मा ऐक्यम् is the teaching.

And therefore, the we said the meaning of उपनिषत् in the sentence तस्य उपनिषत् सत्यस्य सत्यम् as रहस्य नामधेयम् the secret definition. सत्यस्य सत्यम् is the secret definition of whom was the question. The scope of this discussion is because of the usage of pronoun 'तस्य उपनिषत्' by the उपनिषत्, - the secret definition of *that* is सत्यस्य सत्यम्. The discussion started to analyze the pronoun *that*. Some people said it is the definition of जीवात्मा, some others said it is the definition of परमात्मा who is different from जीवात्मा. Now our conclusion is that सत्यस्य सत्यम् is the definition of जीवात्मा which is non-different from परमात्मा. To put in more relevant language, it is the definition of जीवात्मा who was woken up by pinching, who is the अवस्थात्रय साक्षि and who was later pointed out as जगत् कारणम् अग्नेः क्षुद्राः विस्फुलिङ्गाः इव. So अवस्थात्रय साक्षि भूत जीवात्मा अभिन्न जगत् कारण भूत परमात्मनः लक्षणम् is सत्यस्य सत्यम्.

So with this शङ्कराचार्य भाष्यम् is over, the twentieth मन्त्र is over, the first ब्राह्मणम् is also over. While concluding शङ्कराचार्य writes a nice expression. तस्मात् तार्किकचाटभटराजाप्रवेश्यम् अभयं दुर्गमिदम् अल्पबुद्ध्यगम्यं शास्त्रगुरुप्रसादरहितैश्च. तार्किकचाटभटराजा. This तार्किक is making a lot of noise, quarrelling, disputing, and by such राजा it is अप्रवेश्यम् can never enter into the अद्वैत तत्त्वम्. Therefore, don't bring तर्कशास्त्र here, try to understand वेदान्त and you will know the truth. नैषा तर्केण मतिरापनेया ॥ कठोपनिषत् १-२-९ ॥ With this we will conclude here.

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अजातशत्रु ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We have just completed the first ब्राह्मणम् of the second chapter, which is called गार्ग्य ब्राह्मणम् or sometimes अजातशत्रु ब्राह्मणम् because this was in the form of a dialogue between अजातशत्रु, the क्षत्रिय गुरु and गार्ग्य, the ब्राह्मण शिष्य. In this ब्राह्मणम् जीवात्मा was analyzed through अवस्थान्त्य विवेक and after analyzing this जीवात्मा it was pointed out as the परमात्मा, the जगत् कारणम्. And thus, the identity between the अवस्थान्त्य साक्षि जीव and जगत् कारणम् ब्रह्म was revealed in this ब्राह्मणम्. The identity between अवस्थान्त्य साक्षि जीवात्मा and जगत् कारण परमात्मा was revealed. And at the end of this ब्राह्मणम्, the आत्मा was given a special secret definition or secret name, which we called as उपनिषत्. उपनिषत् is equal to secret name, रहस्य नामधेयम्, a code name. A code name or a secret name was given to आत्मा. I am using the word आत्मा because we have said जीवात्मा and परमात्मा are one and the same; therefore, the adjectives जीव and परम are not required. You have to use the two adjectives जीव आत्मा and परम आत्मा as long as we see the difference between them. अज्ञानकाले आत्मनः नामद्वयम् जीवात्मा परमात्मा इति ज्ञानकाले नामद्वयम् नास्ति आत्मा एक एव. And for that एक आत्मा a रहस्य नामधेयम् was given, a secret name was given or the name उपनिषत् was given. I repeatedly using the word उपनिषत् so that you will get tuned

to the new meaning of the word उपनिषत्. Hereafter by the word उपनिषत्, in this context, you should remember it as the secret name, रहस्य नामधेयम्. And the उपनिषत् of the आत्मा, the secret name of the आत्मा was given as सत्यस्य सत्यम्, तस्य उपनिषत् सत्यस्य सत्यम्. So आत्मा has got a secret name that is सत्यस्य सत्यम्. The truth of the truth if you literally translate.

The उपनिषत् itself feels a little bit uncomfortable and therefore the उपनिषत् itself comments upon this word सत्यस्य सत्यम्. In this definition of सत्यस्य सत्यम् two सत्यम्s are there. सत्यस्य षष्ठ्यन्त सत्यम्, सत्यम् प्रथमान्त सत्यम्, सत्यम् in the genitive case and सत्यम् in the nominative case. The उपनिषत् comments upon the सत्यम् number one as प्राणा वै सत्यम्. All these come in the previous ब्राह्मणम् last मन्त्र last portion 2-1-20. This we have already finished. I am telling what had happened so that I can enter into what is going to happen. सत्यस्य सत्यम् having said, सत्यम् number one is commented as प्राणा वै सत्यम् and then the second सत्यम् is not commented upon and it is retained as तेषाम् सत्यम् which means the first सत्यम् can be replaced by the word प्राणा. Because सत्यम् is equal to प्राण has been said. And therefore सत्यस्य सत्यम् can be redefined as प्राणानाम् सत्यम् or प्राणस्य सत्यम्. And if you literally translate in English आत्मा is defined as the truth of प्राण. First we said truth of the truth and now we say the truth of प्राण. प्राणानाम् सत्यम् or प्राणस्य सत्यम् is सत्यस्य सत्यम्. Up to this we have seen in the 2-1-20 last portion.

Now the following two ब्राह्मणस i.e., the second ब्राह्मणम् and the third ब्राह्मणम् are commentary upon the प्राणा वै सत्यम् तेषाम् एष सत्यम्. This is the last sentence of the twentieth मन्त्र of the first ब्राह्मणम्, that is going to be commented upon. These two ब्राह्मणम्s which we are going to see are called शिशु ब्राह्मणम् and मूर्त-अमूर्त ब्राह्मणम्. So the second ब्राह्मणम् is called शिशु ब्राह्मणम् and the third ब्राह्मणम् is called मूर्त-अमूर्त ब्राह्मणम्. These two ब्राह्मणम्s comment upon प्राणा वै सत्यम् तेषाम् एष सत्यम्. Of these two ब्राह्मणम्s the second ब्राह्मणम् viz., the शिशु ब्राह्मणम् is going to be an elaboration of प्राण. What is प्राण? प्राण शब्द व्याख्यानम्. Then in the third ब्राह्मणम् i.e., मूर्त-अमूर्त ब्राह्मणम्, the entire universe is divided into मूर्त प्रपञ्च and अमूर्त प्रपञ्च. मूर्त प्रपञ्च means the universe with form - formed universe, visible universe, solid universe, and concrete universe. अमूर्त प्रपञ्च is formless, invisible and abstract universe. The whole universe is मूर्त-अमूर्तात्मकम्.

And the मूर्त प्रपञ्च is given four different names of which one name is सत्. Similarly, अमूर्त प्रपञ्च the invisible universe is also given four names of which one is त्यत्. Thus, मूर्त प्रपञ्च is equal to सत् and अमूर्त प्रपञ्च is equal to त्यत्; adding these two, समस्त प्रपञ्चः is equal to सत् + त्यत्. The total universe is सत् plus त्यत् is equal to सत्यम्. सत् च त्यत् च सत्यम्. If the whole universe is सत्यम्, the word सत्यम् has got a secondary meaning of मूर्त-अमूर्तात्मकम्. We know the popular meaning that is सत्यम्. Now you have to remember the secondary meaning which will be used often सत्यम् is equal to मूर्त-अमूर्तात्मक प्रपञ्च or मूर्त-अमूर्तात्मकम् जगत्.

सत्त्व त्यच्चाभवत् । ॥ तैत्तिरीयोपनिषत् २-६-६ ॥

सत्त्व मूर्तप्रपञ्चश्च त्यच्च अमूर्तप्रपञ्चश्च अभवत्. Since the whole universe is सत्यम्, मूर्त-अमूर्तात्मकम्, प्राण is also सत्यम् only, मूर्त-अमूर्तात्मकम्. Everything is सत्यम् only. Therefore, प्राण also is सत्यम्. In the शिशु ब्राह्मण, प्राण's final meaning is going to be shown as स्थूलसूक्ष्मशरीरम्. Another name is कार्यकरणसङ्घातः. In the मूर्त अमूर्त ब्राह्मण the entire universe is shown as सत्यम्, मूर्त-अमूर्तात्मकम्. Joining these two प्राण the स्थूलसूक्ष्मशरीरम् also is मूर्त-अमूर्तात्मकम्, formed and the formless सत्यम्. Thus the व्याख्यानम् for प्राणा वै सत्यम्. So how प्राणा is सत्यम्? प्राण = स्थूलसूक्ष्मशरीरम्, स्थूलसूक्ष्मशरीरम् = मूर्त-अमूर्तात्मकम्, मूर्त-अमूर्तात्मकम् = सत् + त्यत् = सत्यम्. Here the first part प्राण = स्थूलसूक्ष्मशरीरम् is the शिशु ब्राह्मणम्. And the portion स्थूलसूक्ष्मशरीरम् = मूर्त-अमूर्तात्मकम् = सत्यम् is मूर्त-अमूर्त ब्राह्मणम्. Joining these two equations प्राण = स्थूलसूक्ष्मशरीरम् = मूर्त-अमूर्तम् = सत्यम्. Therefore, प्राणा वै सत्यम्. So thus प्राणा वै सत्यम् is over. When we say प्राणा वै सत्यम् it is सत्यम् number one. And at the end of the मूर्त-अमूर्त ब्राह्मण, i.e., the last मन्त्र of the मूर्त-अमूर्त ब्राह्मण, the सत्यस्य सत्यम्, i.e., मूर्त-अमूर्तात्मक सत्यस्य, मूर्त-अमूर्त प्रपञ्चस्य सत्यस्य, स्थूलसूक्ष्मशरीरात्मक सत्यस्य सत्यम् the truth, the आत्मा is revealed by नेति नेति इति निषेधेन. So by negating the first सत्यम् the second सत्यम् is being revealed.

The first सत्यम् consists of two parts मूर्त and अमूर्त, so मूर्त and अमूर्त प्रपञ्च is negated and by negating मूर्त-अमूर्त प्रपञ्च it reveals the un-negatable सत्यम्, the आत्मा. Since मूर्तम् and

अमूर्तम् both are to be negated, so it is said नेति नेति. नेति means न इति. न means निषेधः. Therefore, प्रथम सत्यस्य निषेधम् क्रियते. तेन मूर्त-अमूर्त प्रपञ्चस्य निषेधम् क्रियते and मूर्त-अमूर्त प्रपञ्चस्य प्रथम सत्यस्य नेति नेति इति निषेधम् कृत्वा द्वितीय सत्यम् सत्यस्य सत्यम् अनिषेध्य सत्यम् अवशेषयति. Or प्रथम सत्यस्य व्यावहारिक सत्यस्य, मूर्त-अमूर्त प्रपञ्चात्मकस्य नेति नेति इति निषेधम् कृत्वा द्वितीय सत्यम् पारमार्थिक सत्यम् अनिषेध्य रूपेण अवशेषयति श्रुतिः. Therefore, the teaching in these two ब्राह्मणसु we can see in three phases.

- The first phase is equating प्राण with स्थूल सूक्ष्म शरीरम्. This is done in शिशु ब्राह्मणम्.
- The second phase is equating स्थूल सूक्ष्म शरीरम् with first सत्यम्. This is done in first part of मूर्त-अमूर्त ब्राह्मणम्.
- And the third phase is from सत्यम् number one through negation we go to सत्यम् number two.

Thus, in three phases सत्यस्य सत्यम् is defined. These three phases are found in two ब्राह्मणम्सु. The ब्राह्मणम्सु are small only. शिशु ब्राह्मणम् has got only four मन्त्रसु and मूर्त-अमूर्त ब्राह्मणम् has got only six मन्त्रसु. So four मन्त्रसु of शिशु ब्राह्मणम् is first phase, five मन्त्रसु of मूर्त-अमूर्त ब्राह्मणम् is second phase, and the sixth मन्त्र is third phase. This is going to be the development. With this background, we will enter into शिशु ब्राह्मणम्, which is going to be the commentary upon प्राण शब्द, which was used in the last मन्त्र of previous ब्राह्मणम्.

This word प्राण we will be using in three different meanings. That is why this portion can become a confusing one. The word प्राण is used in three different meanings – primary, secondary and tertiary meaning.

1) The direct meaning of the word प्राण is the well-known पञ्च प्राण or the मुख्य प्राण, प्रधान प्राण, which is the very life.

2) The secondary meaning of the word प्राण is all organs, ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि etc. All करणानि are also called प्राण. Why the उपनिषत् does so? It is to show that प्राण alone is the power behind all the organs. To show प्राण शक्ति alone is in the eyes, in the ears, in the nose, in the hands, in the legs etc.. प्राण शक्ति alone makes the eyes to see, ears to hear. To show this the उपनिषत् uses the word प्राण for all the organs. Therefore, the secondary meaning is सर्वाणि करणानि.

3) The third meaning is the special meaning in these two sections. Since प्राण cannot function without the physical body, प्राण is active and it can interact only in the presence of the physical body. We can always combine प्राण and the physical body together then only it can do व्यवहारम्. प्राण can do व्यवहारम् only when the body is available. Therefore, for all practical purposes the active प्राण is associated with शरीरम्. Therefore, the final meaning of प्राण is स्थूल सूक्ष्म शरीरम्. स्थूल शरीरम् is also called कार्यम्, सूक्ष्म शरीरम् is called as करणम् and स्थूल सूक्ष्म शरीरम् is called कार्यकरणसङ्घातः, assemblage.

Therefore the three meanings are प्राण is equal to मुख्य प्राण, the पञ्च प्राणः; the second meaning is all organs of the

सूक्ष्म शरीरम् and the third and final meaning is all organs of सूक्ष्म शरीरम् plus स्थूल शरीरम् which we call it as कार्यकरणसङ्घातः. Now while talking about this प्राण in this second ब्राह्मणम् the उपनिषत् does not want to use direct well-known names because श्रुति is in the mood of using the secret names. The secret name of आत्मा is सत्यस्य सत्यम्. Like that for प्राण also the उपनिषत् gives lot of रहस्य नामधेयम् or उपनिषत्. This ब्राह्मणम् is full of प्राण उपनिषत्. प्राण उपनिषत् means lot of secret names used to describe प्राण. Therefore, the section will read a little bit funny but it is not funny if you know the code names then, it will be an easy walk through only.

One of the secret names of प्राण is शिशुः. शिशुः means child. The commentator specially take it as वत्सः or a calf. Hence, शिशु ब्राह्मणम् means प्राण ब्राह्मणम्. That is all. This ब्राह्मणम् is called शिशु ब्राह्मणम् because it reveals शिशु as the secret name of प्राण. Why is प्राण known by the name शिशुः? शङ्कराचार्य justifies that by saying that only a child is free from रागद्वेष and the consequent बाह्य विषय आसक्ति. The child is free from रागद्वेष, likes and dislikes and also the consequent extrovertedness, the बाह्य विषय आसक्ति. प्राण or life is also is शुद्धम्, free from रागद्वेष, बाह्य विषय आसक्ति. बाह्य विषय आसक्ति means external object attraction. This is to show that only the sense organs alone have got रागद्वेष and therefore they alone are extrovert. ज्ञानेन्द्रियs will not remain silent even for a moment. Eyes will dart here and there, ears

will hear this and that, nose will sense some smell, tongue will keep chewing gum,

पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति
नान्तरात्मन् ॥ कठोपनिषत् २-१-१ ॥

कर्मेन्द्रियs are all active outside, ज्ञानेन्द्रियs are all active outside. In fact the जीव is extrovert only because of कर्मेन्द्रिय-ज्ञानेन्द्रियs whereas प्राण will always remain in and it gives life but it does not have all these problems.

And that is why in one of the previous sections (in छान्दोग्य also it is there, in बृहदारण्यक also it is there) it was pointed out that all the organs have got शुद्धि and अशुद्धि, eyes will see both good and bad, ears will hear both good and bad; it is a mixture of good and bad, whereas प्राण alone does not have good or bad. So प्राण was called शुद्ध प्राण. इन्द्रियs are अशुद्धम् but प्राण is ever शुद्धम्. In the beginning all the इन्द्रियम्s were occupied by देवs. Therefore, this person decided to do सन्ध्यावन्दनम् or पूजा etc. at that time the असुरs got unhappy and they attacked the sense organs and therefore, even though he sits for पूजा his thoughts are about his neighbor etc. प्राणः असुर पाप्मना अविद्धः ॥ १-३-१ ॥ Why I am telling this is because all the organs are अशुद्धम् due to पाप but प्राण does not have अशुद्धि, राग-द्वेष, बाह्य विषय आसक्ति, like a child which is innocent, which is शुद्धम् and which is not extrovert. So प्राण is called शिशु. About this शिशु प्राण certain ideas are given and finally it is shown that प्राण is कार्यकरणसङ्घातः, the essence of the individual.

With this background we will go to the मन्त्र. Since both these ब्राह्मणम्s are predominantly talking about अनात्मा and full of code names only I don't want to go into the word for word meaning and I will give you the summary of each मन्त्र.

मन्त्र 2-2-1

यो ह वै शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योऽयं मध्यमः प्राणः ; तस्येदमेवाधानम्, इदं प्रत्याधानम्, प्राणः स्थूणा, अन्नं दाम ॥ २-२-१ ॥

The essence of this मन्त्र is this. प्राण is called शिशु or a calf. This calf is associated with four things.

1) The calf, i.e., the प्राण is associated with this body as its locus, its place. The body is the place where the प्राण rests or exists. This body is called आधानम्. शिशु has got an आधानम्. All code words. We have understand that प्राण has got a resting place. What is that? शरीरम्. If you want to use code words just like it is used in some places – राम and श्याम. It appears as though a big devotee of राम or कृष्ण. By राम and श्याम they mean white money and black money. Using राम and श्याम they codify to interact. Seven lakhs you want? राम or श्याम? Nobody else will understand. Like that उपनिषत् uses code words. Can't it tell प्राण is resting in शरीरम्? It says calf is present in its shed. Body is like the cattle shed.

2) Even though calf might have a big room, it will be occupying a particular place. Similarly, even though प्राण has got the whole body, the प्राण has got a special place in the body in which it is dominantly present. The special place is

the head in the form of seven sense organs or the seven counters of experience. The seven sense organs are two holes of perception, two holes of hearing, two nostrils for smelling and one mouth for everything. These seven इन्द्रियस्थानानि is the special place of प्राण because I have already told that प्राण is themselves are said to be the इन्द्रिय. Thus प्राण in the form of sense organs are dominantly present in the head and hence the head is called as प्रत्याधानम्. प्रत्याधानम् means प्रति गोलकम् इन्द्रिय रूपेण आधीयते. In every hole प्राण is there in the form of इन्द्रिय. The general presence of the प्राण in the body is called आधानम् and the प्राण is specifically present in the head and therefore head is called प्रत्याधानम्.

3) This प्राण being a calf it has to be tied or else it will run away. Since the calf will run away if it is not tied and the प्राण calf also has to be tied to the body and therefore it requires a pole for tying and the pole is said to be बलम्, vigor, life energy, शक्ति or you can call it health etc. That is what is called स्थूणा. From स्थूणा only the Tamil word तूण has come. The calf is tied to the health or the energy of the body and when the energy goes a person gets old and when it weakens शक्ति weakens, then the प्राण will go away from the body. The calf quits this house. That is called death. So आधानम् शरीरम्, प्रत्याधानम् शिरः, स्थूणा बलम्.

4) The fourth factor associated with the प्राण-calf is the rope दाम. If the calf has to be tied to a pole, you require a rope to tie and the प्राण-calf also has to be tied to the बलम् pole स्थूणा and the rope, the उपनिषत् says, is अन्नम्, the food.

Because अन्नम् alone we saw in छान्दोग्योपनिषत् gets converted into three portions. One portion goes waste. Another portion nourishes स्थूल शरीरम् and the third portion nourishes the सूक्ष्म शरीरम् and therefore, अन्नम् alone energizes the स्थूलसूक्ष्मशरीरम् and therefore, अन्नम् is like rope. If you eat अन्नम् you will get vigor and you can fasten the प्राण in the pole.

Thus five secret names have been introduced शिशुः, आधानम्, प्रत्याधानम्, स्थूणा and दाम. शिशुः is calf; आधानम् is general place, प्रत्याधानम् is particular place, स्थूणा is the pole and दाम is the rope. शिशु is प्राण, आधानम् is शरीरम्, प्रत्याधानम् is शिरः and स्थूणा is बलम् and दाम the rope is अन्नम्. From दाम only the दामोदर name has come to the God. दाम उदरे यस्य सः दामोदरः. यशोदा tied the rope around कृष्ण's stomach and hence कृष्ण is called दामोदर.

And incidentally, the उपनिषत् presents this knowledge as an उपासना also. The प्राण-calf has been tied down to body. And what is the फलम् of this उपासना?

तं यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०-५-२-२०॥

As is the उपासना so is the फलम्. Here what is the उपासना? प्राण is meditated upon as an innocent baby without रागद्वेष and without extrovertedness and this उपासक also will become innocent like a baby. Be careful it is not ignorant like a baby. It is शुद्ध अन्तःकरण. That is why ज्ञानि is compared to a शिशु. रमते बालवत्. He revels like a baby. Any simple thing

can please him. As a man grows small things won't give joy to him. You will find the smile or joy will be reduced, even a joke won't make him laugh; first causality is he cannot enjoy jokes. And he is not pleased by any amount of gift. So the biggest loss that we get into is the capacity to laugh for even small little things. But the ज्ञानि can laugh for even small things. Therefore, रमते बालवत्. So the first growth is losing the innocence and final growth is coming back again to the child's innocence. By this उपासना one will get rid of रगद्वेष and one will become innocent like a child and also बाह्य विषय आसक्ति goes away.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

At the end of the अजातशत्रु ब्राह्मणम् i.e., the first section of the second chapter, the उपनिषत् gave a secret definition of परमात्मा. That secret or रहस्य नामधेयम् was सत्यस्य सत्यम्. Then the उपनिषत् itself gave a brief note on that - प्राणा वै सत्यम् तेषाम् एष सत्यम्, which means in the definition सत्यस्य सत्यम् the first सत्यम् refers to प्राणाः and the second सत्यम् refers to the Reality, i.e., परमात्मा. Thus, सत्यस्य सत्यम् means प्राणानाम् सत्यम्. The definition of परमात्मा is प्राणानाम् सत्यम्. The reality, the substratum, the content behind the प्राणIs is प्राणानाम् सत्यम्, the परमात्मा.

But the उपनिषत् has not defined the प्राणs. परमात्मा may be the reality behind प्राणIs but what do you mean by the word प्राणIs is the question, which the उपनिषत् did not define. And therefore begins the second ब्राह्मणम्, शिशु ब्राह्मणम् which is meant to define the word प्राणाः. Thus, the entire second ब्राह्मणम् known as शिशु ब्राह्मणम् is a commentary on the word प्राणाः, which occurs in the definition of परमात्मा as प्राणानाम् सत्यम्. And in the last class I pointed out that the word प्राण is going to be used in three different meanings in this ब्राह्मणम् and you should be familiar with all the three meanings. The उपनिषत् will jump up and down, at one time meaning one will be there, at another time meaning two, another time meaning three. So you should be familiar with all the three.

The first or the primary meaning of the word प्राण is the well-known life, the प्राण system, पञ्च प्राणात्मक प्राणः which gives life to the body, which is in the form of वायुतत्त्वम् – पाणापानव्यानोदनसमान, which is the very life behind the individual is the primary meaning. Some books they give as the vital force.

Then the second meaning of the word प्राण is all the sense organs, इन्द्रियाणि. Because the very प्राण or life force is supposed to be behind every sense organ. The one that gives शक्ति to the eyes is प्राण शक्ति alone. The one that gives शक्ति to ear is प्राण शक्ति alone. Thus one प्राण शक्ति alone distributes itself and blesses every sense organ. Therefore, the essence of every sense organ is प्राण शक्ति alone, and therefore every sense organ is also called प्राणः. Thus, all the कर्मेन्द्रियाणि and ज्ञानेन्द्रियाणि and even अन्तःकरणम् all of them can be called प्राणाः but in this context especially the ज्ञानेन्द्रियाणि are referred to as प्राणis. This is the second meaning.

The third meaning is the complex consisting of स्थूल सूक्ष्म शरीरम् is also called प्राण. This is a unique meaning in this context. The first two meanings are more popular and the third meaning is less popular used only in the present context. That is the सूक्ष्म शरीरम् plus स्थूल शरीरम् - the physical plus subtle body. Or to put it in a technical name it is कार्यकरणसङ्घातः. कार्यम् means स्थूल शरीरम्, करणम् means सूक्ष्म शरीरम् and सङ्घातः means complex; the body-mind-complex. Thus, the final meaning of the word प्राण is

going to be कार्यकरणसङ्घातः, therefore, सत्यस्य सत्यम् is कार्यकरणसङ्घातस्य सत्यम्, the truth behind the body-mind-complex. Thus आत्मा is the truth behind the body-mind-complex. And this idea is going to be conveyed through this ब्राह्मणम् called शिशु ब्राह्मणम् and in this ब्राह्मणम् the प्राण is given a secret name and that name is शिशुः. शिशुः is the secret name of प्राण and by the word शिशुः we mean a calf or any cub of any animal but specially calf is taken in this context. We saw the reason in the last class that a calf is innocent or any baby for that matter is innocent रागद्वेष रहितः, पुण्यपाप रहितः and in short शुद्धः. Similarly, life is also pure in everyone. A person's ज्ञानेन्द्रियाणि may be अशुद्धम् if he sees a wrong things, कर्मेन्द्रियाणि may be अशुद्धम् if he does wrong action, अन्तःकरणम् may be अशुद्धम् if he has wrong thoughts but for प्राण there is no अशुद्ध प्राण. Life is sacred and pure whether it is in a राक्षस or in a saint. The difference between a saint and sinner is not at प्राण level, it is only at the ज्ञानेन्द्रियम् level, कर्मेन्द्रियम् level and अन्तःकरण level, and therefore प्राण is शिशु.

And thereafterwards the उपनिषत् said that this शिशु is associated with four factors आधानम्, प्रत्याधानम्, स्थूणा and दाम. A general locus, a particular place, a post were calf is tied and the rope. आधानम् means a big place, where a calf is tied in particular place, प्रत्याधानम् and the pole, स्थूणा and also rope, दाम. This प्राण calf is also associated with these four factors शरीरम् is सामान्य स्थानम्, head is विशेष स्थानम्, and the life energy, the vigor or बलम् is the स्थूणा, the pole or the

pillar or post and then finally अन्नम् the food or nutrition is the rope, दाम्. With the rope the प्राण शिशु is tethered to the life energy in the shed of the body in a particular place called head. Why head is supposed to be प्रत्याधानम् or the special place of प्राण? Because most of the ज्ञानेन्द्रियम्s are in the head - eyes, ears, nose, tongue, skin are in the head only. Therefore, the प्राण शक्ति is predominantly manifest, live expressing in the head as the ज्ञानेन्द्रियाणि. Therefore, the head is supposed to be प्रत्याधानम्. Having given these details, the उपनिषत् points out that this can be incidentally taken as an उपासना also. The primary aim is not उपासना, if there are मन्द मध्यम अधिकारिs who are not ready to take off to सत्यस्य सत्यम् then they are asked to do this प्राण उपासना along with आधान प्रत्याधान स्थूण दाम सहित प्राण उपासना, which is कार्यकरणसङ्घात उपासना.

And for this उपासना what is the फलम्? The उपनिषत् says इन्द्रिय जयः is the फलम्. one conquers, masters the sense organs; one gets दमः. That is said here द्विषतो भ्रातृव्यानवरुणद्धि. Had it said इन्द्रिय जयम् we could have easily grasped. But the उपनिषत् says द्विषन्तः भ्रातृव्यान् –the name for sense organs. The great enemies; भ्रातृव्याः means शत्रवः. So the sense organs are called here as enemies because of their attachment they do evil things, they look at evil things, they hear evil things and by that we acquire पापम्s and go to नरकम्. So through पाप association, wrong association the sense organs become enemies, creating पापम्s. And the sense organs are enemies for a Vedantic student also because,

बृहदारण्यक उपनिषत्

शिशु ब्राह्मणम्

पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति
नान्तरात्मन् । ॥ कठोपनिषत् २-१-१ ॥

So the sense organs make the mind extrovert. Thus, by producing पापम्s and by creating extrovertedness the sense organs are the great enemies of human beings and by this उपासना a person wins over अवरुणाद्धि - जयति, जयम् प्राप्नोति, अपावृणोति, विनाशयति, नियमयति, नियच्छति controls the sense organs. Continuing;

मन्त्र 2-2-2

तमेताः सप्ताक्षितय उपतिष्ठन्ते ; तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनं
रुद्रोऽन्वायत्तः, अथ या अक्षन्नापस्ताभिः पर्जन्यः, या कनीनका तयादित्यः,
यत्कृष्णं तेनाग्निः । यच्छुक्लं तेनेन्द्रः, अधरयैनं वर्तन्या पृथिव्यन्वायत्ता । द्यौस्तस्या
। नास्यान् क्षीयते य एवं वेद ॥ २-२-२ ॥

In this मन्त्र the प्राण is glorified. प्राण शक्ति which gives life to the individual, which expresses in the form of sensory powers is glorified here. Remember this प्राण alone is हिरण्यगर्भ at the समष्टि level.

य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो
हिरण्मयः । ॥ तैत्तिरीयोपनिषत् १-६-१ ॥

This सूक्ष्म शरीरम् alone is at the समष्टि level, मनोमयः, हिरण्यगर्भ it is pointed out. And therefore, the उपनिषत् wants to glorify this प्राण. And how does it glorify? By pointing out that all the देवताs worship this प्राण.

सर्वेऽस्मै देवा बलिमावहन्ति ॥ तैत्तिरीयोपनिषत् १-७-३ ॥

Because all other देवताs have got individual powers whereas प्राण, the हिरण्यगर्भ has got all the total powers.

वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । ॥ तैत्तिरीयोपनिषत्
१-६-२ ॥

Thus, all the देवताs worship this प्राण, the प्राण which is within the body. How? By offering various gifts they worship. Where do they worship this प्राण? As I said before, even though प्राण शक्ति इस् throughout the body is सामान्य स्थानम्, प्राण शक्ति is predominantly manifest in the head called प्रत्याधानम्. In our life head has got more work, and also the problems. Therefore, प्रत्याधानम् is the विशेष स्थानम् of प्राण and even there the scriptures say that the eyes are considered to be very important organ. In fact, I read in a book that ninety percent of our knowledge comes from eyes it seems. So eyes are very important. That is why whenever a child is dear we call as कண்ணे (कन्ने) apple of an eye. Why not call ear, or nose, or tongue? Because we know that the eyes are extremely important. Therefore, प्राण शक्ति is in the body, especially in the head and in the head also specially in the eyes and between these two eyes also, according to शास्त्र, the right eye is supposed to be more powerful generally. That is why we do everything with our right hand except some lefthanders. Therefore, it seems the देवताs worship the प्राण शक्ति through the counter, medium of eyes. We worship the lord in a particular temple through a gateway, though the lord is everywhere, to worship the lord we go to the गर्भगृह and in that गर्भगृह there is a gateway and through that we worship.

Similarly the देवताs worship प्राण through the eyes. Now many देवताs wants to worship this प्राण it seems. Therefore, there is always crowd to worship प्राण. Similarly, the gods also find it difficult because there is only one eye and therefore in the eye itself the देवताs worship प्राण through different portions of the eye. So this मन्त्र tells us which देवता worships प्राण through which counter or which part of the eye. I am not going to go word by word. I will give the list.

The first one is रुद्र देवता. रुद्र देवता worships प्राण through लोहित्यः राजयः. If you observe some people's eyes you can find the blood veins like the veins of a leaf. This is called लोहिताः राजयः रेखाः. The red lines, red veins, red blood vessels or capillaries whatever you call. Through this the red lines in the eyes the रुद्र worships.

The second देवता is पर्जन्य and पर्जन्य देवता, the rain god worships प्राण देवता through आपः, the tears in the eyes. Eyes are always wet. Suppose the eyes become dry, they will crack and you cannot see. Sometimes when the eye doctors have to do operation they remove or detach the tear gland duct to avoid problem, then the eyes will go dry and so somebody has to constantly put eye drops. Imagine suppose we don't have tear glands then we have to go on putting drops in our eyes. So these tear glands are what a gift! It is constantly wetting the eyes. So therefore, there is constant wetness of the eyes because of the water and through that water पर्जन्य देवता worships the प्राण शक्ति, which is behind the eye.

The third देवता is आदित्य. The central portion of the eye is called pupil. That is in the black circle of the eye in the center there is a tiny portion which is supposed to be the crucial one which is very important part during eye transplant and that is the one which contributes to the vision. आदित्य देवता is important for the vision. आदित्य देवता through the pupil called in संस्कृत as कनीनका worship प्राण in the eyes.

Then अग्निदेवता worships प्राण through the dark circle, i.e., the black portion of the eyes. कृष्ण भागः, the black portion, the dark, the central circle. कृष्ण भागद्वारा अग्निदेवता उपतिष्ठते. उपतिष्ठते is common verb in all these. उपतिष्ठते means worships.

Then इन्द्र देवता worships प्राण through शुक्ल भागः, the white portion of the eye.

Then the next देवता is पृथिवी देवता, भूदेवि worships प्राण through the lower eyelid. Of the two eyelids the lower one is used by पृथिवी देवता for पृथिवी is at the bottom. In संस्कृत it is अधरा वर्तनि. वर्तनि means eyelid. अधरा means lower. So अधरया वर्तन्या एनं पृथिवी उपतिष्ठते.

Then द्यौः देवता, स्वर्गदेवता, the देवता of the heavens worships प्राण शक्ति through the upper eyelid, उत्तरया वर्तन्या, उत्तरा वर्तनि.

Thus, seven देवताs worship प्राण शक्ति through seven portions of the eye. Thus, the प्राण शक्ति is great. And not only that एताः सप्त अन्नभूताः प्राणस्य सन्ततमुपतिष्ठन्ते through this पूजा alone, through this offering alone the देवताs are

nourishing the प्राण शक्ति also. By this offering, देवान्भावयतानेन ते देवा भावयन्तु वः like that all these देवताs nourish प्राण शक्ति and प्राण blesses them in return. These are all incidental topics only and it is not needed for आत्मज्ञानम्. The glory of प्राण is pointed out incidentally. This also is a stepping-stone for knowledge later. Here also for मन्द, मध्यम अधिकारिs उपासना is prescribed. You have to imagine all देवताs worshipping प्राण शक्ति. Thus, प्राण is a great god. For this उपासनाs also a फलम् is mentioned and the फलम् is न अस्य अन्नम् क्षीयते - that उपासकs will not have famine, will always have nourishment, he will always have food.

Now hereafterwards in support of this प्राण's glory the उपनिषत् itself quotes a मन्त्र. That is the ब्राह्मणोपनिषत् or आरण्यक उपनिषत् quotes from मन्त्र भाग. A मन्त्र in support of प्राण's glory. What is that? We will read.

मन्त्र 2-2-3

तदेष श्लोको भवति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः तस्मिन् यशो निहितं विश्वरूपम् । तस्यासत ऋषयः सप्त तीरे, वागष्टमी ब्रह्मणा संविदाना ॥ इति । 'अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः इति । इदं तच्छरीरः, एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः ; 'तस्मिन् यशो निहितं विश्वरूपम्' इति । प्राणा वै यशो विश्वरूपम्, प्राणानेतदाह ; 'तस्यासत ऋषयः सप्त तीरे' इति प्राणा वा ऋषयः, प्राणानेतदाह ; 'वागष्टमी ब्रह्मणा संविदाना' इति । वाग्यष्टमी ब्रह्मणा संविदते ॥ २-२-३ ॥

In the previous मन्त्र the glory of प्राण was pointed out, that the प्राण is worshipped by all the देवताs like रुद्र, अग्नि, पर्जन्य etc. Now in support of प्राण's glory a मन्त्र is given. And here when प्राण स्तुति is done the उपनिषत् takes प्राण as

the sense organs. Suddenly the उपनिषत् switches over and it says that the glory of प्राण is in the form of the glory of the sense organs because प्राण शक्ति alone is the इन्द्रिय शक्ति. प्राण शक्ति एव इन्द्रिय शक्ति रूपेण अभिव्यज्यते. Just as the prime minister's power alone is manifest in cabinet ministers power. So the प्राण शक्ति is manifest in all इन्द्रिय शक्तis. But this glory also the उपनिषत् does not directly give, but through all secret code language. The interesting thing is that the उपनिषत् quotes the मन्त्र and it itself gives the commentary also. Therefore, in तदेष श्लोको भवति the बृहदारण्यकोपनिषत् is quoting some other मन्त्र from the beginning portion of the वेद. The end portion of the वेद is quoting a मन्त्र from the beginning portion. So तस्मिन् एतस्मिन् अर्थे प्राणस्तुति अर्थे एषः वक्ष्यमाणः श्लोकः मन्त्रः अपि भवति. And the उपनिषत् quotes this मन्त्र. From अर्वाङ् onwards the first four lines are the quotation up to इति. And thereafterwards बृहदारण्यकोपनिषत् itself comments upon the मन्त्र from the second paragraph starting from अर्वाङ्बिलश्चमस ऊर्ध्वबुध्न इतीदं. Why बृहदारण्यकोपनिषत् comments? Because without the commentary this मन्त्र reads a funny, we can follow neither head not tail. Without interpretation we cannot get anything out of it. It is a figurative language. For the figurative language this मन्त्र is quoted as an example in ब्रह्मसूत्र itself. There is a सूत्र

चमसवदविशेषात् । ॥ ब्रह्मसूत्र १-४-८ ॥

So this is taken as a well-known example for figurative मन्त्रs. And in what context it is quoted you know? There is another figurative, well known मन्त्र,

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ॥
श्वेताश्वतरोपनिषत् ४-७ ॥

In the context of this मन्त्र the above one is quoted. For this मन्त्र the meaning is not directly understandable. What is the figurative usage? I will explain directly. In this मन्त्र our head is compared to a vessel, which is used in the याग. चमसः means यागपात्रम्. In that vessel alone they keep सोम रस etc., and thereafterwards they pour it into the अग्नि as आहुति and that particular vessel is called चमसः. Our head is compared to a चमस पात्रम्. What type of vessel it is? The उपनिषत् says it is upside down vessel. Why it is upside down vessel? Because the opening of the vessel is downwards. The seat of the vessel, आसनम् called as बुध्नः, the bottom of the vessel is up above. So therefore, अर्वाग्बिलः the hole is downwards. अर्वाग् means down. बिलः means hole. The head is a चमसः with अर्वाग्बिलः a hole downwards and ऊर्ध्वबुध्नः – with the seat upwards. Therefore, our head is चमस पात्रम्.

And in the चमस पात्रम् during the याग the सोमरस is kept. And because of this सोमरस and सोमयाग a person gets name and fame. Whoever does सोमयाग has got a big name सोमयाजि.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते । ॥
गीता ९-२० ॥

The सोम juice, which is kept in the vessel, gives the ritualist lot of यशः or fame. And therefore, inside the चमस पात्रम् there is सोम रस which is the cause for the यशः. यशोहेतुः सोमरसः चमसे वर्तते. In the same manner within this चमस पात्रम् is kept the seven sense organs सप्त प्राणाः which is यशोहेतुः. So the सप्त प्राणः are like सोमरसम् because it gives him lot of name and fame. The sense organs are called यशोहेतुः which is placed within the चमस पात्रम् of the head. Why do you say the sense organs are यशोहेतुः? यशस् means fame, हेतुः means कारणम्; cause of glory. Why do we say the sense organs are the cause of glory? शङ्कराचार्य writes शब्दादिज्ञानहेतुत्वात्, they alone give us all the knowledge, all the skills and all the faculties. If a scientist is great, it is again because of studying through sense organs. If a musician is great, it is because he learnt music through the sense organs. If a person is great as an orator again his speech power. And similarly tasting power. There are people it seems who taste varieties of tea, coffee, liquor. Thus all this glory is because of powerful tongue. Similarly, smelling power and grading things. Thus all the प्राणः or इन्द्रियः are यशोहेतुत्वात् विश्वरूपम् यशः अन्तः स्थापितम्. विश्वरूपम् means manifold, glories are hidden or placed in the चमसः vessel, the head vessel. Thus, all the प्राणः are glorious ones. And then the उपनिषत् compares all these प्राणः with their knowing faculties and the उपनिषत् calls as ऋषयः. There are seven ऋषिः, सप्त ऋषयः.

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥
मुण्डकोपनिषत् २-१-८ ॥

So सप्त प्राणाः, the seven sense counters are there - two ears, two eyes, two nostrils and one mouth. Therefore, the seven sense organs from the standpoint of seven counters are compared to the seven ऋषिः. First it was said प्राण is यशोहेतुः. Now, in the third line it is said प्राणाः is ऋषयः. These seven ऋषिः are within the चमस, पार्श्वे तीरे. पार्श्वे means at the outskirts of the head vessel, at the periphery there are seven ऋषिः seated in the form of सप्त प्राणाः. They are called ऋषिः because ऋषति जानाति इति ऋषिः. The √ऋष् means to know. So ऋषि means those people who knows everything. One who has got knowledge is called ऋषि, all the sense organs know various things, and therefore they are the ऋषिः. So तस्य तीरे ऋषयः आसते. The ऋषिः are seated on the चमसः, the head vessel. And along with seven ऋषिः there is the eighth one called वाक्. And why do you say वाक् is the eighth? We have already included वाक् in the seven organs. And why do you again count वाक्? When we took seven ऋषिः, the mouth as the ज्ञानेन्द्रियम् was taken as one, the tasting वाक् was taken, then now as the eighth factor the speaking mouth is taken. It is not said as ऋषि but called as अष्टमी. So the eighth one also is like a ऋषि. Why is the eighth one, the speaking mouth is very great? It is great because ब्रह्मणा संविदाना – it is associated with the वेदः. ब्रह्म means वेदः in this context. How it is associated? उत्त्वारण रूपेण. By way chanting the वेदः the वाक्

becomes glorious इन्द्रियम्. Thus वाक् as ज्ञानेन्द्रियम् is the seventh ऋषि and वाक् is कर्मेन्द्रियम् as speaker the eighth one. Thus, eight factors are in the चमस vessel, which is upside down. Thus, प्राण is glorious. It is the cause of all the fame and is comparable to ऋषिs. प्राण is glorious because it gives fame and secondly it is comparable to ऋषिs and thus प्राण is great. This alone is quoted and explained by the उपनिषत्, I do not want to go word by word. Just note one thing, अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इति, after इति one '—' has to put inserted. That is the commentary for the sentence. Then तस्मिन्यशो निहितं विश्वरूपमिति, इति means it is the commentary for that. By इति the उपनिषत् quotes and explains. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The उपनिषत् is discussing the special definition of ब्रह्मन् सत्यस्य सत्यम्. The उपनिषत् itself gave the meaning of the first word as प्राणाः. Thus, सत्यस्य सत्यम् can be rephrased as प्राणानाम् सत्यम्. Now in this second ब्राह्मणम् called शिशु ब्राह्मणम्, the word प्राण is being explained. I said three meanings are given for the word प्राण. The first meaning is the popular meaning viz., प्राण, the life force, प्राण शक्तिः, पञ्चधा भिन्न प्राण शक्तिः. The second meaning is the sense organs, which are supposed to be the manifestation of one प्राण शक्ति alone. The final meaning is the body-mind-complex or स्थूलसूक्ष्मशरीरसङ्घातः technically known as कार्यकरणसङ्घातः. In all the three meanings the उपनिषत् uses the word प्राण in this section.

While talking about this प्राण the उपनिषत् wants to talk about the glory of this प्राण शक्ति. While talking about the प्राण महिमा the उपनिषत् quotes a मन्त्र and the उपनिषत् itself gives a commentary to that मन्त्र. It is that मन्त्र which we were seeing last class अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः. In this मन्त्र प्राण is glorified in the form of sense organs. For this glorification the head is compared to a चमस पात्रम् or a याग पात्रम् and the sense organs or the sense faculties put together are compared to सोमरस, which represents the यशो रूपम्. The सोमरस in चमस पात्रम् gives glory to the सोमयाजि. Similarly, the sense organs in the head give glory to every human being. सोमरस is compared to sense organs. चमस पात्रम् is compared

to the head. Thus every human being is a सोमयाजि, his head is like चमस पात्रम्, and his sense organs are like सोमरस and these sense organs give glories to the human beings. The उपनिषत् does not mention how the sense organs give glory, but शङ्कराचार्य comments शब्दादिज्ञानहेतुत्वात्, because sense organs alone give varieties of knowledge - a musician's music glory is because of his hearing singing power, a scientist's scientific glory is because of his hearing seeing power, similarly all the types of knowledge come through the head alone where the sense organs or the प्राण शक्ति is concentrated and that is why it is called प्रत्याधान. Though प्राण शक्ति pervades throughout the body, it is specially concentrates in the head and that is why head is called प्रत्याधानम्. शरीरम् was called आधानम् and head was called प्रत्याधानम्. And the same Upanishadic मन्त्र made a second comparison also. In the first comparison the sense organs were compared to the सोमरस, i.e., यशस् condensed, प्राणा वै यशो विश्वरूपम्. In the second comparison the sense organs are equated to the सप्त ऋषिः, तस्यासत ऋषयः सप्त तीर. It should be read as सप्त ऋषयः तीरं वसन्ति. सप्त should go with ऋषिः. तीरम् means in the periphery, outskirts; the outskirts of the head सप्त ऋषयः आसते. पार्श्वेषु in the periphery, outskirts of the head सप्त ऋषयः आसते. आसते, आसाते, आसते; तिष्ठन्ति, वसन्ति, जीवन्ति. Along with the सप्त ऋषिः there is an eighth one also which is वाक् अष्टमी. सप्त ऋषिः are two ears, two eyes, two nostrils, and one *tasting* tongue. What is the eighth one? The eighth one is the *talking* tongue. So ज्ञानेन्द्रिय

बृहदारण्यक उपनिषत्

शिशु ब्राह्मणम्

tongue is सप्तम ऋषिः, कर्मेन्द्रिय tongue is अष्टमः. The उपनिषत् says the eighth one is glorious one because of ब्रह्मणा संविदाना. ब्रह्म means वेदs, संविदाना means संसृष्टा, संबद्धा, associated. Thus the eighth one the कर्मेन्द्रिय tongue is associated with वेद, because वेद उच्चारणम्, वेद अनूच्चारणम्, वेद पाठयणम्, वेद अभ्यास, etc., is all done by the tongue/mouth. Therefore, this is the eighth one. So these eight ऋषिs are in the head therefore, प्राण is glorious. And I also told you why they are called ऋषिs - ऋषि is derived from √कृष् to know. The sense organs know everything therefore, they are compared to ऋषिs. Up to this we saw. Continuing;

मन्त्र 2-2-4

इमावेव गोतमभरद्वाजौ, अयमेव गोतमः, अयं भरद्वाजः ; इमावेव विश्वामित्रजमदग्नी, अयमेव विश्वामित्रः, अयं जमदग्निः ; इमावेव वसिष्ठकश्यपौ, अयमेव वसिष्ठः, अयं कश्यपः ; वागेवात्रिः, वाचा ह्यन्नमद्यते, अत्तिर्ह वै नामैतद्यदत्रिरिति; सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति य एवं वेद ॥ २-२-४ ॥

इति द्वितीयं ब्राह्मणम् ॥२॥

The seven sense organs were compared to seven ऋषिs. Now the उपनिषत् wants to give the names for those seven ऋषिs who are in our head. That means our sense organs are sacred, holy and we have to respect them. It is all for wonderful उपासना. We never know the glory of any sense organ unless we get some trouble. When ears don't hear we will know its glory, when eyes don't see then we will know its importance. So generally we require something wrong to happen to appreciate its glory. The उपनिषत् asks why should

something wrong to happen? When they are in good condition why can't you appreciate their glory through उपासना. उपासना is the only method to appreciate the glory of every organs when they are intact. This is very difficult, because when they are intact, we take them for granted. This is human tragedy. When they are intact we don't know their value and when they are gone knowing their value makes me only more miserable. Now what are those ऋषिs? इमौ एव गोतमभरद्वाजौ. इमौ refers to the two ears, श्रोत्रे, कर्णौ. So इमौ कर्णौ गोतमः भरद्वाजः ऋषिs. They are like गोतम ऋषि and भरद्वाज ऋषि. Then अयमेव गोतमः अयं भरद्वाजः – one of the two is गोतमः and the other one is भरद्वाजः. Which is गोतम and which is भरद्वाज? शङ्कराचार्य says you take it as you like. That is why the उपनिषत् uses अयम्. अयम् means anyone. If you start with right, right is गोतम and left is भरद्वाज. Then इमावेव विश्वामित्रजमदग्नी – these two eyes, चक्षुषी are compared to विश्वामित्र and जमदग्नि. It is all for उपासना only. Don't imagine some ऋषि is sitting inside. Which one is विश्वामित्र and which one is जमदग्नि? अयमेव विश्वामित्रः अयं जमदग्निः. Any one of these two is विश्वामित्र and the other one is जमदग्नि. All in द्वन्द्वसमास - विश्वामित्रश्च जमदग्निश्च विश्वामित्रजमदग्नी. Then इमावेव वसिष्ठकश्यपौ. इमौ नासापुटौ, the nostrils are like वसिष्ठ and कश्यप. अयमेव वसिष्ठः अयं कश्यपः - one of them is वसिष्ठ and the other one is कश्यप ऋषि. And now वाक् is left out. In the previous मन्त्र i.e., the quotation, two types of tongues were taken the tasting tongue as the seventh one and talking tongue as the eighth

one. So वागेव अग्निः - the tasting tongue, and the other one, the talking tongue is left out. The उपनिषत् justifies this name of अग्निः. Former six names were not justified. वाचा हि अन्नम् अद्यते. With the tongue alone we eat food. And अद्यते is derived from the √अद् to eat. And its verbal form is अति. अद् धातु परस्मैपदि लट् द्वितीय गणः अति. अति अतः अदन्ति । अत्सि अत्थः अत्थ । अग्नि अद्भः अद्भः । Therefore, अति is the verbal form. So what is the derivation of अग्निः? अति इति अग्निः. अति अदनक्रियायोगात् खादति, भक्षयति, रसयते इति अग्निः. So वाचा ह्यन्नमद्यते अतिर्ह वै नाम. अग्नि is the name of the tasting tongue because अतृत्वादतिरिति he is eating, the tongue is eating it got the name अग्निः. This is meant for परमात्मज्ञानम्. That is our primary goal. The उत्तम अधिकारि should understand that प्राण as the glorious one, as सत्यम् and the understanding of प्राण is to go to the other सत्यम् in the सत्यस्य सत्यम्. Now we are analyzing the प्रथम सत्यम्. Suppose there is a मन्दमध्यम अधिकारि who cannot go to the higher सत्यम्, they should do the उपासना of the sense organs as the सप्त ऋषिः. Those who are not fit to go to सत्यस्य सत्यम् let them remain in the first सत्यम्. Let them understand प्राणा वै सत्यम्. How to do that? प्राणानाम् ऋषि उपासना द्वारा. And this उपासना is not for उत्तम अधिकारिः like us but for मन्दमध्यम अधिकारि this उपासना is prescribed. The फलम् of this उपासना is सर्वस्यान्ना भवति सर्वमस्यान्नं भवति. So he becomes the eater of everything which means he will have plenty of अन्नम्. He will not have scarcity of food and सर्वम् अस्य अन्नम् भवति - everything

becomes eatable to him, good for him. Even the so-called poisonous thing in his case will not do any harm to him. Even any दोषम् in अन्नम् will not give any trouble to him. It does not mean that he will eat everything, by doing उपासना he can eat anything – running, flying, crawling; no it is not in that meaning. That means everything becomes sacred, good for his health. The commentator adds one note here. सर्वम् अस्य अन्नम् भवति by saying that he does not become अन्नम् to everyone. By saying सर्वम् अन्नम् एव the उपनिषत् says nothing becomes अन्ना for him. He does not become अन्नम् for anyone. He becomes the eater of everything. This is the उपासना फलम्.

With this the शिशु ब्राह्मणम् is over and through the शिशु ब्राह्मणम् the उपनिषत् has talked about प्राण, which is the meaning of the first सत्यस्य of सत्यस्य सत्यम्. We have seen three meanings of the word प्राण and of those three meanings, we should remember that the third meaning is going to primarily applied in this context. The third meaning is कार्यकरणसङ्घातः, the body-mind-complex is the meaning of प्राण and this must be thoroughly remembered. With this the शिशु ब्राह्मणम् is over.

2.3 मूर्त-अमूर्त ब्राह्मणम्

Now we have to enter the third ब्राह्मणम् called मूर्त-अमूर्त ब्राह्मणम्. What is going to be the topic here? I will summarize and then we will go to the मन्त्रs.

सत्यस्य सत्यम् is the definition of ब्रह्मन्. And two सत्यम्s are used. सत्यस्य is number one सत्यम् and सत्यम् the second one is सत्यम् number two. The उपनिषत् itself defined the first सत्यम् as प्राणा वै सत्यम्. And naturally we had a doubt by प्राण what is meant. शिशु ब्राह्मणम् has given the meaning of प्राण as प्राण शक्ति, इन्द्रियाणि and finally कार्यकरणसङ्घातः. Thus, the word प्राण has been explained.

Now this ब्राह्मणम् the उपनिषत् has to do two important jobs. The first work is to establish that प्राण can be called सत्यम्. Or in short why we call प्राण as सत्यम्. Or to put it in another language why do we call कार्यकरणसङ्घातः, the body-mind-complex, स्थूलसूक्ष्म शरीरम् as सत्यम्? This topic is very important because if this मूर्त-अमूर्त ब्राह्मणम् is not there, the word प्राणा वै सत्यम् can create a very big confusion. Because literally प्राणा वै सत्यम् means कार्यकरणसङ्घातः is सत्यम्. The dictionary meaning of the word सत्यम् is reality. Therefore प्राणा वै सत्यम् means the body-mind-complex is real. Once body-mind-complex is real then the world also will be equally real because body-mind-complex is born out of this world alone.

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिम् प्राप्य ॥ तत्त्वबोध ७-१-२॥

In short it will mean that जगत् is सत्यम्. Without मूर्त-अमूर्त ब्राह्मणम् we will arrive at the conclusion that the world is real. Why we will conclude like that? The उपनिषत् says प्राणा वै सत्यम्, there प्राण means कार्यकरणसङ्घातः, body-mind-complex. So कार्यकरणसङ्घातः सत्यः. If body-mind-complex is सत्यम् then the whole world is also सत्यम्. In fact the whole अद्वैतम् will be in trouble. In fact the crucial topic of अद्वैत is जगत् मिथ्या. अद्वैतम् itself can be established only when the world is proved as unreal. There is no अद्वैत दर्शनम् without establishing the unreality of the world. In fact it is this idea that everybody objects to also. *Vishistadvaitin* questions, “how do you say world is unreal?” For विशिष्टाद्वैतम् world and body-mind-complex are real. For *Dvaitin*’s world and body-mind-complex are real. For साङ्ख्य, योगि, न्याय, वैशेषिका, पूर्वमीमांस the world and body-mind-complex are real. They will say that we don’t agree with you and according to us world and body-mind-complex are real. When there is such a debate going, now naturally who should be the judge? No human being can be a judge, because the quarrel is in the humanity. So we have to go to शास्त्रम्, which alone can give the final verdict. The problem is body-mind-complex is real or unreal. What is the judgment of the शास्त्रम्? Now *Dvaitin*, साङ्ख्य, योगि, न्याय, वैशेषिका, even *Vishistadvaitin* will say that शास्त्रम् supports me alone. What will be their supporting statement? They will say open your eyes and see - प्राणा वै सत्यम्. Very clearly the उपनिषत् says प्राणा वै सत्यम्. प्राण is reality. The उपनिषत् itself has commented प्राण as

बृहदारण्यक उपनिषत्

मूर्त-अमूर्त ब्राह्मणम्

कार्यकरणसङ्घातः in शिशु ब्राह्मण and therefore कार्यकरणसङ्घातः is real. When the उपनिषत् itself tells कार्यकरणसङ्घातः is सत्यम् how can *Advaitins* shamelessly dismiss कार्यकरणसङ्घातः as unreal. So *Advaitin* is in trouble after शिशु ब्राह्मणम्. The only ब्राह्मण that rescues *Advaitin* is this मूर्त-अमूर्त ब्राह्मणम्.

How does this ब्राह्मणम् come to rescue? In the prevision section the उपनिषत् has said प्राणा वै सत्यम्. And in this मूर्त-अमूर्त ब्राह्मणम् the उपनिषत् gives the meaning of the word सत्यम्. And what is the meaning that *Dvaitins* and other people take? They say सत्यम् means reality. Taking सत्यम् as reality, they say that प्राणा वै सत्यम् means that प्राणIs are real, which means कार्यकरणसङ्घातः is real, which means the world is real. But मूर्त-अमूर्त ब्राह्मणम् says that सत्यम् does not mean reality here. प्राणा वै सत्यम् इत्यत्र सत्य शब्देन अबाधित अर्थ त्वम् न उच्यते, it is not reality that is conveyed. Where is the problem then? If the word सत्यम् does not mean reality then what is the meaning? The उपनिषत् says the first सत्यम् means मूर्त-अमूर्तात्मकम्, of the nature of मूर्तम् and अमूर्तम्. What is मूर्त-अमूर्तम्? That also we will elaborate in this section. For simple translation we can say gross and subtle is मूर्त-अमूर्त. How do you call that as सत्यम्? सत् part refers to मूर्तम् aspect 'त्यत्' part refers to अमूर्तम् aspect. Therefore, सत्यस्य सत्यम् is equal to प्राणानाम् सत्यम्. प्राणानाम् सत्यम् is equal to कार्यकरणसङ्घातस्य सत्यम्. कार्यकरणसङ्घातस्य सत्यम् is equal to मूर्त-अमूर्त प्रपञ्चस्य सत्यम्. Thus the world

is called सत्यम् not because it is real world; it is called सत्यम् because it is of the nature of gross and subtle.

Now comes the next question. Let the world be of the nature of gross and subtle. Let the सत्यम् means सत्, the gross and त्यत्, the subtle. But even then how do you say it is unreal. The world is सत्यम् means world is of the nature मूर्त-अमूर्त I accept. But still it only says world is मूर्त-अमूर्तात्मकम्. The उपनिषत् does not say the world is unreal. It does not say world is real, ok; but it does not say world is unreal also. I accept that it does not support me, at the same time it does not support you also.

For that शङ्कराचार्य says that the उपनिषत् does not say मूर्त-अमूर्त प्रपञ्च is unreal directly. But to reveal the परमात्मा, i.e., सत्यस्य सत्यम् the उपनिषत् negates the मूर्त-अमूर्त प्रपञ्च later. The first सत्यम् called मूर्त-अमूर्त प्रपञ्च is negated by the उपनिषत् by the famous words नेति नेति. यं नेति नेति वचनैर्निगमा अवोचन् । तं देवदेवमजमव्युतमाहुरग्रयम् ॥ Therefore, श्रुति बाधितत्वात् unreal भवति. Since श्रुति negates मूर्त-अमूर्त प्रपञ्च it is proved to be unreal because what is negatable is unreal. So मूर्त-अमूर्त प्रपञ्चम् is unreal. Thus मूर्त-अमूर्त प्रपञ्च is introduced in this ब्राह्मण, later the very same मूर्त-अमूर्त प्रपञ्च is negated, and therefore this section is classic example of अध्यारोप-अपवाद न्याय. This is the most famous section as an example of अध्यारोप-अपवाद न्याय. That is introducing something and negating the same thing. What is the idea conveyed through introduction and negation? This I had discussed in the first introductory class and it is by

introducing and negating the श्रुति proves the unreality of the universe. अध्यारोप-अपवादाभ्याम् जगन्निमग्न्यात्वम् प्रतिपाद्यते.

Thus the first part of this ब्राह्मणम् is introduction of मूर्त-अमूर्त प्रपञ्च, the final part of this ब्राह्मणम्, i.e., नेति नेति portion is negation, and since अध्यारोप and अपवाद is done through the मूर्त-अमूर्त प्रपञ्च, this ब्राह्मणम् is called मूर्त-अमूर्त ब्राह्मणम्. And the उपनिषत् divides the entire मूर्त-अमूर्त प्रपञ्च into two categories - one is अधिदैवम् category, the समष्टि and another is अध्यात्मम् category, the व्यष्टि. At the total level मूर्त-अमूर्त प्रपञ्च and at the individual level मूर्त-अमूर्त प्रपञ्च. At the total level what will be मूर्त-अमूर्त प्रपञ्च? आकाश and वायु will be अमूर्तम्, subtle level and अग्नि, आपः पृथिवी will be मूर्तम्, gross level. Two in subtle form and three in gross form. Therefore world is called सत् and त्यत्, मूर्त and अमूर्त, made of पञ्चभूतs. And at the व्यष्टि, individual level the स्थूल शरीरम् is सत्, मूर्तम् and सूक्ष्म शरीरम् is त्यत्, अमूर्तम्. The individual also is मूर्त-अमूर्त and the समष्टि also is मूर्त-अमूर्त, which means कार्यकरणसङ्घातः is also मूर्त-अमूर्त and therefore प्राणा वै सत्यम्. This is how the connection is made. Thus only when you see the total bird's eye view of these three ब्राह्मणम् then you will get the fullest enjoyment. And शङ्कराचार्य brings in the total in his commentary, therefore, we will be able to enjoy. Now we will read section three.

मन्त्र 2-3-1

द्वे वाव ब्रह्मणो रूपे – मूर्तं चैवामूर्तं च, मर्त्यं चामूर्तं च, स्थितं च यच्च, सच्च त्यच्च ॥ २-३-१ ॥

So ब्रह्मणः रूपे ढे. The word रूपे if you literally translate it means form, i.e., सत्यस्य सत्यम् ब्रह्मन्, the परमात्मा has got two forms known as मूर्तम् and अमूर्तम्. But शङ्कराचार्य takes a special meaning for the word रूपम्, which alone will fit in this context. We cannot take the literal meaning here. Why can't we take literal meaning? ब्रह्मणः ढे रूपे means has got two forms. But we are learning all the time that ब्रह्मन् is formless.

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् ॥ कठोपनिषत् १-३-१७ ॥

ब्रह्मणः निरूपत्वात्, अरूपत्वात् यदा एकम् अपि रूपम् नास्ति तर्हि कथम् रूपद्वयम् भवति? Therefore, वाच्यार्थ does not fit in. Since the direct meaning doesn't fit in, we should take the specific meaning. What is the meaning शङ्कराचार्य takes? रूप्यते याभ्याम् अरूपं परं ब्रह्म अविद्याध्यारोप्यमाणाभ्याम्. If you translate this the meaning will be that which reveals the meaning or nature of ब्रह्मन् is called रूपम्. That which indicates the nature of ब्रह्मन् is रूपम्. Therefore we can say that ब्रह्मन् has twofold indicators, revealers. ब्रह्मन् has got twofold pointer, twofold revealer, twofold indicator, twofold प्रमाणम् as it were. In संस्कृत it is ज्ञापकम्. Twofold ज्ञापकम्, ज्ञापकम् is derived from √ज्ञ. ज्ञापयति इति ज्ञापकम्. Now how do we say that मूर्त-अमूर्त प्रपञ्च is the indicator, revealer of ब्रह्मस्वरूपम्? It is because the मूर्त-अमूर्त प्रपञ्च alone is used for अध्यारोप and अपवाद. Thus मूर्त-अमूर्त प्रपञ्चस्य अध्यारोपेन मूर्त-अमूर्त प्रपञ्चस्य अपवादेन ब्रह्म ज्ञाप्यते. We are using for अध्यारोप and अपवाद the मूर्त-अमूर्त

प्रपञ्च alone and we have seen अध्यारोप-अपवाद is the method for revealing ब्रह्मन्. Therefore मूर्त-अमूर्त प्रपञ्चः एव अध्यारोप-अपवाद द्वारा ब्रह्म बोधयति. मूर्त-अमूर्त प्रपञ्चः alone through अध्यारोप-अपवाद द्वारा reveals ब्रह्मन्. Therefore it is called रूपम्.

In fact that is the reason in माण्डूक्योपनिषत् the विश्व-तैजस-प्राज्ञः are called पादम्. पद्यते अनेन इति पादम्. There also अध्यारोप-अपवादाभ्याम् पद्यते अनेन इति पादम्. Same thing here also. Hence there are two indicators, revealers of ब्रह्मन्, which are known as मृतं च अमृतं च.

Now this मूर्त-अमूर्त pair itself is given three more other names. What are they? The names are मर्त्यं च अमर्त्यं च. First one was मृतं च अमृतं च which was translated as मूर्त means gross and अमूर्त means subtle. The other set of name is मर्त्यम् and अमर्त्यम्. मर्त्यम् means perishable and अमर्त्यम् relatively imperishable, relatively long living. Isn't it true? Even during मरणम् स्थूल शरीरम् dies or सूक्ष्म शरीरम्? It is very clearly seen even after the स्थूल शरीरम् perishes सूक्ष्म continues to survive for very long time. Not that it is literally immortal but compared to स्थूल शरीरम् सूक्ष्म शरीरम् is long living. Therefore मूर्तम् is मर्त्यम् and अमूर्तम् is अमृतम्.

What is the third name? स्थितं च यत्त्व. यत् plus च. And शङ्कराचार्य comments upon स्थितम् as परिच्छिन्नम्. परिच्छिन्नम् means finite with clear boundaries or clear limit and यत् means अपरिच्छिन्नम्, without clear boundaries or limits. We can set limit to the body but there is no way to set

limit to the mind. So even at this moment your mind can go to your house and come back. Mind being अमूर्तम् it doesn't have clear limit. Not absolutely अपरिच्छिन्नम्. Then it will become ब्रह्मन्. Coming to the अधिदैवम् level there is no परिच्छेदम् between वायु and आकाश. अग्नि आपः पृथिवी have got परिच्छेदम्.

The last pair is सत् च and त्यत् च; which is the crucial pair for us. It is because of this the मूर्त-अमूर्त प्रपञ्च has got the name सत्यम्. And though it is मिथ्या it is still called सत्यम् because मूर्त-अमूर्तात्मकत्वात् सत्यम् उच्यते. What is सत्? शङ्कराचार्य comments सत् means प्रत्यक्ष गोचरम्, visible, perceptible and त्यत् means imperceptible न प्रत्यक्षम् or परोक्षम् or इन्द्रिय अगोचरम्. स्थूल शरीरम् is प्रत्यक्ष गोचरम् and सूक्ष्म शरीरम् we are not able to see. That is why scientists do not believe in सूक्ष्म शरीरम् for they do not have प्रमाणम्. All our feelings according to scientist are expressions of brain. They don't accept a mind principle other than the brain because it is not available for any instrument. Extending to समष्टि level also आकाश and वायु are इन्द्रिय अगोचरम्, i.e., चक्षु अगोचरम् and अग्नि आपः पृथिवी are चक्षु गोचरम्. These are the two ब्रह्मन्'s रूपम्. Hereafterwards the अधिदैव and अध्यात्म division will come which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

This third ब्राह्मणम् of the second chapter is known as मूर्त-अमूर्त ब्राह्मणम्. It is called so because here the मूर्त-अमूर्त प्रपञ्च is introduced, अध्यारोप and negated, अपवाद to reveal the अधिष्ठानम् - ब्रह्मन् or आत्मन्. So मूर्त-अमूर्त प्रपञ्च is introduced first which is called अध्यारोप and then the very same मूर्त-अमूर्त प्रपञ्च is negated later through नेति नेति. Thus, through मूर्त-अमूर्त अध्यारोप and मूर्त-अमूर्त अपवाद मूर्त-अमूर्त अधिष्ठानम् ब्रह्मन् or आत्मन् is revealed. Because of this reason alone this मूर्तम् and अमूर्तम् are called ब्रह्मणः रूपम्. रूपम् means ज्ञापकम्, प्रकाशकम् the revealers of ब्रह्मन्, the indicators of ब्रह्मन्. Not only that through this ब्राह्मणम्, how the whole universe is सत्यम् is also revealed. Because the whole universe is a mixture of मूर्तम् and अमूर्तम्, मूर्तम् is known as सत् and अमूर्तम् is known as त्यत् and the universe being the mixture of मूर्तम् and अमूर्तम् the universe is a mixture of सत् and त्यत् and joining together the universe is called सत्यम्. Through this सत्य मूर्त-अमूर्त प्रपञ्च, सत्यस्य सत्यम् ब्रह्म is revealed.

As I said in the last class this is the classical example of अध्यारोप-अपवाद न्याय. And in the first मन्त्र, which we saw in the last class, the उपनिषत् has introduced मूर्त-अमूर्तम् as ब्रह्म प्रकाशकम् ब्रह्मणः रूपम्. रूप्यते ब्रह्म प्रकाशयते अनेन इति रूपम्. For this मूर्त-अमूर्त pair, three more different names were given. मूर्तम् can be called मर्त्यम्, it is called स्थितम्, and it is called सत्; are the three other names of मूर्त प्रपञ्च.

And you remember the meaning of all these words. The word मूर्तम् means gross, मर्त्यम् means perishable and स्थितम् means limited and सत् means visible. Gross, perishable, limited and visible - this is the one part of the universe and the अमूर्तम् is also known by another three names अमूर्तम्, अमृतम्, यत् and त्यत्. अमूर्तम् means subtle, अमृतम् is relatively imperishable, यत् means व्यापि, अपरिच्छिन्नम् and त्यत् means invisible, अप्रत्यक्षम्. Thus, the subtle, imperishable, pervading and invisible - four put together is the second part of the universe. But we use the expression मूर्त and अमूर्त only and the other three have to be remembered by us.

This मूर्त-अमूर्त प्रपञ्च in the following part of this text is going to be broadly classified into two - अधिदैव मूर्त-अमूर्त प्रपञ्च, and अध्यात्म मूर्त-अमूर्त प्रपञ्च. अधिदैव means मूर्त-अमूर्त प्रपञ्च at the समष्टि level, macrocosm and अध्यात्म means व्याप्ति, microcosm. So two divisions are done - macrocosmic मूर्त-अमूर्त प्रपञ्च and microcosmic मूर्त-अमूर्त प्रपञ्च.

In the second and third मन्त्र, we are getting अधिदैव मूर्त-अमूर्त प्रपञ्च and in the fourth and fifth मन्त्रs we will get अध्यात्म मूर्त-अमूर्त प्रपञ्च. We will read.

मन्त्र 2-3-2

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च ; एतन्मर्त्यम्, एतत्स्थितम्, एतत्सत् ; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो य एष तपति, सतो ह्येष रसः ॥ २-३-२ ॥

अधिदैव मूर्त-अमूर्त प्रपञ्च is to be discussed in these मन्त्रs - two and three. Of these two, अधिदैव मूर्त प्रपञ्च is discussed

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first. So second मन्त्र is अधिदैव मूर्तम् and third मन्त्र is अधिदैव अमूर्तम् and then अध्यात्म मूर्तम् and lastly अध्यात्म अमूर्तम्.

So first, he defines अधिदैव मूर्तम्. यत् वायोश्चान्तरिक्षाच्च अन्यत्. Other than आकाश and वायु, the other three भूतम्s अग्नि आपः पृथिवी are अधिदैव मूर्तम्. It could have said directly! But the उपनिषत् says whatever is other than आकाश and वायु. It is said like that so that we should study the उपनिषत् with alert. To put it in simple language भूतत्रयम् मूर्तम् - अग्नि, आपः and पृथिवी. And thereafterwards the उपनिषत् applies the other three names of the मूर्तम् which are मर्त्यम्, स्थितम्, सत्. Therefore, the उपनिषत् says भूतत्रयम् is मर्त्यम्, एतत् भूतत्रयम् is स्थितम्, भूतत्रयम् is सत्. एतत् भूतत्रयम् मर्त्यम्, एतत् भूतत्रयम् स्थितम् and एतत् भूतत्रयम् सत्. Then the उपनिषत् says since the भूतत्रयात्मक प्रपञ्च the universe consisting of these three elements अग्नि, आपः पृथिवी, the उपनिषत् wants to simplify through one representative, for the sake of remembering it gives a symbol. Symbol for what? भूतत्रयात्मक मूर्तप्रपञ्चस्य प्रतीकम्. The उपनिषत् says the सूर्य मण्डलम्, the solar disc is the मूर्तप्रपञ्चस्य प्रतीकम्. This represents the भूत त्रयम्. एषः रसः एषः तपति. रसः means essence, सारः or कार्यम्. What is the कार्यम्? य एष तपति. That which shines in the sky (the name Sun has not been said here) alone is the सारम्. So य एषः सूर्यः आकाशे तपति प्रकाशते that सूर्य is the रसः. It is the सार of the three elements, otherwise known as मूर्त प्रपञ्च. And for details we should remember the छान्दोग्य षष्ठाध्याय where the three elements were mentioned अग्नि, आपः, पृथिवी. In छान्दोग्य, if

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you remember, the पञ्चभूतसृष्टि was not talked about but only about भूत त्रय सृष्टि. The उपनिषत् pointed out there that anywhere in the creation you see the three elements will be there. And the उपनिषत् took the Sun as one of the cases and then the उपनिषत् said,

यदादित्यस्य रोहिणं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं ॥
छान्दोग्योपनिषत् ६-४-२॥

We saw in छान्दोग्योपनिषत् षष्ठाध्याय that in सूर्य मण्डल the reddish part refers to अग्नि तत्त्वम्, the whitish part refers to जल तत्त्वम् and the darkish part refers to पृथिवी तत्त्वम्. Anyway, सूर्य मण्डलः represents the मूर्त प्रपञ्च and that is said in the last sentence also. सतो हि एष रसः. एषः सूर्य मण्डलम् is रसः of सतः. सतः means you should add the other three also. It means मूर्तस्य सतः, स्थितस्य and मर्त्यस्य रसः is सूर्य मण्डलम्. With this the अधिदैव मूर्त प्रपञ्च ends. In simple terms it is मूर्तत्रयम्. Now next we shall go to अधिदैव अमूर्त प्रपञ्च.

मन्त्र 2-3-3

अथामूर्तम् – वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्, एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, त्यस्य ह्येष रसः – इत्यधिदैवतम् ॥ २-३-३ ॥

So what is the अधिदैव अमूर्त प्रपञ्च? The उपनिषत् answers वायुश्चान्तरिक्षं च. वायु and आकाश. The air and the space. In the previous मन्त्र it was said other than space and air, here it says space and air. So we can say भूतद्वयम् is अमूर्त प्रपञ्च.

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There afterwards the उपनिषत् applies the other three definitions भूतद्वयम् अमूर्तम्, भूतद्वयम् अमृतम्, भूतद्वयम् यत् and भूतद्वयम् त्यत्. So एतत् अमृतम् एतत् यत् एतत् त्यत्.

Now what is the next topic? What is the सारम्, the कार्यम्, or the essence of भूतद्वय अमूर्त प्रपञ्च? The उपनिषत् says एषः रसः यः एष एतस्मिन्मण्डले पुरुषः. In the सूर्य मण्डल there is a सूर्य देवता शरीरम्, otherwise called सूक्ष्म शरीरम् of सूर्य देवता. What we see as bright is स्थूल शरीरम् of सूर्य देवता. सूर्य मण्डलम् is the स्थूल शरीरम् of सूर्य देवता. Behind the स्थूल शरीरम् is सूक्ष्म शरीरम् of सूर्य देवता. And the point you should remember here is सूर्य देवता represents समष्टि हिरण्यगर्भ. So therefore, समष्टि सूक्ष्म शरीरम् or हिरण्यगर्भ's सूक्ष्म शरीरम् is supposed to be behind the solar disc and that is why during सन्ध्यावन्दनम् we are not praying to the सूर्य मण्डलम् but behind the सूर्य मण्डलम् that सूक्ष्म हिरण्यगर्भ तत्त्वम् is there and this हिरण्यगर्भ सूक्ष्म शरीरम् is called here पुरुषः. पुरुषः, carefully note, in this मन्त्र refers to हिरण्यगर्भ सूक्ष्म शरीरम् behind the सूर्य मण्डलम् which is स्थूल शरीरम्. Thus, सूर्य मण्डल represents समष्टि स्थूल शरीरम् and the पुरुषः represents the समष्टि सूक्ष्म शरीरम्. We can't see the पुरुषः, the सूक्ष्म शरीरम् of Sun. It is because it is सूक्ष्मम्. Because it is अमूर्तम् and it is final y we said त्यत्, i.e., invisible. Since it is invisible we do not see that. And it represents the आकाश, वायु, which are also invisible. आकाश, वायु also are invisible and सूक्ष्म शरीरम् also is invisible. अग्नि आपः पृथिवी are visible. स्थूल शरीरम् also is visible. This is अधिदैवत अमूर्त प्रपञ्च.

The idea is that we have got भूतत्रयम् and भूतद्वयम्, we have got समष्टि स्थूल प्रपञ्च and समष्टि सूक्ष्म प्रपञ्च, and both are ready for negation. This is अध्यारोप portion and when नेति नेति comes all these will disappear. Now what will be left out? स्थूलसूक्ष्मशरीरात् अतिरिक्तः. Now we have to enter into अध्यात्म मूर्त परमात्मा and then अध्यात्म अमूर्त प्रपञ्च. We will read.

मन्त्र 2-3-4

अथाध्यात्मम् – इदमेव मूर्तं यदन्यत्प्राणाच्च, यश्चायमन्तरात्मन्नाकाशः ; एतन्मर्त्यम्, एतत्स्थितम्, एतत्सत् ; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो यच्चक्षुः, सतो ह्येष रसः ॥ २-३-४ ॥

So अथ अध्यात्मम्. From अधिदैवम् समष्टि macrocosm we are entering into अध्यात्म व्याप्ति microcosm. Here first the उपनिषत् is taking up अध्यात्म मूर्त प्रपञ्च. What is मूर्त प्रपञ्च? The उपनिषत् says यत् अन्यत् प्राणात् च आकाशः च. That which is other than आकाश and प्राण. Here by आकाश is not meant समष्टि आकाश but here आकाश refers to शरीरस्थ आकाश, that is why it is said as अन्तरात्मन् आकाशः, the inner space. So यश्चायमन्तरात्मन्नाकाशः. The आकाश within our body, अध्यात्म आकाशः, अन्तराकाश. And what is प्राणः? The प्राण refers to the वायु तत्त्वम् inside the body. Thus, other than आकाश and वायु whatever is there is अध्यात्म मूर्त प्रपञ्च. What is that? एतद्द्वयं वर्जयित्वा यदन्यत् शरीरारम्भकं भूतत्रयम्, स्थूल शरीर आरम्भकम् भूतत्रयम्. That means the three elements such as अग्नि आपः पृथिवी which are responsible for the creation of this स्थूल शरीरम् or which are

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inherent in the स्थूल शरीरम्, which is gross, and which is visible is अध्यात्म स्थूल शरीरम् alone. The three elements which go to make up the physical body is मूर्त प्रपञ्च and finally for all practical purposes you can take the स्थूल शरीरम् is मूर्त प्रपञ्च. Here also he extends the other three names - this स्थूल शरीरम् is मूर्तम्, this स्थूल शरीरम् is मर्त्यम्, this स्थूल शरीरम् is स्थितम् and this स्थूल शरीरम् is सत्.

And then what is the next topic? Just as for अधिदैव मूर्त प्रपञ्च a representative was there, for अध्यात्म मूर्त प्रपञ्च also a प्रतीकम्, an essence, a सार is to be given. And that सारम् the उपनिषत् says is एषः रसः यत् चक्षुः. Here we should be careful चक्षुः does not refer to इन्द्रियम् here because चक्षुरिन्द्रियम् belongs to सूक्ष्म शरीरम्. What is the definition of सूक्ष्म शरीरम्?

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि
पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका एवं सप्तदशाकलाभिः सह
यतिष्ठति तत्सूक्ष्मशरीरम् । ॥ तत्त्व बोध ३-२-१ ॥

चक्षुः is one of the ज्ञानेन्द्रियम् and it is one of the seventeen parts of सूक्ष्म शरीरम् and therefore चक्षुरिन्द्रियम् cannot represent स्थूल शरीरम् or मूर्त प्रपञ्च and therefore, here चक्षुः refers to गोलकम्, the physical part of the eye or the स्थूल part of the eye. So this चक्षुर्गोलकम् the physical part of the eye, the visible part of the eye is the representative of अध्यात्म मूर्त प्रपञ्च. Why should you choose the eye and not the nose? We have seen several times eyes are considered to be the most

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important organ and most of our knowledge comes through our eyes-only. Ninety percent of our knowledge comes from the eyes directly or indirectly it seems. Then whenever somebody is dear we कर्णोष्ण(कण्ठे) apple of an eye. Because just as eyes are very very dear to me the child is dear to me. And one of the commentators writes, I do not know whether it is medically true or not, in the womb the first organ of the fetus that is formed is the eyes it seems. At least according to शास्त्र it is true. Due to different reasons चक्षुरिन्द्रियम् is supposed to be very important and that is why for विराट् उपासना

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥
गौडपादीयकारिकाः १-२ ॥

दक्षिणाक्षिमुखे विश्वः. Thus eyes are considered to be important. Therefore, मूर्त प्रपञ्चस्य रसः. And not only that there is another reason also. In अधिदैव representative we have taken सूर्यः and it is the presiding deity of the eyes. Since we have taken the Sun there so we should take eyes here. Therefore, also we choose चक्षु as an important इन्द्रियम्. With this the अध्यात्म मूर्त प्रपञ्च is over and for all practical purposes it is स्थूल शरीरम्. What is left out is अध्यात्म अमूर्त प्रपञ्च.

अथामूर्तम् – प्राणश्च यश्चायमन्तरात्मन्नाकाशः ; एतदमृतम्, एतद्यत्, एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन् पुरुषः, त्यस्य ह्येष रसः ॥ २-३-५ ॥

अथ अमूर्तम् we have to remember as अध्यात्म अमूर्तम्. And what is that? It is very simple. प्राणश्च अन्तरात्मन् आकाशः च. प्राण represents वायु तत्त्वम् and it is the inner वायु तत्त्वम्, and the inner space अन्तरात्मन् आकाशः. That is the अमूर्त प्रपञ्च and we call it as भूतद्वयम्. Or we can call it as सूक्ष्म शरीर आरम्भकम् भूतद्वयम् and thereafterwards he adds other three names. So भूतद्वयम् is अमूर्तम्, भूतद्वयम् is अमृतम्, भूतद्वयम् is यत्, भूतद्वयम् is त्यत्. What is the सार of this अध्यात्म भूतद्वयम्? Previously it was चक्षुर्गोलकम् but it is now चक्षुरिन्द्रियम् and it is called here as पुरुषः as representative of सूक्ष्म शरीरम्. Here the उपनिषत् is very particular to choose one of the two eyes. So the उपनिषत् says दक्षिणेऽक्षन्, which means the right eye. It seems that generally, the right side is slightly stronger than left side except in the case of left-handers. Then त्यस्य ह्येष रसः. Here in त्यस्य we have to include all the four - त्यस्य अमूर्तस्य अमृतस्य, and यतः एषः रसः. So with this अध्यात्म अमूर्त प्रपञ्च is over.

To sum up we can take अधिदैव अमूर्त प्रपञ्च as समष्टि सूक्ष्म प्रपञ्च and अधिदैव मूर्त प्रपञ्च as समष्टि स्थूलम् and अध्यात्म मूर्तम् as व्यष्टि स्थूल शरीरम् and अध्यात्म अमूर्त प्रपञ्च as व्यष्टि सूक्ष्म शरीर. From this we get another important corollary. If स्थूल शरीरम् is अध्यात्म मूर्तम् and

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सूक्ष्म शरीरम् is अध्यात्म अमूर्तम् then this proves that स्थूलसूक्ष्म शरीरम् is a mixture of अध्यात्म मूर्तम् and अमूर्तम् and मूर्तम् plus अमूर्तम् is otherwise सत् plus त्यत्, joining together we call it as सत्यम्. So स्थूलसूक्ष्म शरीरम् is मूर्त-अमूर्तम् is equal to सत्-त्यम्. Therefore, here सत्यम् is not reality and स्थूलसूक्ष्म शरीरम् is सत्यम् means स्थूलसूक्ष्म शरीरम् is मूर्त-अमूर्तम्. And when it is said about the सत्यम् of this just explained सत्यम्, that सत्यम् is अबाधितम् पारमार्थिकम् सत्यम्. Continuing;

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तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकं यथेन्द्रगोपः यथान्यर्चिः, यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम् ; सकृद्विद्युत्ते ह वा अस्य श्रीर्भवति य एवं वेद ; ॥ २-३-६ ॥

Up to this we shall see. Now in this portion, the first portion of the sixth मन्त्र which we have read, the उपनिषत् wants to talk about the वासनाs of the सूक्ष्म शरीरम्. What is the वासना? From various अनुभवs or experiences various impressions are formed in the सूक्ष्म शरीरम्, to be precisely the mind, and these impression born out of experience is called वासना. अनुभव जन्य संस्कारः is वासना. Therefore, संस्कारs born out of experience is वासना. Every experience leaves a mark in the mind. A bitter or a happy mark. That is here called as पुरुषस्य रूपम्. पुरुषस्य means सूक्ष्म शरीरस्य रूपम्. How do you know that? Look at the previous मन्त्र. It is said दक्षिणेऽक्षन्पुरुषः. The पुरुष behind the चक्षुर्गोलकम् is चक्षुरिन्द्रियम्, which represents सूक्ष्म शरीरम्, which is

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otherwise called the अमूर्त प्रपञ्च. So पुरुष means the अमूर्त प्रपञ्च. I hope it is not confusing. चक्षुर्गोलकम् represents मूर्त प्रपञ्च and चक्षुरिन्द्रियम् represents अमूर्त प्रपञ्च. स्थूल शरीरम् is मूर्त प्रपञ्च and सूक्ष्म शरीरम् is अमूर्त प्रपञ्च. Hence पुरुषस्य means अमूर्त प्रपञ्चस्य सूक्ष्म शरीरस्य रूपम्, i.e., वासनामयम् रूपम्. रूपम् is equal to वासनामयम् रूपम्. Most of the बृहदारण्यकोपनिषत् मन्त्रs are obscure मन्त्रs. शङ्कराचार्य's भाष्यम् is there or else it is difficult to follow. पुरुषस्य सूक्ष्म शरीरस्य to be precise अन्तःकरणस्य वासनामयम् रूपम्. By saying this what the उपनिषत् wants to point out is that these वासनाs also should be included in the अमूर्त प्रपञ्च so that when you negate मूर्त-अमूर्त प्रपञ्च along with that वासनाs also will be negated or else they will be hanging. When we negate मूर्त-अमूर्त प्रपञ्च, the वासनाs also should be negated. To talk about the वासनाs of the mind, the उपनिषत् gives different examples – four or five examples are given. And different examples are given to show that different types of वासनाs are there in the mind. Thus, each mind is colored or tinged with different type of वासनाs. What are the examples?

1) **माहारजनम् वासः**. महारजनम् means turmeric power. माहारजनम् means tinged in turmeric powder. What is that? वासः means वस्त्रम्. Just as a white cloth dipped in turmeric water will get tinged with yellow color similarly our mind is like a white cloth when it is dipped in worldly experiences, it gets tinged with varieties of वासनाs.

2) Another example is **यथा पाण्ड्वाविकम्**. अविः means a sheep, which gives the wool. And आविकम् means the woolen

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clothes. पाण्डु means yellowish white color. पाण्डु आविकम् means like yellowish white woolen clothe is slightly tinged in yellowish white.

3) The third example is like यथा इन्द्रगोपः. इन्द्रगोपः is supposed to be the name of an insect which is deep red in color. So like the deep red insect इन्द्रगोपः in some people the वासनाs are different. Just as different colors are there different वासनाs are there.

4) Then the next one is अग्न्यर्चिः. अर्चिः means flame. अग्नि means fire. Flame is of brilliant white color. It is incandescent white, glaring white.

5) Then the next one is पुण्डरीकम्, lotus, which has got white color. It is not bright white but it ordinary white. So yellowish white, ordinary white, bright white, dark red, semi yellow, completely yellow just as different colors are there in different objects similarly, so many minds are there with different experiences and they are tinged with different वासनाs.

6) And then lastly one more example is given, सकृद्विद्युत्तम्. सकृद्विद्युत्तम् means like the all illumining light of the lightening. All illumining flash of lightening. This is a special example given to represent हिरण्यगर्भ's mind. Since हिरण्यगर्भ's mind is सर्वज्ञः, if you have to give an example the example is the flash of lightening which illumines all and हिरण्यगर्भ's mind has got lightening like knowledge, वासनाs.

Then the उपनिषत् concludes this discussion by prescribing an उपासनाs for मन्दमध्यम अधिकारिs. Those, who do

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lightening उपासना, i.e., उपासना of lightening as we saw in केनोपनिषत्. That means lightening is similar to हिरण्यगर्भ's omniscience. If he does so, अस्य श्रीः भवति, then he will have prosperity, knowledge, fame etc. This is incidental and has nothing to do with अध्यारोप-अपवाद.

With this the वासना रूपम् of अमूर्त प्रपञ्च is over. With this अध्यारोप section is over. Now अपवाद has to come in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Up to the fifth मन्त्र of this मूर्त-अमूर्त ब्राह्मणम् the उपनिषत् discussed मूर्त प्रपञ्च and अमूर्त प्रपञ्च at the अधिदैवम् level as well as at the अध्यात्मम् level. मूर्त प्रपञ्च consists of three भूतs, भूतत्रयात्मक मूर्त प्रपञ्चः - अग्नि, आपः and पृथिवी and भूतद्वयात्मकम् अमूर्त प्रपञ्चः consisting of two भूतs - आकाश and वायु. The उपनिषत् extended this to both the अधिदैवम् as well as अध्यात्मम् that is at the individual level also, the शरीरम् which consists of three भूतs. That अंश will be considered as the मूर्त अंश and the other two elements - प्राण and शरीर आकाश will be considered as अध्यात्म अमूर्त प्रपञ्च. Or put in a different language स्थूलसूक्ष्म शरीरम् can be taken as मूर्त-अमूर्त प्रपञ्च at the व्याप्ति level.

Then in the sixth मन्त्र, which we are seeing now the उपनिषत् is talking about the वासना रूपम् of the अमूर्त प्रपञ्च or the लिङ्ग शरीरम्, the सूक्ष्म शरीरम्. पुरुषस्य वासना रूपम् means पुरुषस्य रूपम् is the Upanishadic expression, which we should understand as सूक्ष्म शरीरस्य वासना रूपम्. And to be more specific, we should say मनसः or अन्तःकरणस्य वासना रूपम्. The उपनिषत् wanted to point out that different types of वासनाs are there in the mind caused by different types of अनुभवs and these वासनाs are varied and numerous; and to indicate that the उपनिषत् gives various examples like the white lotus, पुण्डरीकम्, cloth dipped in turmeric solution, माहारजनम् वासः, पाण्ड्वाविकम्, इन्द्रगोपः all these examples are to show just as different colors are tinged different things

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and different colors are intimately associated with different materials similarly, different वासनाs are intimately associated with, inseparably associated with the different types of mind. In साङ्ख्य शास्त्र it is called as सात्त्विक mind which is symbolically color it as white mind and राजसिक mind is indicated by red color and तामसिक mind is indicated by dark color.

अजामेकां लोहितशुक्लकृष्णां ॥ श्वेताश्वतरोपनिषत् ४-७॥

All different colors are to indicate different types of minds.

And concluding this example the उपनिषत् talked about हिरण्यगर्भ's mind by comparing it to a flash of lightening, सकृद्विद्युत्तम्. Just as one flash of lightening is so powerful so as to illumine the entire earth, हिरण्यगर्भ has got omniscience because of which he can illumine the whole creation. There afterwards the उपनिषत् said that those मन्दमध्यम अधिकारिs, who are not ready to go to सत्यस्य सत्यम्, an exercise is given - वासना meditation. Whose वासना? हिरण्यगर्भ's सर्वज्ञत्व वासना or सर्वज्ञत्व ध्यानम्.

य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । ॥ तैत्तिरीयोपनिषत् १-६-१ ॥

There हिरण्यगर्भ is called मनोमयः, मनः means वृत्तिज्ञानम् and मनोमय means all वृत्तिज्ञानम्s is there in हिरण्यगर्भ. हिरण्यगर्भ is said to be हिरण्मयः. Like gold shines similarly हिरण्यगर्भ has got shining knowledge. There it was the example of gold, here lightening example is given. What is the फलम् of this उपासना? The फलम् is श्रीः तस्य भवति, श्रीः

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means prosperity or यशस्. शङ्कराचार्य takes it ख्यातिः. Normally श्रीः means prosperity, ख्यातिः means यशस् or fame. Thus उपासक gets lightening like fame. It is not said in the sense of fleeting, not that his fame also will be as fleeting as lightening. Just as lightening's light spreads all over, उपासक's fame also will be widely spreads. So व्यप्तौ दृष्टान्तः न तु क्षणिकत्वे. Up to this we saw in the last class.

भाष्यम् on पुरुषस्य रूपम्

And I said with this मूर्त-अमूर्त व्याख्यानम् is over, अध्यारोप part is over, सत्यम् part is over. Hereafterwards we have to go to the सत्यस्य सत्यम् or अपवाद portion. Before that there is a small enquiry in this पुरुषस्य रूपम् portion. Since शङ्कराचार्य discusses that here, I thought I will give you a summary of that. This is a भाष्यम् on पुरुषस्य रूपम्. Where does this word come? In the first line of the sixth मन्त्र of the third ब्राह्मण of the second chapter. Why शङ्कराचार्य chooses to do an enquiry here? Because this word here is misleading word. Normally the word पुरुषः in वेदान्त शास्त्र refers to आत्मा.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरत्मा महान्परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ कठोपनिषत् १-३-११

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So we have got several examples in which the word पुरुषः refers to आत्मा. And here the उपनिषत् uses the word पुरुषस्य

रूपम्. शङ्कराचार्य has not taken the word पुरुष as आत्मा but he takes it as सूक्ष्म शरीरम् or लिङ्ग शरीरम् or to be more precise the अन्तःकरणम्. There may be people who may mistake this word पुरुष as आत्मा itself. Therefore he mentions various possible misinterpretations and dismisses them. This is the भाष्यम्. This is the content of the भाष्यम्.

शङ्कराचार्य refers to three misinterpretations possible for पुरुषस्य रूपम्. One is the interpretation of क्षणिकविज्ञानवादि योगाचार Buddhism. And what does he do? He takes पुरुषस्य रूपम् as आत्मनः स्वरूपम् itself. Then what will happen? Every वासना that is there will become the very nature of आत्मा. पुरुषस्य रूपम् is equal to आत्मनः रूपम्, आत्मनः रूपम् becomes आत्मनः वासनामय रूपम् and finally it will mean different वासना belongs to आत्मा itself. In fact this is the philosophy of क्षणिकविज्ञानवादि. According to him, everyone has got a series of ज्ञानम्, which we call as वृत्ति ज्ञानम्, which क्षणिकविज्ञानि calls as आत्मा. For him आत्मा is घट ज्ञानम्, पट ज्ञानम्, वृक्ष ज्ञानम्, the flow of ज्ञानम् one after another, this flowing ज्ञानम् is आत्मा to him. And he says each ज्ञानम् has got its own वासना in it, which he calls it स्वभाव. He further says that there is no external world at all. There is only a flow of a series of thoughts, a series of ज्ञानम्s and each thought is associated with one, one वासना or one, one संस्कार. When घट ज्ञानम् comes in the individual then what happens is that you see a pot outside *as though*.

When घट ज्ञानम् comes you will have a sensation of a pot outside. When पट ज्ञानम् comes you will have a sensation of a

pot outside. Exactly as in dream where there are no external objects; the tiger thought projects a tiger outside in dream, a man thought projects a man similarly, in the waking state also there is no external world. Then what is आत्मा? आत्मा is a series of क्षणिकविज्ञानम्. क्षणिकम् means momentary. Each of this क्षणिकविज्ञानम् has got a रूपम्, that वासना. And what type of रूपम्? It varies from individual and individual. In support of the क्षणिकविज्ञानम् he can quote पुरुषस्य रूपम् इन्द्रगोपः, सकृद्विद्युत्तम् etc. Thus first misinterpretation is पुरुषस्य रूपम् can be taken as क्षणिकविज्ञानस्य वासना which is आत्मा. Peculiarly enough शङ्कराचार्य doesn't refute this at all. He just says 'like this they wrongly think'. He feels that this is a wrong interpretation is evident. So he won't refute this theory. How are we to refute? I will give you just one argument. श्रुति defines आत्मा as नित्य चैतन्यम्, therefore, श्रुति विरोधत्वात् this interpretation is not acceptable. So this is the first possible misinterpretation.

The second possible misinterpretation is by तार्किक नैयायिका वैशेषिका people. They also take the word पुरुषस्य as आत्मनः. Because that is the popular meaning. They take रूपम् as the गुणः, the properties of आत्मा. पुरुषस्य रूपम् is equal to पुरुषस्य गुणः. And according to them every knowledge that we get, every pleasure that we get, every pain that we get and also the वासना is born out of आत्मा they all belong to आत्मा. आत्मा only gains ज्ञानम्, आत्मा only gains pleasure and आत्मा alone suffers दुःखम् and आत्मा only आत्मा alone get सुख दुःख संस्कार, वासना. The support for

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this is पुरुषस्य रूपम्. An example is also given. Just as the cloth is tinged in turmeric power similarly आत्मा goes through experiences and आत्मा gets tinged, as we say tinge of sorrow, tinge of joy, all this belongs to आत्मा. This is the interpretation of नैयायिकs. The support they get is the word पुरुषः. And शङ्कराचार्य doesn't refute these people also. Here also शङ्कराचार्य feels that the misinterpretation is evident and he need not give any comments. Let them do the homework. Anyway homework we will do in the class itself, I will give you a hint. This theory, this interpretation is also not acceptable because of श्रुति विरोध. श्रुति reveals आत्मा as निर्गुणम्. Not only that there is second reason also. The श्रुति and स्मृति clearly point out that all the experiences belong to अन्तःकरणम्. They do not belong to आत्मा is based on निर्गुणम्, निष्कलम् etc. The proof for all सुख दुःख संस्कारs belong to अनात्मा only we saw in बृहदारण्यकोपनिषत् in the first chapter itself.

कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव ॥ बृहदारण्यकोपनिषत् १-
७-३ ॥

All the वासनाs सुख दुःख etc., belong to the mind and how can तार्किक say that they belong to आत्मा. Not only श्रुति support is there. स्मृति support is also there.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ गीता १३-६ ॥

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ गीता १०-४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत एव पृथग्विधाः ॥ गीता १०-७ ॥

Thus, there are several statements which show that all the सुख दुःख and वासनाs belong to अनात्मा क्षेत्रम् and how can they belong to the आत्मा, the क्षेत्रज्ञ. Therefore, the second interpretation of नैयायिका also is unacceptable.

There is a third interpretation, which alone शङ्कराचार्य discusses elaborately. That is the interpretation of भर्तृपण्डित. He is number one पूर्वपक्षि of शङ्कराचार्य. Because he was a famous commentator of those times. He has written commentary on all important वेदान्तग्रन्थs. During शङ्कराचार्य's time his commentaries were very popular. And therefore, शङ्कराचार्य often takes up his commentary and it is very close to वेदान्त also. What does he say? He says पुरुषस्य रूपम् is जीवात्मनः रूपम्. He says पुरुषस्य specifically refers to जीवात्मा. And जीवात्मा is संसारि which has got सुखम् and दुःखम् etc. whereas परमात्मा is असंसारि who is free from सुखम् and दुःखम् etc. Now this particular मतम् शङ्कराचार्य specifically takes up and refutes. What are his arguments? First शङ्कराचार्य asks the question if you say पुरुषस्य रूपम् as जीवात्मनः रूपम् do you say that this जीवात्मा is different from परमात्मा or identical with परमात्मा or part of परमात्मा? शङ्कराचार्य says that in all the three cases you will have problem. How? Let us take the first case.

Suppose this person says that if जीवात्मा is different from परमात्मा then the problem will be that all statements revealing identity of जीवात्मा and परमात्मा will become meaningless, all महावाक्यs will be contradicted. So therefore, the first option is ruled out.

Now what is the second option? If जीवात्मा is taken as identical with परमात्मा, of course, identity is all right but the interpretation of this मन्त्र will be in trouble. If जीवात्मा is taken as identical with परमात्मा then you will have difficulty in interpreting this मन्त्र. What is the difficulty? This is what you have to see the analytical बुद्धि of शङ्कराचार्य. What is the statement? पुरुषस्य रूपम्. भर्तृप्रपञ्च takes पुरुष as जीवात्मा, therefore, it is equal to जीवात्मनः रूपम्. According to the second option जीवात्मा is identical with परमात्मा. According it means परमात्मनः रूपम्. Therefore, according to the second option पुरुषस्य रूपम् will mean परमात्मनः रूपम्. Ans what is this परमात्मनः रूपम्? All these वासनाs will be taken as परमात्मनः रूपम्. And if वासनाs are taken as परमात्मनः रूपम् then you will have lot of problems. What are the problems?

First of all परमात्मा will be subject to change when वासनाs are changing, and secondly it will contradict all श्रुति statements, श्रुति विरोध. When there is no property how can you say there are वासनाs? Therefore, it will be निर्गुणश्रुति विरोध. But शङ्कराचार्य gives another solid argument. If the वासना is also परमात्मनः रूपम्, ब्रह्मणः रूपम्, ब्रह्मन् will have

three रूपम्s. Because in the introduction of this ब्राह्मणम् the उपनिषत् says द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च. ब्रह्मन् has got two रूपम् मूर्तम् and अमूर्तम् and according to your interpretation the वासना also becomes another रूपम्; पुरुषस्य रूपम् means it will become परमात्मनः रूपम्. Isn't it? Then ब्रह्मन् has got मूर्तम्, अमूर्तम्, वासना च इति उपक्रम विरोध दोषः. Contradiction of the very beginning. You start with two and end with three. Therefore, you cannot say पुरुषस्य is जीवात्मा, which is identical with परमात्मा. This option also is ruled out.

The first possibility is if you say जीवात्मा is different from परमात्मा then the problem is महावाक्य विरोध. If you say जीवात्मा is identical with परमात्मा, then पुरुषस्य रूपम् will become जीवात्मनः रूपम्, according to you, जीवात्मनः रूपम् will become परमात्मनः रूपम्, according to you, which will mean ब्रह्मन् has got मूर्त रूपम्, अमूर्त रूपम् and वासना रूपम्, thus it is internal contradiction.

Now to avoid this problem you have to take the third possibility. जीवात्मा is neither different from परमात्मा nor identical with परमात्मा but part of परमात्मा. In fact this is भर्तृप्रपञ्च's philosophy which is very much similar to विशिष्टाद्वैतम्. According to him जीवात्मा is part of परमात्मा. Then what is the problem? शङ्कराचार्य says this is not acceptable because of two reasons.

The first reason is श्रुति विरोधः. It is against the श्रुति which says that आत्मा is partless, निष्कल श्रुति विरोधः, निखयव श्रुति विरोधः.

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।

नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥

गौडपादीयकारिकाः ३-७ ॥

घटाकाश is neither different from महाकाश, nor is it part of महाकाश, but घटाकाश is identical with महाकाश because आकाश is indivisible. Similarly जीवात्मा is neither different from परमात्मा nor part of परमात्मा but it is परमात्मा because आत्मा is indivisible. This is श्रुति विरोधः.

The second problem is if जीवात्मा is part of परमात्मा, परमात्मा will be subject to change. Because the rule is whatever has got parts will change. यद्यत् सावयवम् तत्तत् सविकारम् सावयवत्वात् घटवत्. As long as parts are there you will require spare parts also. They will go out of order or they will go away. Like teeth – some of them will go out of order and some of them will go. Like that if परमात्मा has got parts then He will be subject to change. So if you take पुरुषस्य as जीवात्मनः रूपम् you will have lot of problems.

Fourth interpretation is also there. The साङ्ख्य people take the वासनाs belong to the mind only, he will say similar to us, very close to us. But they think that the mind which is a matter has got independent existence, स्वतन्त्र सत्ता, it is सत्यम्. This is their problem. They say it belongs to mind only. It belongs to प्रधानम् only. But they think that that is

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independent. And that interpretation is also wrong. शङ्कराचार्य doesn't give the reason. We can give that reason. The reason is if the प्रधानम् like mind etc. are independent they enjoy independent existence, श्रुति cannot negate them later by नेति नेति वाक्यम्. Because what is सत्यम्, what is independently existent cannot be negated. And if that is also negated then someone will come and negate आत्मा also. Because if independent प्रधानम् can be negated then independent आत्मा also can be negated. Therefore, the fourth interpretation also is not correct and therefore, the conclusion is that our interpretation alone is correct that पुरुषः is equal to जड सूक्ष्म शरीरम् alone, which is अमूर्त प्रपञ्च, and अमूर्त प्रपञ्च has got वासनाs intrinsic to it.

Then the final question that will come is how can you interpret पुरुष as सूक्ष्म शरीरम् against all the general norms? They say you are negating well-known meaning and giving unknown meaning. शङ्कराचार्य answers I am giving this meaning in keeping with what is said in the previous मन्त्र. These people have forgotten the previous मन्त्र. The specialty of शङ्कराचार्य is whenever he interprets he closely remembers the previous मन्त्रs and later मन्त्रs. Because right commentary is that which can reconcile all the मन्त्रs, take into account all the मन्त्रs. If you refer to the fifth मन्त्र, you will see दक्षिणेऽक्षन् पुरुषः word is used in the sense of सूक्ष्म शरीरम्. In the previous मन्त्र, दक्षिणेऽक्षन् पुरुषः word is used in the sense of अमूर्त प्रपञ्च, प्राणात्मक सूक्ष्म शरीर has been mentioned. Therefore, in the next मन्त्र how can you suddenly

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jump to आत्मा. It is दक्षिणेऽक्षन् पुरुषः प्राणात्मक सूक्ष्म शरीरम्. So with this पुरुषस्य रूपम् भाष्यम् is over. Now we will go to the final portion that is अपवाद portion of सत्यस्य सत्यम् portion. We will read.

मन्त्र 2-3-6 continuation

अथात आदेशः – नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम् – सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २-३-६ ॥

वासना सहित मूर्त-अमूर्त प्रपञ्च अध्यारोपः समाप्तः. The whole प्रपञ्च is called सत्यम्, सत्यम् number one. It is called सत्यम् because it is a mixture of सत् मूर्तम् and त्यत् अमूर्तम्. That means सत्यस्य अध्यारोप समाप्तः. Now what the उपनिषत् wants to do? सत्यस्य अपवादेन by the negation of the first सत्यम् the उपनिषत् reveals the second सत्यम् which is called as सत्यस्य सत्यम्. The second सत्यम्, the absolute reality is going to be revealed. This the उपनिषत् itself introduces by अथ which means अध्यारोप अनन्तरम् or as शङ्कराचार्य says ‘अथ अनन्तरं सत्यस्वरूपनिर्देशानन्तरम्, यत्सत्यस्य सत्यं तदेवावशिष्यते यस्मात्’. सत्यपदस्य व्याख्यान अनन्तरम् अथ. अथ means since सत्यस्य सत्यम् is not yet discussed यस्मात् सत्यस्य सत्यम् अवशिष्यते. अतः means the first सत्यम् has been discussed and the second सत्यम् has yet to be discussed, therefore. So यस्मात् सत्यस्य सत्यम् अवशिष्यते आदेशः, therefore the following teaching is given. अतः तस्मात्, सत्यस्य सत्यं स्वरूपं निर्देक्ष्यामः. आदेशः means उपदेशः, निर्देशः. कस्य निर्देशः? सत्यस्य सत्य निर्देशः. how does the उपनिषत् teach the सत्यस्य सत्यम्? It is not positively like

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मूर्त-अमूर्त प्रपञ्च and it is going to teach the truth negatively by नेति नेति, by the method of अपवाद or negation. अपवाद means negation, निराकरण, निषेधः, प्रत्याख्यानम्. So नेति नेति. शङ्कराचार्य asks the question why should the उपनिषत् use the method of negation? Because ब्रह्मन् is not available for positive definition. Technically, शब्द प्रवृत्ति निमित्त अभावात्. Positive definition is possible only when the five conditions are fulfilled as discussed in the माण्डूक्योपनिषत्. I will just mention them, I don't want to elaborate, you must be remembering.

So it should be either प्रत्यक्षम्. So if it is प्रत्यक्षम् you can use the word, you can give a name. it is called रूढिः. When it is said सूर्य, everyone knows it because they all see सूर्य. We have all designated it as the Sun. Similarly, a रूढिः, a well-known object can be defined through words or you can define something through property or गुणः, you can define something through क्रिया or action, you can define something through relationship or सम्बन्ध, you can define something through its species, जाति. That is if you have seen one tree, you can understand the other trees also because of the common features. This is called सामान्यम्. Thus through property, through action, through relationship, through generic properties, or through perception or through well-known name called रूढिः a thing can be defined.

ब्रह्मन् is not प्रत्यक्षम्, so there is no way to use common name. ब्रह्मन् does not have property, ब्रह्मन् does not do any action, ब्रह्मन् does not have relationship, असङ्गः, and ब्रह्मन्

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does not have जाति because ब्रह्मन् is एकम्. So therefore, शब्द प्रवृत्ति निमित्त अभावात् positive definition is not possible. Not only that even if there are positive definitions like सत्यम्, ज्ञानम्, अनन्तम्, विज्ञानम्, आनन्दम्, नित्यम्, शुद्धम्, अधिष्ठानम्, etc., all these positive definitions are through superimposed or false property. So assuming the false properties of ब्रह्मन्, you can positively define. What are the examples? One false property is omniscience. ब्रह्मन् is called सर्वज्ञः by temporarily assuming a false property omniscience and ब्रह्मन् can be defined through a false action as जगत् कर्ता. There सृष्टि क्रिया is not the real action of the ब्रह्मन्. Through a false action you can define ब्रह्मन् as सृष्टि कर्ता. Similarly through false relationship, you can define ब्रह्मन् as अधिष्ठानम् or कारणम्. By using false properties, you can define positively but if you remove those false properties, you cannot call ब्रह्मन् by any name. Therefore, what do you do? You use only one method निषेधद्वारा. And therefore, the उपनिषत् uses नेति नेति.

Then the next question शङ्कराचार्य asks is this? Why the उपनिषत् uses नेति नेति twice. In संस्कृत, when a word is repeated twice, it indicates the inclusion of all, it indicates the inclusion of everything. शङ्कराचार्य gives the example ग्रामो ग्रामो रमणीय. Every village is beautiful. ग्रामं ग्रामं अगच्छम् means I went to every single village. Every single village is said ग्रामं ग्रामं आटम् देवालयम् देवालयम् अचलम्. I went to every temple. Similarly, नेति नेति in संस्कृत it is called वीप्साव्याप्त्यर्थम्. वीप्सा व्याप्ति means inclusion of everything.

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ग्रामो ग्रामो रमणीय means inclusion of all villages. आलयम्, आलयम् प्रति गतवान् means inclusion of all temples. Similarly, न इति न इति means the word इति represents every अनात्मा whether it is मूर्तम्, अमूर्तम् or it is वासना, everything यद्यत्प्राप्तं ततत् निषिध्यते. Therefore, नेति नेति इति निर्देशः. And once everything is negated then nothing will be seen. Then what is सत्यस्य सत्यम्? After negating everything whatever is left out is सत्यस्य सत्यम्. And what is left out? The साक्षि चैतन्यम्, the witness Consciousness is सत्यस्य सत्यम्.

Why does the उपनिषत् use the negative method? The उपनिषत् itself justifies that न ह्येतस्मादिति नेत्यन्यत्परमस्ति. It is a peculiar statement, the अन्वय should be like this. न हि नेति इति एतस्मात् अन्यत् परम् अस्ति. That means there is no better definition other than नेति. And therefore, we are using the method of नेति, the method of negation. So therefore, after negating मूर्तं प्रपञ्च, अमूर्तं प्रपञ्च and वासना what is left out is सत्यस्य सत्यम्. And who is that? I am सत्यस्य सत्यम्. And therefore the उपनिषत् has completed its commentary on सत्यस्य सत्यम् which was given at the end of the previous to previous chapter, i.e., at the end of first अध्याय of last ब्राह्मणम्, by the word 'a secret name' was introduced. What is that secret name? तस्योपनिषत्सत्यस्य सत्यमिति. And that सत्यस्य सत्यम् व्याख्यानम् is over here. Therefore, the उपनिषत् concludes by quoting that once again अथ नामधेयम् and therefore, we give the secret name of ब्रह्मन्, i.e., सत्यस्य सत्यम् इति. What is that सत्यस्य सत्यम्? प्राणा वै सत्यम्

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तेषाम् एष सत्यम्, अध्यारोप alone takes more time and अपवाद takes only two minutes. It is just negating everything. Then what is left out? You are left out. With this the मूर्त-अमूर्त ब्राह्मणम् is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We have covered the first three ब्राह्मणम्s of the second chapter. In the first ब्राह्मणम् known as अजातशत्रु ब्राह्मणम्, जीवात्मा परमात्मा ऐक्यम् was revealed through the analysis of सुप्तपुरुष. सुप्तपुरुष विचारद्वारा जीवात्मा परमात्मा ऐक्य बोधनम्, सुप्तपुरुष means the sleeping person. I hope you remember the analysis of सुप्तपुरुष - by pinching him and waking him etc.

In the second and third ब्राह्मणम् namely शिशु ब्राह्मणम् and मूर्त-अमूर्त ब्राह्मणम् again ब्रह्मन् was revealed through अध्यारोप-अपवाद method. So these two ब्राह्मणम्s should be seen together because together they make अध्यारोप-अपवाद, culminating in the famous statement नेति नेति इति आत्मा. Here ब्रह्मन् or परमात्मा was revealed in a negative manner that is निषेध मुख्यतः otherwise known as अपवाद. And this negation method is supposed to be very efficient because by this method the उपनिषत् conveys many important ideas.

Firstly, by negating the world the उपनिषत् reveals the मिथ्यात्वम् of the universe. Because न इति means न इदम्. न इदम् is नेति. न इदम् means न दृश्यम्. इदम् refers to all दृश्य वस्तुs, all objectifiable entities are referred to by the word इदम्. And by repeating this न इदम् twice, the उपनिषत् negates the entire दृश्य प्रपञ्च, the entire अनात्मा प्रपञ्च and by dismissing the दृश्य अनात्मा प्रपञ्च the उपनिषत् reveals the मिथ्यात्वम् or the unreality of the universe. Because by

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definition यत् बाध्यम् तत् मिथ्या. बाध्यम् means negatable. Whatever is negatable is unreal यत् अबाध्यम् तत् सत्यम्. Whatever is unnegatable is सत्यम्. Thus by नेति नेति वाक्यम् the first lesson the उपनिषत् gives is जगत् मिथ्यात्वम्.

And by this negation itself, the second idea that the श्रुति conveys is ब्रह्म सत्यत्वम्. Because everything else is negated to reveal ब्रह्मन् and it is very clear that ब्रह्मन् is unnegatable and therefore ब्रह्मन् is सत्यम्. Therefore, the second lesson that we learn from this नेति वाक्यम् is ब्रह्म सत्यत्वम्. जगत् मिथ्यात्वम् is number one ब्रह्म सत्यत्वम् is number two.

The third and the most important lesson is after negating all the दृश्य प्रपञ्चम्, all the objectifiable प्रपञ्च, whatever is left out is ब्रह्मन्. Whatever is unnegatably left out निषेध अवधि रूपेण अवशेषितम् that means what is left out as unnegatable is called ब्रह्मन्.

Now after negating all दृश्य प्रपञ्चम् what will be left out? Whatever is left out is ब्रह्मन्. Now the question is what will be left out? Once all दृश्यम्s are gone the दृक् alone will be left out. दृक् एव न् तु दृश्यते. दृक् means the observer, the witness of निषेधम्. निषेध साक्षि दृक् रूपः अवशिष्यते. In the भागवतम् the Lord's name is निषेध साक्षि.

निषेधशेषो जयतादशेषः ॥ श्रीमद्भागवतपुराणम् ०८-०३-२४ ॥

And who is that निषेध साक्षि? अहम् एव निषेध साक्षिभूतः दृश्य विलक्षणः सत्य अधिष्ठानभूतः परमात्मा अस्मि. Thus the third lesson that we get is that ब्रह्मन् is I, the साक्षि.

So what are the three lessons? जगतः मिथ्यात्वम्, ब्रह्मणः सत्यत्वम्, सत्य ब्रह्मणः मदभिन्नत्वम्. The three lessons are put nicely in one verse ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव न अपरः. All the three essential features of the उपनिषत् are conveyed through one निषेध वाक्यम्. It is like three mangoes with one stone. नेति नेति is one stone and what we get is the truth the ब्रह्म सत्यम् जगत् मिथ्या दृग् रूपः जीवः एव ब्रह्म. That is why this negative definition of ब्रह्मन् is considered a very great and important definition and that is why the उपनिषत् itself says नेति नेति एतस्मात् अन्यत् परम् नास्ति. There is no other definition of ब्रह्मन् better than नेति नेति. Thus, through this नेति नेति अपवाद method, जीवात्मा परमात्मा ऐक्यम् was revealed once again in the second and third ब्राह्मणम्. And the third ब्राह्मणम् was concluded by special name of ब्रह्मन् once again, the special secret name of ब्रह्मन् once again as प्राणा वै सत्यम् तेषाम् एष सत्यम्. The first secret name was introduced in the first ब्राह्मणम् and it is concluded in the third ब्राह्मणम्. So प्राणा वै सत्यम् comes in two places. Firstly it comes in मन्त्र 2-1-20, second chapter first ब्राह्मणम् twentieth मन्त्र and the same thing is concluded in second chapter third ब्राह्मणम् sixth मन्त्र 2-3-6. So what was said in मन्त्र 2-1-20 the उपनिषत् concludes in मन्त्र 2-3-6. Thus we know now a secret code name of ब्रह्मन् - प्राणा वै सत्यम् तेषाम् एष सत्यम्. If it is further simplified then it is सत्यस्य सत्यम्. So सत्यस्य सत्यम् is ब्रह्मन्.

Now we will enter the fourth ब्राह्मणम् of the second chapter, which is another very important ब्राह्मणम् known as मैत्रेयी ब्राह्मणम् in which alone याज्ञवल्क्य मैत्रेयी संवादः is taking place. Of course it is not famous because it is the husband wife संवादः. It is famous because very important मन्त्रs are occurring in this great ब्राह्मणम्, oft-quoted मन्त्रs are many in this ब्राह्मणम्.

Here also the importance seems to be given to the wife rather than the husband. याज्ञवल्क्य is teaching, the teacher and मैत्रेयी is the student. So it would have been named as याज्ञवल्क्य ब्राह्मणम्. Isn't it? Instead of calling this ब्राह्मणम् as याज्ञवल्क्य ब्राह्मणम् it is called मैत्रेयी ब्राह्मणम्. In this ब्राह्मणम् also the main topic is the ब्रह्मविद्या, जीवात्मा परमात्मा ऐक्य बोधनम् is the central theme. And in addition to this, there is one more theme, which शङ्कराचार्य wants to emphasize and which he introduces in his introduction to this ब्राह्मणम् and that is the topic of सन्न्यास. Therefore, in his introduction he says that the main purpose of मैत्रेयी ब्राह्मणम् is to prescribe सन्न्यास as ब्रह्मविद्या अङ्गम्. “अस्या ब्रह्मविद्याया अङ्गत्वेन सन्न्यासो विधित्सितः” is one of the main purposes of मैत्रेयी ब्राह्मणम्. And I will now briefly discuss what शङ्कराचार्य says about सन्न्यास in his introduction. He makes a more elaborate analysis of सन्न्यास later but here he makes a brief analysis, which I will discuss here first.

सन्न्यासाश्रम भाष्यम्

Before discussing the सन्न्यास topic we should remember certain fundamentals and then only we will know what शङ्कराचार्य discusses in सन्न्यास analysis. In our tradition, गृहस्थाश्रम is always looked upon as a primary means of वैदिककर्म. In our tradition, the purpose of गृहस्थाश्रम itself is the वैदिककर्म. Thus, गृहस्थाश्रम becomes साधनम् and वैदिककर्म becomes साध्यम्. गृहस्थाश्रम is the साधनम्, means and the end is वैदिककर्म अनुष्ठानम्.

Why do you say that गृहस्थाश्रम is a means to वैदिककर्म अनुष्ठानम्? वैदिककर्म is called in our scriptures as पाङ्क्तम्. Why वैदिककर्म is called as पाङ्क्तम् I have explained this at the end of the first chapter. Any वैदिककर्म requires five things, five factors or five अङ्गानि - they are यजमान, a married man. That is one important requirement. And naturally his wife, and पुत्र, then धनम् called as मानुषम् वित्तम्, the wealth and finally दैवम् वित्तम्, which refers to the वेद मन्त्रs. Only when these five factors come together वैदिककर्म is possible. If you analyze of the five factors the four factors are available only in the गृहस्थाश्रम. What are the four factors? Husband. There is no husband in ब्रह्मचर्याश्रम, no husband in सन्न्यासाश्रम. Therefore, husband is available only in गृहस्थाश्रम, wife is available only in गृहस्थाश्रम, son is available only in गृहस्थाश्रम, even wealth only a गृहस्थ can have. ब्रह्मचरि should not possess wealth, he has to live on भिक्षा. सन्न्यासि should not possess wealth, he has to live on

भिक्षा, even वानप्रस्थ cannot possess wealth, he has to live on भिक्षा.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
॥ मुण्डकोपनिषत् १-२-११ ॥

Therefore, husband, wife, child and money are available only in गृहस्थाश्रम, and all the four are called कर्म साधनानि. गृहस्थाश्रम is the only unique आश्रम wherein वैदिककर्म is possible and that is why you will find that once the वैदिककर्म's importance is gone, the गृहस्थाश्रम becomes weaker and weaker.

Because any other thing you want in life other than वैदिककर्म you can accomplish without गृहस्थाश्रम or with गृहस्थाश्रम and it becomes optional. Only one thing can be accomplished only through गृहस्थाश्रम and that is वैदिककर्म. And therefore as the वैदिककर्म's weakens, the sanctity of गृहस्थाश्रम will go, the holiness of गृहस्थाश्रम will go because गृहस्थाश्रम is holy only because it is वैदिककर्म साधनम्, वेदसंबन्धत्वात् it is पुण्यम्, sacred and minus वेदसंबन्ध गृहस्थाश्रम will lose its importance. And as the generation goes people will begin to wonder the purpose of गृहस्थाश्रम. And you will find lesser and lesser number of people will enter into the गृहस्थाश्रम. So unmarried singles will be more, or divorced singles will be more. गृहस्थाश्रम will not be stable or if at all there are couples they will be international switching over couples why because by गृहस्थाश्रम it is for some material purposes and those material purposes can be

fulfilled through any other method. It will survive for some more time more for society rather than for individual conviction. And as the time goes people will wonder how long I should live for society? For the sake of society one has to enter गृहस्थाश्रम, for the sake of society one has to continue in गृहस्थाश्रम, so more and more bold individuals will come forward and you will find that after some time minus वैदिककर्म गृहस्थाश्रम will go away because the cement of गृहस्थाश्रम is वैदिककर्म. This has to be remembered because whenever शङ्कराचार्य thinks of गृहस्थाश्रम, he takes गृहस्थाश्रम synonymous to the वैदिककर्म. Therefore, whenever we talk about renunciation, शङ्कराचार्य's discussion is whether the renunciation of कर्म is required or not. सन्न्यास means शङ्कराचार्य thinks not of गृहस्थाश्रम सन्न्यास. By सन्न्यास we think it is leaving गृहस्थाश्रम. When शङ्कराचार्य discusses about सन्न्यास, he takes गृहस्थाश्रम identical with वैदिककर्म and therefore his discussion is whether वैदिककर्म सन्न्यास should do or not.

सन्न्यास is required or not should be taken as वैदिककर्म is required or not. If शङ्कराचार्य talks about गृहस्थाश्रम सन्न्यास his approach is different and first he will establish वैदिककर्म is required and since वैदिककर्म is not required, since the साध्यम् is not required therefore, the साधनम् of is not required.

When शङ्कराचार्य says गृहस्थाश्रम is not required, what he means is वैदिककर्म is not required. And such a discussion will not be relevant nowadays. Now nobody is using the

गृहस्थाश्रम as a means for वैदिककर्म. Whether one belongs to गृहस्थाश्रम or not, nobody is doing वैदिककर्म. Therefore, the question of renunciation of गृहस्थाश्रम does not come at all because वैदिककर्मs are already renounced. The question of renunciation of गृहस्थाश्रम comes only when the question of renunciation of वैदिककर्मs comes. And therefore poor शङ्कराचार्य can never understand our गृहस्थाश्रम. Because it is totally different from वैदिक concept of गृहस्थाश्रम, therefore शङ्कराचार्य's सन्न्यास discussion is not relevant in these days. So we are only discussing this out of academic interest because शङ्कराचार्य's concept of गृहस्थाश्रम and our present day condition of गृहस्थाश्रम are totally different.

Therefore, what is the discussion here? Should वैदिककर्म be renounced or not? Through various arguments शङ्कराचार्य says they should be renounced. I will give you some of the important arguments. Four arguments I will give that शङ्कराचार्य gives.

The First argument is कर्मणाम् ब्रह्मविद्या अङ्गत्वेन अविहितत्वात्. That means कर्मs have never been prescribed as a support of ब्रह्मविद्या. Because we find wherever मोक्ष is talked about the वेद says

तमेवं विद्वानमृत इह भवति ॥ नृसिंहपूर्वतापनीयोपनिषत् १-६ ॥

It is said that through ज्ञानम् alone immortality will come and there is no mention of कर्म there.

ब्रह्मविदाप्नोति परम् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

In all the statements only knowledge is prescribed as a means for attaining immortality and कर्म has never been joined with or clubbed with knowledge. Not only that at the end of बृहदारण्यकोपनिषत् after discussing ब्रह्मविद्या the उपनिषत् says

एतावदरे खत्वमृतत्वम् ॥ बृहदारण्यकोपनिषत् ४- ७-१७ ॥

Which means this much alone is the means of immortality. There शङ्कराचार्य asks us to underline the word एव. This much alone is said, i.e., ज्ञानम् alone is capable of giving immortality and कर्म support is not required. Not only that कर्म is prescribed for getting all other ends other than मोक्ष.

सोऽयं मनुष्यलोकः पुत्रेणैव जस्यः, नान्येन कर्मणा ; कर्मणा पितृलोकः, विद्या देवलोकः ॥ बृहदारण्यकोपनिषत् १-७-१६ ॥

Either to get भूलोक or स्वर्गलोक or ब्रह्मलोक, कर्म is prescribed only as a means to worldly ends, and कर्म has never been prescribed as a means to मोक्ष. This is the argument number one. And the conclusion is therefore वैदिककर्म is not required for मोक्ष.

Then the second argument शङ्कराचार्य gives is कर्म सन्न्यासस्य ब्रह्मविद्या अङ्गत्वेन विहितत्वात्. That means कर्म सन्न्यास is positively prescribed as a support to knowledge.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥
कैवल्योपनिषत् १-३ ॥

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगात् यतयः शुद्धसत्त्वाः ॥
मुण्डकोपनिषत् ३-२-६ ॥

And in this बृहदारण्यकोपनिषत् also there are many references

व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥

And not only श्रुति वाक्यम्s but स्मृति वाक्यम्s are also there.

संसारमेव निस्सारं दृष्ट्वा सारदिदक्षया ।

प्रव्रजन्त्यकृतोद्वाहाः परं वैराग्यमाश्रिताः ॥

Those people who see there is no सार in संसार. In संसार there is not even some सार. Thus श्रुति वाक्यम्s are many and स्मृति वाक्यम्s are many which positively prescribe कर्म सन्यास. This is the second argument.

Then the third argument is ज्ञानकर्मणोः विरोधात्. What does this mean? ज्ञानम् and कर्म are mutually contradictory and therefore the pursuit of one presupposes the renunciation of the other. This is the third argument. Therefore, कर्म presupposes ज्ञान सन्यास and ज्ञानम् presupposes कर्म सन्यास. Now why do we say ज्ञानम् and कर्म are contradictory? They are contradictory because हेतु स्वरूप कार्य विरोधात्. ज्ञानम्'s and कर्म's causes are different, their natures are different and their फलम्s are different. How? The cause, the pursuit of ज्ञानम् is निष्कामत्वम्. What is the cause which forces a person to कर्म? सकामत्वम्. So the हेतु for ज्ञानम् is निष्कामत्वम् and the हेतु for कर्म is सकामत्वम्. To put in another language, for ज्ञानम्, वैराग्यम् is required and

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

for कर्म, राग is required. So रागः कर्महेतुः विरागः ज्ञानहेतुः इति हेतौ परस्पर विरोधः. Then the स्वरूप, the very nature is different because ज्ञानम् involves निवृत्ति from अनात्मा.

स वा एष पुरुषोऽन्तरसमयः ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

तस्माद्वा एतस्मादन्तरसमयादन्योऽन्तर आत्मा प्राणमयः ॥ तैत्तिरीयोपनिषत् २-२-१ ॥

तस्मात् अन्योऽन्तर आत्मा मनोमयः ॥ तैत्तिरीयोपनिषत् २-३-१ ॥

तस्मात् अन्योऽन्तर आत्मा विज्ञानमयः ॥ तैत्तिरीयोपनिषत् २-४-१ ॥

The extrovert personality is turned towards one's own true nature. Therefore, it is turning away from अनात्मा to आत्मा; whereas कर्म is turning away from आत्मा to अनात्मा. If one is south to north, the other north to south. Not even east to west, for you can meet at some place, but the other one you cannot meet at all. One is प्रवृत्ति रूपम् and another is निवृत्ति रूपम् इति स्वरूपतः विरोधः. From the standpoint of the फलम् also they are different. ज्ञानम् leads to नित्य आत्मा and कर्म leads to अनित्य अनात्मा. स्वर्गम् is अनात्मा, ब्रह्मलोक is अनात्मा. Are they नित्यम् or अनित्यम्? अनित्यम्. So therefore, one is leading to अनित्य अनात्मा and another is leading to नित्य आत्मा. Therefore, फलम्s are different, their natures is different, their causes are different - हेतु स्वरूप फल विरोधात् ज्ञानकर्मणोः अत्यन्त विरोधः तमःप्रकाशवत् विरोधः तस्मात् एक पुरुष अनुष्ठेयत्वम् न सम्भवति. And therefore ज्ञानम् presupposes कर्म सन्न्यास. This is the third reason.

The fourth reason is लिङ्गेभ्यः. लिङ्गेभ्यः means there are many references, clues for सन्न्यास in the मैत्रेयी ब्राह्मणम् itself to indicate that सन्न्यास is ब्रह्मविद्या अङ्ग. What are the clues? I will just indicate. You will know the details when you go to the text proper. So in this मैत्रेयी ब्राह्मणम् याज्ञवल्क्य decides to take सन्न्यास. And through याज्ञवल्क्य the उपनिषत् is indicating सन्न्यास as an अङ्गम् for ब्रह्मविद्या. The second clue शङ्कराचार्य gives is that याज्ञवल्क्य teaches मैत्रेयी only after she had broken the relationship of husband and wife, which means मैत्रेयी also was a सन्न्यासिनी (taken for granted) but after that relationship was broken. Thus मैत्रेयी's life indicates that she was सन्न्यासिनी, i.e., she was not in गृहस्थाश्रम. The third clue that we find is money is condemned in this मैत्रेयी ब्राह्मणम् - वित्त निन्दा, धन निन्दा. How? By pointing out that money cannot give मोक्ष. And शङ्कराचार्य says वित्त निन्दा is as good as कर्म निन्दा. That is why you should know the background! You will wonder what is the connection between वित्त निन्दा and कर्म निन्दा. Do you remember कर्म was called as पाङ्क्तम्. पाङ्क्तम् got that name because of five factors. In those five factor वित्तम् is one factor. Therefore, वित्तम् is कर्म साधनम्, साधननिन्दया साध्यस्य निन्दाकृता भवति. And कर्म निन्दा is for कर्म सन्न्यासार्थम्. Why do we usually condemn? When I condemn something I indirectly tell you to give it up. When I condemn smoking, I am asking you to renounce smoking. When I condemn meat eating, I ask you to renounce meat eating. So when कर्म is condemned कर्म सन्न्यास is indirectly prescribed. This is the

third clue. And the final clue is ब्राह्मणादि वर्ण निषेधः. The उपनिषत् says that there are no वर्णs separate from ब्रह्मन्. There is only one ब्रह्मन्. There are no ब्राह्मण nor क्षत्रिय nor वैश्य or शूद्र. सर्वम् ब्रह्ममयम् जगत्. Thus by revealing ब्रह्मन् the वर्णाश्रम निषेधः is done. And वर्णाश्रमम् also is a साधनम् for कर्म. When I say I am a ब्राह्मण means that I do ब्राह्मण कर्म. If I don't do ब्राह्मण कर्म I have no right to claim I am a ब्राह्मण. Just by wearing sacred thread how can one become a ब्राह्मण? Therefore, वर्ण and आश्रम are for वर्णाश्रम धर्म अनुष्ठानार्थम्. So वर्णाश्रम निषेधे कृते सति तत् साध्य कर्मणाम् वैदिककर्मणाम् निषेधः अपि कृतः. Thus, लिङ्गेभ्यः, from these various लिङ्गs we know the importance of सन्न्यास as ब्रह्मविद्या अङ्गम्. But we cannot discuss सन्न्यास now giving the arguments of शङ्कराचार्य. Now if someone comes and tells that he would like to take to सन्न्यास, and if you ask him the reason, he cannot say to drop the कर्मs. Because we have already dropped the कर्मs. So if at all we talk about सन्न्यास nowadays the reasons can be only something else. It can never be the reasons that शङ्कराचार्य gave. You may say that you won't get quality time for वेदान्तविचार therefore, I want to take to सन्न्यास; that is a legitimate argument. Or I am not able to follow the values in गृहस्थाश्रम – you may give this argument. Therefore, we can give some other argument but शङ्कराचार्य's arguments and the modern day's they never go together, because शङ्कराचार्य talks about गृहस्थाश्रम सन्न्यास only for one purpose that is वैदिककर्म सन्न्यास.

With this background we have to study the मैत्रेयी ब्राह्मणम्. And incidentally we find that this ब्राह्मणम् is important is shown by repeating the very same ब्राह्मणम् once again. In बृहदारण्यकोपनिषत् मैत्रेयी ब्राह्मणम् alone comes in two places. So in the second chapter the fourth ब्राह्मणम् is मैत्रेयी ब्राह्मणम्. Similarly, in the fourth chapter the fifth ब्राह्मणम् is मैत्रेयी ब्राह्मणम्. And you will find that all the मन्त्रs are exactly repeated. Only slight difference is there one मन्त्र is added in the beginning and also in the last मन्त्र a few more lines are added. Except one additional मन्त्र in the beginning and few more lines addition in the last मन्त्र, the rest is the exact repetition of this ब्राह्मणम् alone and thus it is indicated that मैत्रेयी ब्राह्मणम् is important. And शङ्कराचार्य will say it is important because of सन्न्यास विधानम्. But I don't say that; this is important because very famous वेदान्त मन्त्रs are coming in this. The meaning of the मन्त्रs we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

This fourth ब्राह्मणम् known as मैत्रेयी ब्राह्मणम् deals with two topics, we saw. One is the topic of सन्न्यास, which is not directly discussed but indirectly implied through the याज्ञवल्क्य story, which is called अर्थवाद. And the second topic of this मैत्रेयी ब्राह्मणम् is ब्रह्मविद्या which is very clearly and beautifully presented and all the three aspects of ब्रह्मविद्या, viz., ब्रह्म सत्यम्, जगत् मिथ्या, जीवो ब्रह्मैव न अपरः – ब्रह्मन् is reality, world is unreality, and जीव is non-different from ब्रह्मन्; all the three main aspects of ब्रह्मविद्या are very clearly discussed in this famous ब्राह्मणम्. And as I said in the last class many of the मन्त्रs are often quoted. This ब्राह्मणम् begins with the story of याज्ञवल्क्य. We will read.

मन्त्र 2-4-1

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन् वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २-४-१ ॥

There was a great ब्राह्मण known as याज्ञवल्क्यः who is supposed to be a great ऋषि, who has given out many शुक्लयजुर्वेद मन्त्रs. He is supposed to be a disciple of सूर्य भगवान् also called वाजसनिः. I have said this in the introduction – “And सूर्य has got the name वाजसनिः. वाजम् means अन्नम्, सनिः means one who gives. सनोति, ददाति इति सनिः. So, वाजम् अन्नम् सनोति, ददाति इति वाजसनिः.” And since he is the son of सूर्य भगवान्, he is called वाजसनेयिः. वाजसनिः is सूर्यः and the one who is connected with वाजसनिः is वाजसनेयिः. And since many मन्त्रs are attributed to

याज्ञवल्क्य, the शुक्ल-यजुर्वेद itself is called वाजसनेयिः संहिता, the teachings of याज्ञवल्क्य. Thus याज्ञवल्क्य is a very learned ऋषि, a ज्ञानि.

This याज्ञवल्क्य had two wives. One wife was called मैत्रेयी and the other was कात्यायनी. Of the two wives, मैत्रेयी was highly spiritual, therefore she was called ब्रह्मवादिनी. She likes only to talk about ब्रह्मन् and she does not like to talk about the material things of life at all. She got the name ब्रह्मवादिनी. Whereas कात्यायनी was just the opposite. She was not interested in anything except running the house. So what all things should be bought and what should be kept. About this the मैत्रेयी ब्राह्मणम् will repeat in the later portion. As said earlier the same मैत्रेयी ब्राह्मणम् occurs in the fifth ब्राह्मणम् of fourth chapter wherein the nature मैत्रेयी and कात्यायनी is mentioned in the first मन्त्र. That detail of the nature of the two women is missing here. The उपनिषत् says there that कात्यायनी was a स्त्रीप्रज्ञा, having a nature which is generally found in women and for that शङ्कराचार्य comments that she was interested in running the house only – getting the materials, what to cook today, to purchase this and that, all the time she was bothered about home. In short, she was materialistic.

And याज्ञवल्क्य thought that he has the knowledge but the knowledge cannot become निष्ठा unless he takes सन्न्यास. याज्ञवल्क्य thought he can be a ज्ञानि in गृहस्थाश्रम but he cannot become ज्ञाननिष्ठा in गृहस्थाश्रम. And therefore he decided to take सन्न्यास. What type of सन्न्यास? Not

विविदिषा सन्न्यास, because he has already got knowledge. What he wants now is not श्रवणम्, what he wants now is not and मननम् because he has got ज्ञानम् but what he requires is निदिध्यासनम्, dwelling upon the knowledge for long time so that it becomes his very nature. So that he will become like pickle – he can be soaked in आत्मज्ञानम्. Therefore, for the sake of निदिध्यासनम्, for the sake of ज्ञाननिष्ठा he wanted to take सन्न्यास. Therefore, he approached मैत्रेयी. He addresses मैत्रेयी in the following words, which is given in this मन्त्र. So याज्ञवल्क्यः ह उवाच. याज्ञवल्क्य approached मैत्रेयी and addressed thus. ह इति पूर्ववृत्तावद्योतको निपातः. That ह indicates they are all things happened in the past. वृत्तार्थ अनुस्मरणार्थम्. The उपनिषत् recounts what took place. Therefore, these are all things happened which is given out here. So याज्ञवल्क्यः ह उवाच. What? मैत्रेयी इति. He called हे मैत्रेयी. And when she turned her attention to him, he said ‘उद्यास्यन्वा अरे अहम् अस्मात् स्थानात् अस्मि’. These are the words of याज्ञवल्क्य. So ‘अरे’ इति सम्बोधनम्. अरे means O!, हे. अहम् उद्यास्यन् अस्मि. I am desirous of going beyond गृहस्थाश्रम. Can he not say “I am desirous of renouncing गृहस्थाश्रम”? he doesn’t say like that. याज्ञवल्क्य wants to show what is the significance of renunciation. Renunciation is not escapism. It is not getting out of situation, but it should be growing out in life. I renounce a few little things so that I can identify with the whole world. As गृहस्थ I am supposed to identify with a family and work for their well-being thus I have to enjoy a smaller individuality, associated with a few

people thinking about them, bothering about them and working mostly for their well-being. That means I am a smaller 'I' identified with smaller world. Whereas renunciation is giving up of smaller identification so that I can identify with total world which is called ईश्वरत्वम्. Therefore, renunciation is called growing out and that याज्ञवल्क्य indicates by the verb √उद् यास्यन्. √उद् means ऊर्ध्वम्, going up. यास्यन् means गमिष्यन्. I am desirous of going upwards, growing out or expanding myself further. As a ब्रह्मचरि I had a limited identification, as गृहस्थ the identification expanded and as a सन्न्यासि it has to reach its fullest possibility. Therefore, उद्यास्यन्वा. For all practical purposes we can translate as सन्न्यसं करिष्यन् अस्मि, I am desirous of taking सन्न्यास. From where? अस्मात् स्थानात्. Here स्थानम् means गृहस्थाश्रमम्. So अस्मात् स्थानात् means in गृहस्थाश्रमात् सन्न्यसं करिष्यन् अस्मि.

This statement alone शङ्कराचार्य takes as a clue, which supports the importance of सन्न्यास. I told you in the last class about लिङ्गेभ्यः, the fourth reason. लिङ्गेभ्यः means there are indications which show the importance of सन्न्यास. What are the indications? The number one indication is याज्ञवल्क्य himself renounces even though he was very well learned in scriptures. And 'since I am going to renounce, I want to do something before renouncing.' And what is that? 'हन्त', again within quotation. हन्त अनुमतिं प्रार्थयामि. ते तव अनया द्वितीयया भार्यया कात्यायन्या अन्तं विच्छेदं करवाणि. What is the idea contained here? कात्यायनी and मैत्रेयी don't

have any direct relationship because कात्यायनी is some woman and मैत्रेयी is some other woman and if these two women are connected in their गृहस्थाश्रम it is only because of an intermediary link and that link is common husband who is याज्ञवल्क्य. So कात्यायनी is connected with मैत्रेयी through याज्ञवल्क्य, which means once याज्ञवल्क्य decides to renounce, they cannot have any connection. They become totally independent women because the connecting link is broken. Therefore, याज्ञवल्क्य feels that once the connecting link is broken, and once they become independent women, there may be quarrel with regard to property. Isn't it? As long as the father remains the children are together because of their common link - the father and the moment the father is hospitalized they start skirmishing, and then there will be counsellors, the children's wives will be there who instigate "don't act like a fool, you should know how to strive. Be it you, or your स्वामिनि, or your वेदान्त, it is all good for the classes; you should know how to live in the world. Without money who can one live in the world? Therefore, you have to claim what you have to claim from your brother." Therefore, it is well known that once the cement, which links people is gone the people will behave as utter strangers. याज्ञवल्क्य was not only spiritually wise but also he was very worldly wise. Therefore, याज्ञवल्क्य says that before I go I myself will break your relationship formally by dividing the properties. So I myself will formally break your relationship, your means the relationship between कात्यायनी and मैत्रेयी, by dividing the

property. That is what is said here. ते अन्तम् करवाणि. सम्बन्धस्य is understood. I shall put an end, अन्तम् means put an end, to the relationship, the सम्बन्ध between you ते, तव and अनया कात्यायन्या, with this other woman कात्यायनी. Of course dividing the property etc., is not said in the मन्त्र but we come to know from the later मन्त्रs.

In keeping with the later मन्त्रs, we have to interpret here as dividing the property. The moment मैत्रेयी heard this, then what is her response is given.

मन्त्र 2-4-2

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति ; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २-४-२ ॥

So सा मैत्रेयी ह उवाच. Now that मैत्रेयी replied to याज्ञवल्क्य. She says even if am going to get the whole world with all the properties how can I get immortality. It is मैत्रेयी's question. Even if I get, not this miserable property of याज्ञवल्क्य, even if I am going to get the whole world along with its properties - all gold mines, diamond mines, gulf oil wells and all of them, how can I become immortal? यन्नु has to be split as यत् नु. यत् means यदि. यदि means even if. meaning that I cannot become immortal. That is what is the question.

यन्नु means यत् नु. यत् means यदि. यदि means even if. वित्तेन पूर्णा इयं सर्वा पृथिवी – the entire earth along with its wealth, मे स्यात् means मम स्यात् – belongs to me. Even if the

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

entire earth along with its wealth belong to me तेन कथम् अमृता स्याम् – how can I become immortal with that wealth. I will be growing old and even the most advanced doctor will say nothing can be done and you will have to live that and under the nose of a panel of doctors I will have to breathe my last. Whether it is the president of America or a king of Gulf country, even if one be the richest man in the world he will have to leave this world one day. Therefore I will have to die, I cannot get immortality of course and even while living I cannot get पूर्णत्वम् because all the wealth is अपूर्णम् only. The maximum आनन्द I can get is only one unit of आनन्द.

आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ॥ तैत्तिरीयोपनिषत् २-८-१॥

Not even मनुष्यगन्धर्वाणामानन्दाः I will get; I won't get देवगन्धर्वाणामानन्दः, पितॄणां विरलोकलोकानामानन्दः, देवानामानन्दाः, nothing I will get. I am going to get only one unit of मानुष आनन्दः. Where is the question of immortality? Therefore यदि इयं सर्वा पृथिवी वित्तेन पूर्णा मम स्यात् तेन पृथिवीपूर्णवित्तसाध्येन हेतुना कथम् अमृता स्याम् how can I become immortal. In between भगोः is there. That is addressing याज्ञवल्क्य. हे भगवन्. That is how in those days wives were addressing their husbands. They could address them thus because their husbands were ज्ञानिs. In such a case one gets inclination to address thus. When one being a ज्ञानि why we can't call. Nowadays seeing husband we don't feel like to call. इति. इति मैत्रेयी उवाच.

For that what was याज्ञवल्क्य's reply? नेति ह उवाच याज्ञवल्क्यः. याज्ञवल्क्य replied न. What you say is true only. Here 'न' is not in the negative sense. Here 'न' means तेन अमृता न स्याः. You will not become immortal by all the wealth I can give. You will not even be fully satisfied with money. Money cannot give तृप्ति.

न वित्तेन तर्पणीयो मनुष्यः ॥ कठोपनिषत् १-१-२७ ॥

नचिकेतस् told यमधर्मराज, when यमधर्मराज offered all the things of this world as well as the other world. So therefore, money will not give you तृप्ति, money will not give you immortality, money will not give you पूर्णत्वम्, money will not give you आनन्द. To convey all these things 'न' is used. Now does it mean that money is useless? याज्ञवल्क्य clearly says what money can give. He says यथा एव उपकरणवताम् जीवितम् – just as the life of people with the various gadgets, सुखोपायभोगसम्पन्नम्, like A. C., good bed, fan etc., is called उपकरणम्. So just as a person with all the gadgets will have a comfortable life, it is not a happy life. We are differentiating happiness from comfort. He will have a comfortable life, तथैव तथा एव तद्देव ते तव जीवितं स्यात् – in the same way you can also worry in an air-conditioned room. All these modern gadgets can give you comfort but they cannot make your life what you call happy, contented and relaxed. They cannot do that. That is why they write you know, “Money can buy you a bed but not sleep. Money can buy you a clock but not time. Money can buy you a book but not knowledge. Money can buy you a position but not respect.

Money can buy you medicine but not health. Money can buy you blood but not life. Money can buy people not friends. Money can buy materials not peace. Money can buy food but not hunger. Like this there is a list. By seeing the list one understands that all important things money cannot give. That is what is said here. यथा एव उपकरणवताम् जीवितम् comfortable स्यात् तथैव ते जीवितं स्यात्. So दयानन्द स्वामिजि nicely says, “You should not say poor man and rich man.” You should say, “Poor man without money and poor man with money. Who is a rich man? Rich man is a poor man with money and why do you say he is a poor man with money? Because the other poor man also without money is looking forward to money alone and the so-called rich man also with lot of money is working for more money. Therefore, one is working for money without money and another is working for money with money. Therefore, moneyed poor man and moneyless poor man. The rich man is only one who is

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यत्लभसे निजकर्मोपातं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

a contented man is called a rich man otherwise he is moneyed poor man or wealthy poor man. That is what is said here, यथा एव उपकरणवताम् जीवितम् स्यात् तथैव ते जीवितं स्यात्.

Therefore what is the conclusion वित्तेन अमृतत्वस्य आशान् अस्ति. It is a very important line; शङ्कराचार्य often quotes this line. So a statement to be underlined and noted. वित्तेन

अमृतत्वस्य आशा न अस्ति – there is no hope of immortality through wealth. नाशास्ति has to be properly split. It should not be read as अमृतत्वस्य नाश अस्ति. It is not नाश here. न+आशा+अस्ति. आशा न अस्ति. And therefore use the wealth for all other purposes - for food use the wealth, for clothing use the wealth, for shelter use the wealth, for peace come to class, i.e., study वेदान्त. That is the simple advice. Here also शङ्कराचार्य takes an implied meaning. Wealth is looked upon in our tradition as a means of वैदिककर्म or धर्म in general. Do you remember I said कर्म is called पाङ्क्तम् because कर्म requires five factors, and among those five factors one of the factor is wealth. The five factors are यजमान, पत्नि, पुत्र, मानुषम् वित्तम्, दैवम् वित्तम्. मानुषम् वित्तम् is the wealth that is one of the factors required for कर्म. Therefore, वित्तम् is साधनम् and कर्म is साध्यम्. And in this मन्त्र the उपनिषत् negates or condemns wealth as a means of मोक्ष. And since wealth is condemned, it automatically means the condemnation of कर्म. साधन निन्दा चेत् साध्य निन्दा भवति.

By negating the साधनम्, the means, we negate the end. वित्त निन्दया कर्म निन्दा कृता भवति. The उपनिषत् has condemned the कर्म also here. Of course direct condemnation of कर्म is done elsewhere.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥
कैवल्योपनिषत् १-३ ॥

Here it has indirectly condemned. And this statement also शङ्कराचार्य takes as a clue for सन्न्यास. So why सन्न्यास is

a must? Because कर्म is redundant. And if a person remains in a redundant साधन he will not have time for doing important साधन. Not only waste of time, but there won't be time for precious ज्ञान योग. Here again we should clearly remember when शङ्कराचार्य says that कर्म is condemned we should remember that it is condemned with regard to those people who have already attained वित्तशुद्धि. This has to be unmistakably remembered. The one who has got वित्तशुद्धि for him कर्म performance is redundant, he is wasting time because कर्म is meant for वित्तशुद्धि. And he need not waste his time because he has already got वित्तशुद्धि. So a शुद्ध पुरुषः need not perform कर्म because he doesn't require शुद्धि and he cannot get मोक्ष. But at the same time शङ्कराचार्य is very vehement in pointing out that कर्म is extremely important with regard to a person who is अशुद्धः.

न कर्मणामनारम्भान्नैकमर्थं पुरुषोऽश्नुते । ॥ गीता ३-४ ॥

Here शङ्कराचार्य very clearly states that without doing कर्म one cannot come near the steps of मोक्ष. Without the performance of कर्म you cannot think of coming to मोक्ष. Therefore, कर्म is very important. So therefore, a doubt will come whether कर्म important or unimportant? In one place for it is said कर्म is very important. In another place it is said कर्म is redundant, it is an obstacle, waste of time. Therefore, what is our view? Many people have misunderstood शङ्कराचार्य. Some people say that शङ्कराचार्य condemns कर्म. Some people say शङ्कराचार्य glorifies कर्म. Which is correct? Then we will say the question is improperly asked. The question

should be for whom कर्म is important or unimportant. The advice depends upon the अधिकारि or person. We can never give an uniform advice. Therefore शङ्कराचार्य will ask the question ‘Are you साधन चतुष्टय सम्पन्नः or not?’ If you are full of रागद्वेष then शङ्कराचार्य would say first do सन्ध्यावन्दन, start जप, start पूजा, do श्राद्धम्, never give up तर्पणम् and daily do पाययणम् etc., you must do all these things – thus शङ्कराचार्य will stress कर्म with regard to अशुद्धान्तकरणः. But suppose a person is already pure, for him the very same शङ्कराचार्य will condemn कर्म. न कर्मणा न प्रजया धनेन. It is a waste of time and not only that you will not be able to do श्रवणम्, मननम्, and कर्म involves duality, कर्म involves कर्तृत्वम्, कर्मणा बध्यते जन्तुः विद्यया एव विमुच्यते, do not look back at गृहस्थाश्रमम्. It looks as though शङ्कराचार्य is blowing hot and cold and he can be clearly understood if you remember the direction in which he is talking. Therefore, the answer whether कर्म is required or not is that for an unqualified person कर्म is a must and for a qualified person renunciation is a must. This is शङ्कराचार्य’s approach. And that he derives from this line अमृतत्वस्य तु नाशास्ति वित्तेन. Continuing;

मन्त्र 2-4-3

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान् वेद तदेव मे ब्रूहीति ॥ २-४-३ ॥

Now मैत्रेयी intelligently retorts and says ‘you yourself say that with property I won’t get mortality; which means leaving

me property is a useless proposal. When such being the case why are you offering property to me?’ Why don’t you give all the properties to कात्यायनी who is interested in wealth only? Why are you unnecessarily giving me that property which is not going to give me peace of mind, which is not going to give me मोक्ष, पूर्णत्वम् and on the other hand which is going to give me headache.

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् । पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता रीतिः ॥ भजगोविन्दम् २९॥

She said, सा उवाच मैत्रेयी – that intelligent मैत्रेयी, that नित्यानित्यविवेकिनी मैत्रेयी उवाच. तेन वित्तेन अहं किम् कुर्याम्? – what shall I do with that wealth? What type of wealth? येन अहं नामृता स्याम् – by which I won’t get immortality. It is sheer waste. It means I am not interested in that wealth. मैत्रेयी is showing that she has all the साधनचतुष्टय सम्पत्ति. Because मैत्रेयी is going to become the student of this ब्राह्मणम्, prepared to be a student in the ब्राह्मणम्. As in कठोपनिषत् नचिकेतस् became student by saying

न वित्तेन तर्पणीयो मनुष्यः ॥ कठोपनिषत् १-१-२७ ॥

In the same way मैत्रेयी also is a would be student and she shows नित्यानित्यवस्तुविवेकः and here she is showing इहामुत्रफलभोगविरागः, ‘why do you give me wealth? What will I do with that?’ Then what do I want? She says, you are renouncing the गृहस्थाश्रम and the wealth in search of अमृतत्वम् and that अमृतत्वम् which you are seeking you give

it to me. She says where you are going there I too will follow. So यदेव भगवान् केवलम् अमृतत्वसाधनं वेद – whatever ब्रह्मविद्या knowledge you have got, whatever wisdom you have got, whatever maturity you have got, because of which you throw away all these things, so because of which knowledge you are renouncing all these things, ‘that ज्ञानम्’ you give to me. So तदेव. यदेव यत् तत्त्वम् यत् ब्रह्मतत्त्वम् भगवान् वेद तदेव ब्रह्मतत्त्वम् मे मह्यं ब्रूहि. You teach me.

So I read story in the newspaper. One person dreamt it seems in a village. He being a poor man was praying to the Lord for money. In the dream the Lord came and said “in the morning you go to the outskirts of the village, where a सन्न्यासि will be coming and you ask him for wealth. Then he will give you a very very costly diamond and with that you will get lot of money and lead a happy life. So early morning this poor man got up and went to the outskirts and exactly as described a सन्न्यासि came and he said that in the dream the Lord came and what he said. At once the सन्न्यासि took the diamond. And he was curious to know where he got that diamond. Then the सन्न्यासि said on the way he just saw it was lying down and he gave that. After he received that diamond and was on his way back to home he was thinking, ‘see this diamond is so costly. And this सन्न्यासि could without batting the eyelid give it to me. That means if he could part with this costly diamond he must be enjoying something, possessing something which is far far more valuable than this diamond. So immediately he ran back to the

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सन्न्यासि and said that he doesn't want this diamond and he wants to find out that possession of yours which makes you give up even the costliest diamond effortlessly.

द्रविणं सर्वसम् । सुमेधा अमृतोक्षितः । इति
त्रिशङ्कोर्वेदानुवचनम् ॥ तैत्तिरीयोपनिषत् १-१०-१॥

The true wealth is आत्मज्ञानम् gaining which one can renounce the whole world as a trash and मैत्रेयी is asking for that wealth and not this property. Then what happened? याज्ञवल्क्य was extremely happy, he got one शिष्य. So he is very very happy.

मन्त्र 2-4-4

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सती प्रियं भाषसे, एहि, आस्व,
व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ २-४-४ ॥

स होवाच याज्ञवल्क्यः – so now याज्ञवल्क्यः replies.
Remember that मैत्रेयी has stopped to be his wife now. Just like अर्जुन stopped to be कृष्ण's master the moment he said

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां
प्रपन्नम् ॥ गीता २-७ ॥

Having said this the स्वामि became भृत्य and भृत्य became स्वामि. The whole table was turned. Like that until now याज्ञवल्क्य was पति, मैत्रेयी was पत्नि, and पति-पत्नि relationship has been broken now and गुरु शिष्य सम्बन्ध has flowered. And once a person surrenders to teacher, the teacher cannot deny this knowledge. There is a rule that if a student

comes then the teacher has to impart knowledge. So याज्ञवल्क्य cannot deny her the Self-knowledge and therefore he accepts मैत्रेयी as his शिष्य. Then याज्ञवल्क्य pats मैत्रेयी and says that you are a wonderful woman and you are very, very dear to me. अरे मैत्रेयि प्रिया बत. O मैत्रेयी! You are very very dear to me. Because I love spirituality you also love spirituality. प्रिया बतावे नः सती. Here the word सती indicates that you have been dear to me all the time and now you are speaking dearer words to me. You are been dear to me all these days but now you are becoming more dear to me by your words. Here सती is the form of सन्; भवन्ती. इदानीं प्रियमेव चित्तानुकूलं भाषसे. बत is only an exclamation, indeed, wonderful, great, beautiful. And therefore, एहि – come near. So you come near me. And आस्व. वेदान्त should not heard standing. It is something seriously listened to therefore, आस्व. आस्व means sit down near me. व्याख्यास्यामि ते – now I shall tell you all about ब्रह्मविद्या. But with one condition – you should listen properly. व्याचक्षाणस्य मे निदिध्यासस्व. So may you do निदिध्यासनम्. May you listen and meditate upon, reflect upon my words. May you listen intently and having grasped it meditate upon my words deeply, I will teach you.

Here also शङ्कराचार्य takes a clue. मैत्रेयी also could learn वेदान्त only after quitting गृहस्थाश्रम, after becoming a student. शङ्कराचार्य says that सन्न्यास is important. So up to the fourth मन्त्र we had the preparatory ground bringing in गुरु

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and शिष्य and now from fifth मन्त्र onwards the actual teaching begins which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the first four मन्त्रs of this मैत्रेयी ब्राह्मणम्, the उपनिषत् has introduced the student and the teacher. Here the teacher happens to be याज्ञवल्क्य, a great ज्ञानि and his student happens to be his wife मैत्रेयी herself. मैत्रेयी has all the qualifications as shown in the story itself because we find that even though याज्ञवल्क्य promised to give her half of his wealth, still मैत्रेयी rejected all the wealth indicating that she has got वैराग्यम् towards अनित्य वस्तु. So यदि इयं सर्वा पृथिवी वितेन पूर्णा मम स्यात् तेन पृथिवीपूर्णवितसाध्येन हेतुना कथम् अमृता स्याम्. She asked even if I get the whole earth with all its wealth will I become immoral indicating that she was not interested in not only the minimum wealth that याज्ञवल्क्य could have given but she also was not interested in the entire earth with all its wealth. This should be taken as उपलक्षणम् for परलोक सुखम् also. Thus she has got the इहलोक सुखे and परलोक सुखे अत्यन्त वैराग्यम्. The presence of वैराग्यम् shows the presence of विवेक because विवेक is the seed for वैराग्यम्. She also shows मुमुक्षुत्वम् by saying that यदेव भगवान्वेद तदेव मे ब्रूहि. Whatever ब्रह्मविद्या you know that ब्रह्मविद्या you teach me, she said to याज्ञवल्क्य. Thus we find मैत्रेयी is साधन चतुष्टय सम्पत्ति अधिकारिणी. Not only that by asking this question she got away from her wife status, she has renounced her wife status, and she has taken up now शिष्य's status, just as अर्जुन gave up his master's status and took up शिष्य's status. Thus a husband cannot teach as a husband and

wife can never learn as wife. Only when at least temporarily the relationship is suspended and the new sacred relationship of teacher-student comes then alone the teaching can take place. So thus मैत्रेयी the शिष्य is born and याज्ञवल्क्य the गुरु has been invoked. And now the stage is ready for this ब्रह्मविद्या to take place we will get the actual teaching from the next मन्त्र onwards, i.e., the fifth मन्त्र. Now we will go into the मन्त्र proper.

मन्त्र 2-4-5

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षेत्रस्य कामाय क्षेत्रं प्रियं भवति, आत्मनस्तु कामाय क्षेत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । ॥ २-४-५ ॥

Up to this we will see first. From this मन्त्र याज्ञवल्क्य begins the teaching and this portion is taught for वैराग्य सम्पादनम्. Even though मैत्रेयी has got वैराग्यम् and she is a qualified student, still याज्ञवल्क्य wants to confirm that वैराग्यम्. दृढीकरणार्थम्, तीव्रीकरणार्थम्, he is discussing this section. I will discuss the essence of this section first and then

we will go to the मन्त्र proper. याज्ञवल्क्य points out that self-love is the greatest love. Self-love means the love towards oneself is the greatest love, whereas the love for anything else other than oneself is the inferior love. This idea we had discussed already in the previous portion 1-4-8 मन्त्र.

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात् ॥

Therefore, I don't want to go to the details and would like you to refer to 1-4-8 मन्त्र. But I will briefly discuss. Love for oneself is the greatest because first of all it is inborn. Secondly, it is universal and thirdly it is unconditional. It is inborn means nobody creates artificially love for oneself. As babies we loved ourselves, as youth of course we loved ourselves, as middle aged people we loved ourselves and as old people also we love ourselves. And secondly, it is universal because everybody universally loves oneself alone. And finally it is unconditional also it does not depend upon any condition. I may be young or old, healthy or sick, rich or poor, ब्रह्मचरि or गृहस्थ, Indian or American, literate or illiterate it is unconditional love for oneself. Therefore it is called निरुपाधिक प्रेम. उपाधि means condition and निरुपाधिकम् means unconditional and प्रेम means love. Whereas love for anything else other than me is inferior, because first of all it is not inborn and we develop it in time as we come in contact with that, as we move along with that or as we enjoy the presence of that, whether it is a person or a thing or whether it is a situation, it is a cultivated developed love. And secondly, it is not universal because what I love

everybody else need not love me and finally it is not unconditional, it is conditional. That it is conditional is proved because of our own experience. Whatever is loved at one time is often not loved later and often rejected later. This is the story often seen in families – so the brothers rejecting brothers, parents rejecting children, or children rejecting parents and of course wife rejecting husband and husband rejecting wife and they claim that they got married because they loved each other. As दयानन्द स्वामिजि says, “I love you” I say first then “I allow you”. In English it is allow and in संस्कृत अlove. न love = अlove = allow. So when I अlove then I allow you. They say the rejection of a person is the greatest shock a person can suffer. So thus if there is anything that disturbs me or that doesn’t fulfil my condition I drop it like a hot potato. I will take it only when it fulfils the condition. Even gods are victims of such spasmodic devotion, says दयानन्द स्वामिजि. People turn atheist if their desires are not fulfilled. If the desires are fulfilled then भक्ति increases and in fact the भगवान् himself exploits this condition.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्यावलां श्रद्धां तामेव विदधाम्यहम् ॥ गीता ७-२१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते । ॥ गीता ७-२२ ॥

भगवान् says I fulfill their desire so that their भक्ति will increase. That means to increase their love towards Me I have to do one job and if I don’t to that their भक्ति will be either status quo or their भक्ति will go. That means even love of भगवान् is conditional and love of anything else is conditional

and so it is called सोपाधिक प्रेम. आत्मा प्रेम is निरुपाधिक प्रेम and अनात्मा प्रेम is सोपाधिक प्रेम and it is conditional love. Whatever is unconditional alone is true and whatever is conditional is fake because, it is not original. How do you prove that? Whenever my love is conditional love, that means that love is subject to appearance and disappearance, it is subject to arrival when the conditions are there and conditional love is subject to departure when the conditions go away. Therefore, is it आगन्तुकम् or स्वाभाविकम्? Is it incidental or innate? It is only an incidental love, it is only आगन्तुक प्रेम and गन्तुक प्रेम also and whatever comes and goes is not true love. It is only a fake love. अन्वयव्यतिरेकाभ्याम्. When you have money, I love you and when you have no money, I don't love you. Then what do I love? I love your money and not you. It is very simple. यत्सत्त्वे यत्सत्त्वं यदभावे यदभावः तत् तस्य कारणम्. Condition सत्त्वे condition अभावे love अभावः तस्मात् condition एव loveस्य कारणम्. उपाधि सत्त्वे प्रेम सत्त्वम् उपाध्यभावे प्रेमाभावः तस्मात् उपाधि एव प्रेम्णः कारणम्. Therefore, what I love is only 'condition', a condition which is favorable to me. Therefore remember even the conditions that I love when it is favorable to me and the conditions I don't love when it is not favourable to me and therefore, what do I love? Again conditions also I don't love. The conditions I want for my comfort, peace and happiness. And therefore, ultimately, it all boils down to me alone. Whereas unconditional love is not subject to arrival and departure and therefore, that is true love.

Therefore let me introduce another word निरुपाधिक प्रेम is मुख्य प्रेम. मुख्य प्रेम means true, original, innate whereas सोपाधिक प्रेम is गौण प्रेम, namesake प्रेम or fake प्रेम. It is just for writing a letter or talking over phone, it is just only for expression but it doesn't have any depth in it, any meaning in it. This is a fact and this is not one person's problem but this is a universal fact. Nobody loves anyone including god. Everybody loves oneself (*full stop*). This is the first point.

From this we have to derive another thing. We have to use logic and derive another thing. What is that corollary point? We have a generalization that wherever there is love, or whatever is the object of love is the source of आनन्द. यद्यत् प्रेम विषयः भवति, तत्तत् आनन्दास्पदम् भवति. Whatever is the object of love is the source of आनन्द because whatever is the object of hate is the source of दुःखम्. Wherever there is दुःखम् there is hatred, there is no love at all. Wherever there is आनन्द everybody loves. Therefore, we can say that wherever there is greatest love, unconditional love or true love that must be the source of greatest आनन्द, true आनन्द. So यद्यत् प्रेम विषयः तत्तत् आनन्द आस्पदम्. Wherever there is fake love or inferior love, that is all fake source of आनन्द, they are not true source of आनन्द. So the love is also fake because the आनन्द is also seeming आनन्द. यत्र यत्र प्रेम आभासः तत्र तत्र आनन्द आभासः. यत्र यत्र गौण प्रेमः तत्र तत्र गौण आनन्दः. यत्र यत्र मुख्य प्रेमः तत्र तत्र मुख्य आनन्दः. On enquiry we find that the true love is directed towards only one thing in the world that is आत्मा. Self-love alone is the unconditional, true,

मुख्यम्, love and therefore, self alone must be the real source of आनन्द. So what is the अनुमानम्? These are all to be felt. Better we know about the logic of love also otherwise life can become miserable. Because we will expect true love from other people and nobody will be able to give us the true love and when the rejection comes or when we come to know the love was never true then that shock, worry, depression can be so deep. If we are well informed beforehand we won't have wrong expectation. And then when somebody stops loving us we only say yes. Perhaps certain conditions he expected are not fulfilled. So until now he was a bachelor therefore, he loved the parents; parents biggest complaint is after wedding the son is no more loving me. The in-laws problem is because of mother-in-law's fear that she has lost one person who unconditionally loved her. If she has understood this principle she will only be happy 'let him go with her and be happy'. The reason for that not happening is 'I want love, I have lost one of the very important sources of love.' So therefore, better we understand the principle of love. Therefore, the अनुमानम् is आत्मा is परमानन्द स्वरूपः परम प्रेम विषयत्वात् व्यतिरेकेन पुत्रवत्. Or आत्मा मुख्यानन्द स्वरूपः मुख्य प्रेम विषयत्वात् व्यतिरेकेन घटवत्. आत्मा निरतिशयानन्द रूपः निरतिशय प्रेम विषयत्वात् व्यतिरेकेन घटवत्. Therefore, what is our conclusion? आत्मा alone is आनन्द स्वरूपम्. Anything other than आत्मा is either दुःख रूपम् or it is आनन्द आभास रूपम्, it has got fake आनन्द to give. Therefore, a seeker should ask the question do I want आनन्द आभास or आनन्द. आभास

means appearance. So अनात्मा is either दुःख रूपम् or आनन्द आभास रूपम्. आत्मा is आनन्द रूपम्. And therefore, a seeker should turn towards आत्मा and develop वैराग्यम् towards everything else. A seeker of आनन्द should turn towards आत्मा alone because आत्मा alone is आनन्द रूप and he should develop वैराग्यम् towards all अनात्मा, which is either दुःख or आनन्द आभास रूपम्.

Developing वैराग्यम् is not developing hatred but not expecting true आनन्द or not expecting true love. Expect conditional आनन्द, as long it comes it is ok, and it can stop at any time, it will be fine if it doesn't stop but it can stop any moment and if it is going to stop I am ready. Like some husbands. They have got fear to take सन्यास. But to threaten their wives once in a while they say I will take सन्यास. Then the wife will plead not to do like that etc. Then one day when he says that he will take to सन्यास, she will say please take. Now you will find sleep won't come. Because he thought that he was very badly needed by wife then one day either the wife tells or indicates that she can manage herself you can go if you want there is no wrong in it. So therefore, we should be ready to lose the love of anyone at any time, that is called वैराग्यम्. We need not hate but we are ready to loose anybody's love at any time - it is वैराग्यम्. So therefore, this section is for the purpose of वैराग्यम् सम्पादनार्थम्. Because अनात्मा is either दुःख रूपम् or आनन्द आभास रूपम् therefore, turn towards आत्मा for true आनन्द which is neither दुःख रूपम् nor आनन्द आभास रूपम् but the आनन्द रूपम्. With this background look

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at these मन्त्रs. He says, स होवाच. कः उवाच? याज्ञवल्क्यः उवाच. कस्यै? मैत्रेयै. किम् उवाच? अरे. याज्ञवल्क्य is addressing his wife. She addresses as हे भगवन्. पत्युः कामाय पतिः प्रियः न भवति. Nobody loves the husband for the sake of the husband. कामाय means प्रयोजनाय. In English, it is for the sake. So for the sake of husband nobody loves the husband. All these you need go to home and tell. It doesn't mean that you should say and disturb their minds. Whole वेदान्त is to be understood inside and transact carefully.

भावाद्वैतम् सदा कुर्यात् क्रियाद्वैतम् न कर्हिचित् ।
अद्वैतम् त्रिषु लोकेषु नाद्वैतम् गुरुणा सह ॥

So never show this that even you know it. And one time suppose when the spouse tells that 'I truly love you' you should not quote this न वा अरे पत्युः कामाय. You also reciprocate accordingly but in the heart of heart we have to only remember. That is called वैराग्यम्. So पत्युः कामाय पतिः प्रियः नैव भवति. Then, for whose sake आत्मनस्तु कामाय पतिः प्रियो भवति. So for one's own sake alone, for one's own pleasure alone the wife loves the husband. Then the husband need not feel bad, he says it is true the other way round also. न वा अरे जायायै कामाय जाया प्रिया भवति. Wife is never loved for wife's sake but wife is loved for one's own आनन्द, pleasure alone and only as long as one gets आनन्द. Then this is repeated न वा अरे पुत्राणाम् – nobody loves the children for children's sake, it is not unconditional but children also are loved for one's own sake. Then न वा अरे वित्तस्य कामाय nobody loves money for money's sake but for one's own sake

alone. स्वामिजि used to tell that someone had lot of illegal wealth. And that wealth he had put inside his house in so many secret places. Then one night some robbers came and took all of them. And he could not report also because it is all illegal wealth. And after seeing the condition he was extremely upset and then at that moment came the income tax officers to raid. The moment the officials came he asked them to search anywhere in the house. Now just a few minutes before he was crying that the wealth had gone now he is extremely happy that everything has been taken away. Because the very same wealth as long as it is a source of joy he wants it, but when the very same thing can become a source of problem, then he is ready to give it up also. So वित्तस्य कामाय वित्तं प्रियं न भवति आत्मनस्तु कामाय. In केरल there was Naxalite trouble. So they were coming and killing all the rich people. Then you should see all the rich people were damn frightened. Previously the very richness gave them joy but when this Naxalite menace was there all the rich people were worried and the poor people had no problem because they had nothing to lose. These Naxalites were not coming and stealing but they were just chopping the head and going. So वित्तम् is favorable only when it gives me joy. So वित्तस्य कामाय वित्तं प्रियं न भवति आत्मनस्तु कामाय. Then ब्रह्मणः कामाय ब्रह्म प्रियं न भवति. Here we should carefully note that ब्रह्म is not सत्यम् ज्ञानम् अनन्तम् ब्रह्म. Here ब्रह्म means ब्राह्मण जातिः, समूहः. As we have seen in यस्य ब्रह्म च क्षत्रम् च उभे भवत ओदनः । ॥ कठोपनिषत् १-२-२७ ॥ So

nobody loves the Brahmins for Brahmins' sake but again for आत्मनस्तु कामाय. Brahmins are important during श्राद्धम्, तर्पणम् etc. If these rituals are not there then they will be not seen to perform them. So we also are worried about them only when rituals come. Similarly, when do we remember the army? Only when there is war. Then we will praise them and we will say that they are sacrificing their lives for the country's sake and we are able live peaceful because of them only but during the peacetime nobody even remembers that there are people in Siachen glacier where the temperature goes to minus 60. If anyone stays there for more than fifteen days then he goes mad it seems. Therefore, every now and then it seems the soldiers have to be changed. So when war is there we love them and if no war we don't even remember because आत्मनस्तु कामाय. So न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति. क्षत्रम् means क्षत्रिय जाति. This is the case with वैश्य जाति and शूद्र जाति also. Now from this world याज्ञवल्क्य goes to the other world. न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति. We love all the लोकs - भुवर्लोक सुवर्लोक महर्लोक etc., all for आत्मनस्तु कामाय and not for their own sake. And न वा अरे देवानां कामाय our love for देवताs, पूजा अभिषेकम्s etc., are there only for आत्मनस्तु कामाय न तु देवानाम् कामाय. न वा अरे भूतानां कामाय. भूतानि means all the living beings. So nobody loves any living beings for its own sake. As long as they are productive and useful I would like to keep them. Why pets even parents are also treated that way. Somebody was telling me a pathetic thing. So both the

husband and wife are old and husband has got lot of sicknesses and wife is bedridden. They have got two sons. He writes to his son who is somewhere else that now we are not able to manage, we would like to come. Then both the sons writes we have nothing to do with you. Everybody has to face one's own life and therefore, you can manage by yourself. What does it mean? Everyone wants to keep the parents also as long as they are useful or status or something and otherwise they are rejected. That is why they tell one story which I like very much. So that old parent was kept behind the house and he was given one cot where he died after some time. Then the son and his son both of them went behind to clean so that they could utilize that area. And the father wants to remove that cot. Then the grandson told 'father, don't throw it away, when you get old you too will require that. When you get old you will have stay there and I might have to send food there.' Like that only when one experiences one will know. So भूतानाम् means it is not only animals but also human beings are loved for one's own sake but not for their own sake. Then याज्ञवल्क्य feels we can go on saying endlessly. To cut the story short याज्ञवल्क्य says न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति. Nothing in the world is loved for its own sake including भगवान्. Nobody can have true love even towards भगवान् and the true love towards भगवान् is possible only under one condition because we know true love is towards आत्मा only. If true love towards भगवान् has to come then

भगवान् and आत्मा should become one and the same. When I and the Lord are one and the same. Therefore, कृष्ण said

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ गीता ७-१७ ॥

Therefore, सर्वम् includes the भगवान् also. What type of भगवान्? अनात्मा रूप भगवान् is included in that सर्वम्. न तु आत्मरूप भगवान्. Therefore, whatever love is there that love is only प्रेम आभासः because it is only आनन्द आभासः. So सर्वस्य कामाय सर्वम् प्रियम् न भवति आत्मनस्तु कामाय सर्वम् प्रियम् भवति. We have to remember this line. There are many important lines in this ब्राह्मणम्. Earlier one line came, अमृतत्वस्य आशा न अस्ति वितेन ॥ २ ॥ Many quotable quotes are here. Now another important line is आत्मनस्तु कामाय सर्वम् प्रियम् भवति. To put it in crude language everybody is naturally selfish and it is not a mistake of anyone because everybody including भगवान् is Selfish. With this वैराग्यम् has been indicated by showing that अनात्मा is दुःख रूपम् or दुःख आभास रूपम् and having turned away from अनात्मा one should turn towards आत्मा, which is neither दुःख रूपम् nor आनन्द आभास रूपम्, but it is आनन्द रूपम्. That is being said in the next portion we will read.

मन्त्र 2-4-5 continuation

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयी, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ २-४-५ ॥

वैराग्यम् is but turning away from अनात्मा and मुमुक्षुत्वम् is turning towards आत्मा. Having turned away from अनात्मा,

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हे मैत्रेयी may you turn towards आत्मा. आत्मा वा अरे द्रष्टव्यः. द्रष्टव्यः means should be discovered. द्रष्टव्यः means ज्ञातव्यः. How? अपरोक्षतया ज्ञातव्यः. One should discover आत्मा as one's own true nature. आत्मदर्शनम् प्राप्तव्यम् सम्यक्दर्शनम् प्राप्तव्यम्. Then how can one get आत्मदर्शनम्? तदर्थम् श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. दर्शनार्थम् for gaining the knowledge of आत्मा, one has to do श्रोतव्यः - श्रवणम् कर्तव्यम्, मन्तव्यः - मननम् कर्तव्यम्, निदिध्यासितव्यः - निदिध्यासनम् कर्तव्यम्. More about श्रवणम् मननम् निदिध्यासनम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य the teacher begins to teach his disciple मैत्रेयी from मन्त्र number five onwards and as the first step याज्ञवल्क्य wants to confirm the importance of वैराग्यम् by pointing out that आत्मा alone is परमानन्द रूपः and all the अनात्मा is either दुःख रूपम् or सुख आभास रूपम् or आनन्द आभास रूपम्. आनन्द आभास means it is only a seeming source of joy and not real source of joy. This याज्ञवल्क्य establishes logically by showing that nobody loves अनात्मा unconditionally. And therefore, अनात्मा is not a source of true आनन्द.

This idea alone विद्यारण्य condenses in his पञ्चदशी,
तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि । अतस्तत्परमन्तेन
परमानन्दतात्मनः ॥ पञ्चदशी १-९॥

In only one श्लोक विद्यारण्य gives the gist of this मन्त्र. And the same idea is condensed in another work called अद्वैत मकरन्द where the author simplifies the same idea

अहमेव सुखं नान्यदन्यत्वेन्नैव तत् सुखम् । अमदर्थं न हि
प्रेयो मदर्थं न स्वतः प्रियम् ॥ अद्वैत मकरन्द २४॥

In short, the essence is आत्मा परमानन्द रूपः परमप्रेमास्पदत्वात्. आत्मा is परमानन्द रूपम् because it is the object of unconditional love. Since, आत्मा is परमानन्द रूपः, any seeker of परमानन्द should seek आत्मा alone. परमानन्द means of the nature of आनन्द, happiness, पूर्णत्वम् or

fulfillment. Since आत्मा is परमानन्द रूपः, anybody who seeks परमानन्द will have to seek आत्मा alone. Therefore, whoever seeks आत्मा should turn away from अनात्मा also.

पराञ्चि खानि व्यतृणत् स्वयंभूरुतस्मात्पराङ् पश्यति
नान्तरात्मन् ।

कश्चिद्भारः प्रत्यगात्मानमैक्षदावृतचक्षुरमृतत्वमिच्छन् ॥
कठोपनिषत् २-१-१ ॥

Thus, वैराग्यम् is turning away from अनात्मा. And having attained वैराग्यम् one should turn towards आत्मा. Turning towards आत्मा alone is being pointed out in this मन्त्र. आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. For gaining परमानन्द प्रात्यर्थम् unconditional आनन्द one should practice श्रवण मनन निदिध्यासनम् of आत्मा.

So here there are four words. आत्मा वा अरे द्रष्टव्यः. Here द्रष्टव्यः means अपरोक्षतया ज्ञातव्यः. आत्मा has to be discovered as non-different from oneself. दृश् here refers to अपरोक्षज्ञानम्. And by अपरोक्षज्ञानम् we mean that आत्मा has to be discovered as the ever evident 'I'.

And by knowing this अपरोक्ष आत्मा itself, one attains the अपरोक्ष आत्मा because here knowing itself is the attainment unlike in other things. In the case of अनात्मा knowing the अनात्मा is not attaining the अनात्मा; स्वर्ग ज्ञानम् स्वर्ग प्राप्तिः न भवति. स्वर्ग ज्ञानम् is not स्वर्ग प्राप्तिः, there knowing and attaining are two distinct pursuits. One has to study the scriptures first and gain the knowledge of स्वर्ग and that is not enough, thereafterwards he has to do साधन and as the result

of साधन the seeker will attain स्वर्ग. In the case of अनात्मा twofold processes are involved - first ज्ञानम् and thereafterwards प्राप्तिः. ज्ञानम् is the study of scripture and प्राप्तिः is series of action. But in the case of आत्मा, we find that the knowledge itself happens to be attainment because what I want to attain happens to be non-different from myself.

सिद्धस्य वितिः सत एव सिद्धिः

स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।

स्वप्नः प्रबुद्धस्य कथं नु सत्यः

सति स्थितः किं पुनरेति मायाम् ॥ सदृशनम् ३७॥

सिद्धस्य सतः सिद्धिः वितिः एव. So since the आत्मा happens to be an ever accomplished I, there is no accomplishment of आत्मा other than recognition. Exactly like the dreamer accomplishes the waker just by getting up with no travel involved. So for आत्मा वा द्रष्टव्यः first we say अपरोक्षतया ज्ञातव्यः then we say अपरोक्ष ज्ञानेन प्राप्तव्यः. आत्मा has to be accomplished through अपरोक्षज्ञानम् without doing any action.

Now our goal has become different. Previously our goal was आत्मप्राप्तिः, परमानन्द आत्मप्राप्तिः. Now, the उपनिषत् has pointed out that the accomplishment of आत्मा is only through अपरोक्षज्ञानम्. Therefore, now my goal is अपरोक्षज्ञानम्. So the first goal was आत्मप्राप्तिः and now the present goal is आत्मज्ञान प्राप्तिः. So now if आत्मज्ञान प्राप्तिः is the goal, i.e., if अपरोक्षज्ञानम् is the goal, the question is what is the means of attaining that अपरोक्षज्ञानम्? For that the उपनिषत् answers श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. अपरोक्षज्ञानम् has to be

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gained through श्रोतव्यः - श्रवणम् कर्तव्यम्, one has to do श्रवणम्; मन्तव्यः - मननम् कर्तव्यम्, one has to do मननम् and निदिध्यासितव्यः - निदिध्यासनम् कर्तव्यम्, one has to do निदिध्यासनम्. So threefold साधन is prescribed for अपरोक्षज्ञानम्.

And what do you mean श्रवणम् मननम् निदिध्यासनम्? I have discussed this subject several times but I will briefly tell them for the sake of continuity. श्रवणम् should not be understood as mere listening. Even though dictionary meaning of श्रवणम् is listening and in this context श्रवणम् does not mean mere listening. श्रवणम् is defined as उपक्रमादि षड्लिङ्गैः वेदान्तानाम् तात्पर्यं निश्चयः श्रवणम्. If you translate this into English it means grasping the central teaching of वेदान्त through systematic analysis under a competent teacher is called श्रवणम्. Now here we have to note an important thing. The श्रुति says श्रोतव्यः. It means one should listen to or one should systematically analyze the *Vedantic* teaching. Now the question is कः श्रोतव्यः, what should be analyzed? The उपनिषत् only says श्रोतव्यः. So that you have get from the previous sentence आत्मा वा अरे द्रष्टव्यः. That आत्मा in previous मन्त्र has to be extended to the other things also. आत्मा श्रोतव्यः आत्मा मन्तव्यः आत्मा निदिध्यासितव्यः. आत्मा should be analyzed, आत्मा should be the object of मननम् and आत्मा should be object of निदिध्यासनम्. But here we get into a problem because if one has to analyze the आत्मा, reflect upon the आत्मा, or meditate upon the आत्मा, one needs an instrument or means of knowledge through which आत्मा can

be analyzed. If one has to analyze the microbes one requires a microscope. If one has to analyze the stars one requires a telescope. So if one has to analyze the आत्मस्वरूपम् how will he do that and with what instrument? We have already seen that आत्मा is not available for प्रत्यक्षादि प्रमाणम्. So with eyes, ears etc., one cannot see आत्मा. प्रत्यक्ष इन्द्रिय अविषयत्वात् प्रत्यक्ष प्रमाणेन आत्मा श्रोतुम् न शक्यते. आत्मविचार योग्यो न भवति प्रत्यक्ष प्रमाणेन.

Then can I do an analysis of आत्मा intellectually sitting in a corner? Like some people say, you make an enquiry 'who am I'. Withdraw from all the external world, close your eyes and go deep in your mind and then try to find out what is the आत्मा, who am I, who am I. That also won't work because आत्मा is not available for the mind and intellectual also as an instrument because आत्मा is तर्क अतीतः.

नैषा तर्केण मतिरापनेया । ॥ कठोपनिषत् १-२-९ ॥

Therefore, meditation is not going to work and logical analysis is not going to work and perceptual operations are not going to work, experimentations are not going to work; all will not work because we don't have a means with which you can analyze the आत्मा. So therefore, the question comes केन आत्मा श्रोतव्यः? The answer is वेदान्त शब्द प्रमाणेन आत्मा श्रोतव्यः. Self-enquiry is possible only through *Vedantic* enquiry, *Upanishadic* enquiry, शब्दप्रमाण विचारः. So setting aside the वेदान्त प्रमाण, a person can never makes Self-enquiry. Setting aside the *Upanishadic* प्रमाण one can never

make Self-enquiry. Therefore, आत्मा श्रोतव्यः means वेदान्त श्रोतव्यः. आत्मा श्रवणम् means do वेदान्त श्रवणम्. Therefore, remember the more we are analyzing the वेदान्त वाक्यम्s, the more we analyze our nature only. The more we are analyzing the वेदान्त वाक्यम्, every word, every sentence we are analyzing the आत्मस्वरूपम् alone. That is why we should never think that *Vedantic* analysis is mere an intellectual exercise or an intellectual trip. And therefore, thorough understanding of वेदान्त is equal to thorough understanding of myself. So *Vedantic* enquiry is not an extrovert pursuit but it is seemingly an extrovert pursuit but it is factually Self-enquiry. It is like looking into a mirror. When I look into a mirror it looks as though I am an extrovert looking outwards. But the fact is the more I look into the mirror clearly the more I am able to understand myself. Therefore, what I am seeing is not the mirror even though seemingly or outwardly or superficially what I am seeing is the mirror but the fact is through the mirror or inside the mirror I am getting a clear picture of myself. When the picture is not clear I may rub the dust from the mirror and again the more I am cleaning the mirror, it is not waste of time because clearer the mirror clearer is my understanding. Therefore when I am analyzing every word and going to the संस्कृत root of the word, and analyzing the grammatical significance of the word – all these word analysis and language analysis etc., is like cleaning the mirror. It is not waste of time. Even though it looks like तर्क, व्याकरणम्, मीमांसा, it appears as though one is unnecessarily

studying and wasting his time. Remember तर्क, व्याकरणम्, मीमांसा they are all to rub the mirror of वेदान्त and clearer the words and sentences are clearer is my understanding about myself. Therefore, श्रवणम् is extremely important and आत्म श्रवणम् is वेदान्त श्रवणम्. Therefore आत्मा वा अरे श्रोतव्यः वेदान्त द्वारा आत्मा श्रोतव्यः or वेदान्तः श्रोतव्यः.

What is the benefit of वेदान्त श्रवणम्? The benefit is अज्ञान निवृत्तिः, freedom from अज्ञानम्. अज्ञानम् about oneself. What अज्ञानम् I had? I thought that I am दुःख रूपः requiring आनन्द to come from outside. That was my supposition, that was my premise on which I led my life until now. We lead our life on one fundamental premise. I am दुःख रूपः and I have to get things, people, situations to gather आनन्द. Every small activity to the biggest activity is based on this fundamental notion and often-unquestioned notion and taken for granted notion. If wife is near me then only I get आनन्द. That is a notion. Anytime she goes away even for one day then I am restless. Similarly, if child is near me, or if I am inside house, thus every moment of activity, every response to the situation, every planning for future, they are all based on one taken for granted notion, unquestioned notion अहम् दुःख रूपः अस्मि and I require conditions to gather आनन्द from the outside. This fundamental notion is called अज्ञानम् or अध्यास. And तादृश अज्ञानस्य निवृत्तिः, i.e., I am आनन्द रूपः, I don't require things, I don't require people and I don't require situations to be happy. I require things to live, I require people to live, this is a different thing but to be happy, full, complete,

relaxed I require nothing. So therefore, let them be there I am happy and let them be not there I am happy. Thus अज्ञान निवृत्तिः आत्मनि अध्यस्त दुःखनिवृत्तिः which is called परमानन्द प्राप्तिः.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् । ॥ गीता ६-२३ ॥

This is called श्रवण साधन.

Then the next one is called मननम्. मननम् is defined as युक्तिः चिन्तनम्, corroborating and substantiating what has been learnt through श्रवणम् or logical affirmation, substantiation, corroboration of what has been heard from श्रवणम्, the *Upanishadic* teaching. The benefit of this logical analysis is संशय निवृत्तिः. Removal of all doubts which are obstacles to the assimilation of the knowledge, to the acceptance of knowledge. The basic teaching is ब्रह्म सत्यम् जगत् मिथ्या जीवो ब्रह्मैव न अपरः. So everyone agrees with ब्रह्म सत्यम्, there is no problem. Ask विशिष्टाद्वैतिन् he agrees for ब्रह्म सत्यम्, ask द्वैतिन् he too agrees for ब्रह्म सत्यम् and ask द्वैताद्वैतिन् he too agrees. All of them agrees for ब्रह्म सत्यम्. Nobody questions this statement. But the problem is the second part जगत् मिथ्या. The world is not सत्यम्, the world is मिथ्या. When we receive this teaching from the उपनिषत्, the intellect puts lot of questions – how can the world be unreal. I am seeing the world, the world is solidly available for sense perception, the world is solidly available for inference, not only the world is available for transactions, and the world is capable of affecting my life positively and

negatively, which is called अर्थक्रियाकारि, it has utility value. It can give me सुखम् and दुःखम्. So the world is capable of affecting me, influencing me, it has got a utility value. Even an अद्वैतिन् eats food only when he is hungry. All the time the one who says the world is unreal he himself when he gets hungry he has to go after food. So when the food is capable of removing the hunger how can a person say that food is unreal, that medicine is unreal, the doctor is unreal? Therefore, when we say जगत् मिथ्या even after studying for twenty five years there lingers a little doubt within. And even if somehow we accept that but the third part is never acceptable to the intellect. जीवो ब्रह्मैव न अपरः. I am ब्रह्मन्, I am limitless, I am आनन्द रूपः, I am नित्यः, I am eternal, I am all-pervading etc., who will accept? They will say it is nice to write notes, it is nice to keep in cassettes, but in practical life one has to resort to god to save us. That works स्वामिजि. I have made a beautiful arrangement after going through guilt and confusion and conflict through all these days. That is for reading, studying and taking notes it is अद्वैतम्, अहम् ब्रह्मास्मि, नित्योऽस्मि, शुद्धोऽस्मि. And if somebody asks, 'yes, I accept that philosophy alone. Because अद्वैत alone is intellectually appealing, intellectually stimulating, therefore, I accept अद्वैतम् for study purposes. And once the class, the study and the meditation etc., are over for livelihood purposes, for crisis purposes, I have struck a nice deal with my god - 'O god, you alone have to protect me, I am small, I am helpless.' Then I found that it is a nice compromise. Therefore, it is extremely

difficult to accept I am ब्रह्मन् as a fact because to accept it as a fact is to accept it at all times. Not during study time, it should be steadily accepted. And this the intellect is not able to accept because of many lingering questions. Intellect has got many questions against that statement. How can I be infinite? The questions or doubts at the level of intellect is a big obstacle for assimilating वेदान्त as a fact and therefore मननम् is to remove the obstacles at the intellectual level or संशय निवृत्ति so that I can say अहम् ब्रह्म अस्मि as a fact during the class also and I can say I will not be and I am not affected even when there is crisis all around. I may be in the deathbed or diseases may be tormenting me but even at that time I should be able to say that. This is the benefit of मननम्. Removing intellectual obstacles in the form of doubts is मननम्.

Then the final is called निदिध्यासनम्. निदिध्यासनम् is निरसंशये अर्थे मनसः स्थापनम्. Dwelling upon the teaching which is free from all doubts is called निदिध्यासनम्. After मननम् the knowledge is doubtless. If you have doubt then you have to do more मननम्. Thus श्रवणमननाभ्याम् निरसंशय अर्थः the teaching is doubtless and upon the doubtless teaching one should keep the mind quietly Regularly spending some time just to dwell upon the doubtless teaching. In निदिध्यासनम् no logical analysis is involved. No reasoning is involved; if reasoning is there it will go to मननम्. It is not the posture that determines, it is not the condition of sense organs that determines but the process that is happens in the mind that determines whether it is मननम् or

निदिध्यासनम्. In निदिध्यासनम् no reasoning is involved because I am already convinced of the fact that 'I was, I am and I ever will be ब्रह्मन्. I was, I am and I will ever be free.' So therefore even as I am sitting for निदिध्यासनम् मोक्ष expectation is gone because my clear understanding is that 'I was free, I am free and I ever will be free'. Therefore I don't expect मोक्ष, I don't expect a new experience, I don't expect a new knowledge because मोक्ष is not going to come through a new experience or a new event; मोक्ष is my very nature unconditional. Therefore, I sit for निदिध्यासनम् not with any expectation of मोक्ष and it is not for removing doubts also, not for logical analysis also but for dwelling upon the teaching to remove the विपरीत भावना निवृत्त्यर्थम्. By विपरीत भावना we mean habitual mental problems like काम, क्रोध, लोभ, मोह, मद, मात्सर्य, भयम् etc. So thus I dwell upon the teachings with a specific aim of removing the mental emotional obstacles which have been lingering for a long time. Certain types of fears are there deep in my mind, certain types of hatred is there, certain types of hurt, which have been gathered in so many years because of behavior of spouse or children etc. I have got so many shocks which have created hurt, and as long as the mental hurt is there the mind does not have relative आनन्द, and unless mind enjoys the relative आनन्द I cannot own up absolute आनन्द. Unless the mind is relatively शान्तम् I cannot own up absolute शान्ति. निदिध्यासनम् is to convert the knowledge into emotional strength or eliminating the habitual emotional problems even worry, guilt, hurt, anxiety,

fear etc. निदिध्यासनम् is not a process done at a particular time but it is a constant alertness watching our emotional personality. Throughout the day, what all the ups and downs I should see and count how many times I got annoyed and how many times I abuse and thereafterwards neutralizing all of them in the light of the teaching. Thus, the निदिध्यासनम् is for the विपरीत भावना निवृत्तिः. The difference between the मननम् and निदिध्यासनम् is मननम् removes intellectual obstacles and निदिध्यासनम् removes the emotional or mental obstacles. श्रवणम् removes अज्ञानम् and gives knowledge.

शङ्कराचार्य points out in his commentary that all the three processes are equally important. We cannot question which can be skipped or which can be followed there is no question. All the three are to be followed to get the benefit in fullness. न तु श्रवण मात्रेण. श्रोतव्यः पूर्वम् आचार्यत आगमतश्च; पश्चान्मन्तव्यः तर्कतः; ततो निदिध्यासितव्यः निश्चयेन ध्यातव्यः; एवं ह्यसौ दृष्टो भवति श्रवणमनननिदिध्यासनसाधनैर्निर्वर्तितैः; यदा एकत्वमेतान्युपगतानि, तदा सम्यग्दर्शनं ब्रह्मैकत्वविषयं प्रसीदति, न अन्यथा श्रवणमात्रेण । But even though we say all the three साधन are important, there is lot of confusion among the roles of each साधन. So all the people agree that श्रवणम् is needed, मननम् is needed and निदिध्यासनम् is needed but there is a confusion regarding the role played by each साधन and there is one big confusion and since it is a prevalent confusion, I just want to discuss that.

There is one group of people who say that श्रवणम् gives only परोक्षज्ञानम् indirect knowledge; they say only when निदिध्यासनम् is done the knowledge become अपरोक्षज्ञानम्. Thus, meditation alone gives direct knowledge, experiential knowledge, first-hand knowledge. And they give the example of our day to day experience. When a person describes an apple you get only a secondary knowledge of the apple, he describes its form, color, the taste, the smell. Thus the words regarding the apple give only indirect second-hand knowledge but only when you actually eat the apple, you get the direct first-hand, experiential knowledge. Thus extending this example they argue that वेदान्त श्रवणम् gives second-hand, secondary, indirect knowledge or the book knowledge or intellectual knowledge and they argue only निदिध्यासनम् brings आत्मा face to face and one will get direct first-hand, face-to-face experiential knowledge or they call it साक्षात्कारः, realization. They use the two words - knowledge and realization. श्रवणम् for knowledge and निदिध्यासनम् for realization. Plenary experience such words are used in some books. Our argument is it is not true. This view is not correct. What view? श्रवणम् gives indirect knowledge and निदिध्यासनम् only gives direct knowledge – we do not accept and we say that श्रवणम् or words can give direct knowledge also. श्रवणम् can give direct knowledge and श्रवणम् alone should give direct knowledge. This is called शाब्द अपरोक्षवादः. It means श्रवणम् gives अपरोक्षज्ञानम्. And if a person does not get अपरोक्षज्ञानम् through श्रवणम्, he will

never get अपरोक्षज्ञानम् through मननम् or निदिध्यासनम्. And we say we can also prove this by quoting our own day-to-day experience. And we give two examples one example is सोऽयम् देवदत्तः. And another example is दशमरुत्वमसि. सोऽयम् देवदत्तः is one person was looking for देवदत्त and he had seen देवदत्त twenty five years before and the very same देवदत्त has come with totally different features gray hair and bald head and he has become thin and wrinkles and therefore, keeping देवदत्त in front he is searching for देवदत्त. When he was searching for देवदत्त, somebody came and told सोऽयम् देवदत्तः. That देवदत्त whom you saw before and whom you are searching happens to be this देवदत्त. When the words are used does he get indirect knowledge or direct knowledge? He gets the direct knowledge. And similarly, 'you are the tenth man' and you must be knowing. I don't want to again discuss that. Therefore, we say words give indirect knowledge when the object is far away, words will give direct knowledge when they are used to introduce an evident thing. Here what is the evident thing? देवदत्त is already evident and the words of introduction will not give indirect knowledge but words of introduction will give direct knowledge. वेदान्त is words of introduction and introducing me to myself. Therefore, we say अपरोक्षज्ञानम् is only through श्रवणम्. Then what is the role of मननम् and निदिध्यासनम्? मननम् is not for direct knowledge but only to remove the obstacles. निदिध्यासनम् is also not for direct knowledge but it is only to remove the

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

obstacles. प्रतिबन्ध निवृत्त्यर्थम् मनननिदिध्यासने. This is our contention. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य started his teaching by first establishing that आत्मा is परमानन्द रूपः. Here, the beauty is आत्मा's आनन्द रूपम् is established logically. श्रुति need not use logic at all and श्रुति can directly give us the knowledge by making a statement. Thus श्रुति can say that आत्मा आनन्द रूपः, विज्ञानम् आनन्दम् ब्रह्म, आनन्दो ब्रह्मेति व्यजानात्. In these statements there is no logic involved. श्रुति says आत्मा is आनन्द रूपः. आनन्द आत्मा । ब्रह्म पुच्छ प्रतिष्ठा । In all these statements the logic is not involved because श्रुति's validity is not dependent on logic. श्रुति is independently valid. This alone we call as स्वतः प्रमाणम्. But in some places even though श्रुति has independent validity, श्रुति itself gives the support of logic for the sake of human satisfaction, for our satisfaction श्रुति give युक्ति प्रमाणम् also as in the case of

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

तद्यथेह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोकः
क्षीयते ॥ छान्दोग्योपनिषत् ८-१-६॥

Thus, in certain places श्रुति itself gives logic also. In the same way आत्मा's आनन्द स्वरूपम् the श्रुति can directly reveal or it can give supporting logic also.

In this fifth मन्त्र, we find that श्रुति is revealing आत्मा's आनन्द स्वरूपम् not by mere statement but through युक्ति. So न्याय सहित वाक्येन आनन्द स्वरूपम् बोधयति. We saw the logic for this in the last class आत्मा परमानन्द रूपः

परमप्रेमास्पदत्वात् पुत्रवत् or व्यतिरेकेन व्याघ्रवत्. Having established that आत्मा is परमानन्द रूपः, the श्रुति wants to point out how one can get that परमानन्द आत्मा which is otherwise called मोक्ष. So मोक्ष प्राप्तिः कथम्, परमानन्द प्राप्तिः कथम्, आत्मप्राप्तिः कथम्? And for that, श्रुति prescribes a साधन. आत्मा वा अरे द्रष्टव्यः. दर्शनम् is the साधनम् for आनन्द प्राप्तिः. So thus आनन्द प्राप्तिः is the end, आत्मदर्शनम् is the means. प्राप्ति, आत्मा attainment is the end while आत्मा knowledge, ज्ञानम् is the means.

Then comes the next question. How can one gain आत्मज्ञानम्? What is our end now? आत्मज्ञानम् has become the end. What was the original end? आत्मप्राप्तिः is the end and for that the means is आत्मज्ञानम्. Now the next end is आत्मज्ञानम् and for that what should be the means? If one has to go to Delhi then Tamilnadu express is the means and Delhi is the end. But the problem is how to reach the Tamilnadu express? Now Tamilnadu express has become the end and the means is car, bus, scooter etc., are the means and the train becomes the end. The train is the means and the Delhi becomes the end. Like that आत्मप्राप्तिः is the end and आत्मदर्शनम् is the means. And आत्मदर्शनम् is the end has to be attained through श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. श्रवणम् मननम् निदिध्यासनम् will lead to ज्ञानम् or दर्शनम् and दर्शनम् will lead to परमानन्द प्राप्तिः. Thus, परस्परम् साध्यसाधन सम्बन्धः वर्तते.

Here I would like to have a discussion because there is an expression द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. That

तव्यः comes as a suffix to every word. Prefix is that which is attached in the beginning of a word, suffix is that which is attached at the end of a word. Affix is any attachment either at the beginning or at the end. तव्यः is a suffix that is added and according to संस्कृत grammar तव्यः represents a commandment. So कर्तव्यम् is a commandment of action. भोक्तव्यम् is a commandment for भोजनम्. कर्तव्यम् means you must do it. भोक्तव्यम् means you must eat it. Thus, according to संस्कृत grammar, लिङ्, लोट् and तव्य. So लिङ् is called potential mood, लोट् is called imperative mood, तव्य is potential participle. All these three indicate commandment. In संस्कृत we call it विधिः.

This commandment or विधि is very very important in मीमांसा शास्त्र. They have analyzed this commandment very elaborately. In keeping with that, in वेदान्त also we make an analysis of the विधि प्रत्यय involved in वेदान्त. विधि प्रत्यय means suffix of commandment. In fact we have a suffix of commandment in one of the previous portions i.e., विद्या सूत्रम्. What does the statement of विद्या सूत्रम्? विद्या सूत्रम् is आत्मा इति एव उपासीत (मन्त्र 1-4-7). अविद्या सूत्रम् also we have seen. अविद्या सूत्रम् is यो अन्याम् देवताम् उपास्ते अन्यो असौ अन्यो अहम् अस्मि इति न स वेद । सः देवनाम् पशुः । (मन्त्र 1-4-10). In विद्या सूत्रम्, the statement is आत्मा इति एव उपासीत. There is also there is a suffix of commandment. Here also there is a suffix for commandment. There उपासीत is the suffix. Here it is द्रष्टव्यः, श्रोतव्यः is the suffix. Now शङ्कराचार्य analyzes the विधि in the विद्या सूत्र भाष्यम्. But I skipped the topic there.

The analysis is विधि प्रत्यय. I thought I will discuss that विधि प्रत्यय topic in this particular context. For the sake of analysis, we will divide this statement into two portions. आत्मा वा अरे द्रष्टव्यः is one topic; आत्मा वा अरे श्रोतव्यः मन्तव्यः, निदिध्यासितव्यः is another topic. When you say आत्मा वा अरे द्रष्टव्यः what is the meaning of that statement? It means आत्मा वा अरे अपरोक्षतया ज्ञातव्यः – आत्मा should be known as myself. It should be known as oneself or myself.

And in this context we should remember wherever there is a commandment of knowledge in वेदान्त we assume that that is not a commandment at all but it is only a statement. According to वेदान्त, no commandment is possible with regard to ज्ञानम्. ज्ञाने विधिः न सम्भवति. We point out that commandments are possible only with regard to कर्म. Commandments are never possible with regard to gaining ज्ञानम्. And when I make such a statement, I am taking one thing for granted. The commandment is possible with regard to कर्म and commandment is not possible with regard to ज्ञानम्. Here कर्म means action. I am taking one thing for granted that knowledge and action are two different processes. Action is not knowledge and knowledge is not an action. Therefore, in वेदान्त knowing is not considered an action at all. Now the question comes, why the knowledge is not an action? For that we give two reasons. The first reason is that the फलम्s are different. The consequences, the benefits, or the फलम्s or the प्रयोजनम्s are different. कर्मफलम् is different

from ज्ञानफलम्. Therefore, फल भेदात् हेतु भेदः, साध्य भेदात् साधन भेदः or end भेदात् means भेदः.

In what way do you say कर्मफलम् and ज्ञानफलम् are different? According to वेदान्त we say कर्म can produce only four types of फलम्s. What are the four फलम्s? Reaching a place, producing a thing, modifying a thing or purifying a thing; reaching, producing, modifying or purifying; reaching, production, modification, purification are the four types of कर्मफलम्.

When you look into the knowledge, you find that the knowledge does not produce any of these four results. For example, knowing London is not reaching London. If knowledge will give you reaching London you need not go there physically. But it is not so. Therefore, knowledge does not take you or reach you anywhere. Knowledge does not produce anything whatsoever. Knowing idli does not produce idli. Knowledge does not modify a thing. Suppose there is more salt in food. Now you have to modify. By knowing that the salt should be the salt does not become less. So knowing cannot modify. And by knowing you cannot purify also. By knowing that here it is more dirty and it should become clean therefore, you know what is a clean dress and by knowing a clean dress you don't get a clean dress. Therefore, ज्ञानम् does not produce आप्ति फलम्, उत्पत्ति फलम्, विकार फलम् and संस्कार फलम्. चतुर्विध कर्मफलम् अपि ज्ञानफलम् न भवति. Then what is ज्ञानफलम्? It just reveals a thing as it is. It just reveals a thing as it is. It is only वस्तु स्फुरणम्, वस्तु प्रकाशः,

वस्तु आवरण निवृत्तिः. You will find that this revelation which is ज्ञानफलम् can never be produced by कर्म. We have to look at both sides. ज्ञानम् cannot produce कर्मफलम्. Likewise कर्म cannot produce ज्ञानफलम्. Suppose you don't know what this is. This is for the first time you are seeing in life. And you want to know what it is. You do varieties of actions over the clock. You can do various कर्मs on the clock but whatever कर्म you do, you are not going to know what it is. Therefore, कर्म cannot produce ज्ञानफलम् and ज्ञानम् cannot produce कर्मफलम्. Therefore, ज्ञानम् and कर्म are different. This is फल भेदात्. This will come clearly in the fourth सूत्र of ब्रह्मसूत्र – तनु समन्वयात्. Starting with 'ननु ज्ञानम् नाम मानसी क्रिया' शङ्कराचार्य will discuss elaborately. So this is the first difference between ज्ञानम् and कर्म; फल भेदात्.

There is a second reason also to show the difference between ज्ञानम् and कर्म. ज्ञानम् is not available for choice. ज्ञानम् is choiceless. Whereas कर्म is available for choice. Or to put in another language ज्ञानम् is not under the control of ज्ञाता. ज्ञानम् ज्ञातृतन्त्रम् न भवति. Whereas कर्म is under the control of कर्ता. कर्म कर्तृतन्त्रम् भवति. How is it so I will explain it. Suppose you want to know the meaning of the बृहदारण्यकोपनिषत्. For that you want to attend the class. When you are coming to the class you are a ज्ञाता or कर्ता? You are a कर्ता which means you have got a choice to come to the class or need not come to the class. You can choose to stay back in the house or choose to come. As a कर्ता you have a choice in coming. And after coming here also to choose a

particular seat – that is also is a ज्ञानम् or कर्म? That is also a कर्म. Therefore, as a कर्ता you can sit and listen, you can stand and listen, you can stretch your legs and listen, you can put on your slippers and listen. If you can listen without the slippers on it will be nice, some respect for उपनिषद्. Therefore, there is a choice. You can write your notes or you need not write your notes because writing is a कर्म. Similarly, you can look at me and listen or you need not look at me and listen. So I am a कर्ता as to coming to the class, sitting and bringing my mind behind my ears. And once your mind has come behind your ears then I am becoming what? Until now you are a कर्ता, you had a choice, but once your mind is behind your eyes or ears then you have become a ज्ञाता, a knower.

And as a ज्ञाता do you have a choice in hearing? You have no choice. Whether you like it or not you have to hear the class. Whether to hear or not you have no choice. What to hear or not also you have no choice. What you should hear is in my hand. If I sit silently then you have no choice other than to sit looking at me. Whether I should use English word or संस्कृत word it is again not your choice. It is my choice. Therefore, once you have become a seer whether to see, what to see is not your choice. Once you have become a hearer whether to hear or what to hear you have no choice. Once you have become a smeller whether to smell or not you have no choice. You have a choice whether to close your nose or not because it comes under कर्म. Receiving the smell is not within your control. As a seer, hearer or smeller in short as a knower you

have no choice. Therefore कर्म कर्तृतन्त्रम् ज्ञानम् न ज्ञातृतन्त्रम्. In कर्म कर्ता has choice and in ज्ञानम् ज्ञाता has no choice. Therefore, कर्म and ज्ञानम् are different. This is the second reason. So फल भेदात् तन्त्र भेद च. The result भेदात् choice भेद च.

Once you have understood the difference then we can easily arrive at the corollary of that. Commandment is possible only where there is a choice. No commandment is possible where there is no choice. In fact applying this rule alone, we are establishing the freewill for an individual. If scriptures command us to do good and command us to avoid evil; because scriptures accept we have a free-will otherwise called choice. Tell a lie or avoid the lie. To harm a person or not to harm. Since I have a choice the scriptures give command. Suppose there is no free-will, if we have no choice, we are helplessly good or helplessly bad, then the scriptures commandment will be useful or useless. If a man is choicelessly good, then the scriptures need not ask him to do good. If an evil man choicelessly evil choiceness then the scriptures need not command. Therefore, remember the rule is commandment comes only in choiceful situation. In कर्म there is choice, therefore in कर्मकाण्ड the commandment is possible. सत्यम् वद धर्मम् चर etc. Whereas in the case of ज्ञानम् there is no choice and therefore no commandment is possible. Therefore आत्मा अरे द्रष्टव्यः is only a seeming commandment, विधिछाया alone and it is not विधिः. This is the first part of discussion. आत्मा वा अरे द्रष्टव्यः means आत्मा वा

अरे ज्ञातव्यः. And ज्ञातव्यः is not a commandment. आत्मा वा दर्शनार्हः; that is the idea. This is the first portion.

Now let us come to the second portion - आत्मा वा अरे श्रोतव्यो मन्तव्यो निदिध्यासितव्यो of the मन्त्र. One should follow श्रवणम् मननम् निदिध्यासनम्. And with respect to this there is a विधि. And what we say is that with respect to श्रवणम् मननम् निदिध्यासनम् there is a विधि. With respect to दर्शनम् there is no विधि. Now in मीमांसा शास्त्रम् विधि or commandment itself is sub-divided into three types. Naturally, if you accept विधि, then the question comes which type of विधि it is. In श्रवणमनननिदिध्यासनम् if you accept विधि, then of these three विधिस to which it belongs? About this I will briefly discuss. First, I will point out what are the three विधिस.

Three विधिस are number one is अपूर्व विधि. In English a विधि of injunction, a statement of injunction or commandment. The second type is नियम विधिः, a statement of restriction. And the third one is परिसंख्या विधिः, a statement of permission.

Each one I will briefly discuss with examples so that you can understand. The first one, i.e., अपूर्व विधि, the standard example given in the पूर्वमीमांसा शास्त्र is व्रीहीन् प्रोक्षति. व्रीहीः means rice grain or paddy. प्रोक्षति means प्रोक्षणम् करोति. This is example for अपूर्व विधि. To understand this example I will briefly tell you the context. In पूर्वमीमांसा शास्त्र, they discuss varieties of rituals. One ritual is दर्शपूर्णमास याग. In that याग they have to give an oblation called पुरोडाशः.

पुरोडाशः is a material like our Adai. A cake or a type of cake is पुरोडाशः. This पुरोडाशः material is to be made out of rice and for the sake of making that पुरोडाशः we require rice and for getting the rice we require paddy, the rice grains with the husk and this ritualist has to first bring the paddy itself. And then what he has to do? Naturally, he has to remove the husk. Then with that rice he has to make पुरोडाशः. At that time वेद tells that first you have to do प्रोक्षणम् of the paddy. Sprinkle water on it by chanting some मन्त्रs. Now if the वेद does not make this commandment nobody would have done the प्रोक्षणम्. So प्रोक्षणम् is totally an unknown action and this totally unknown action वेद is prescribing. And prescription of a totally unknown action is called अपूर्व विधि. अपूर्व means what we do not know. What is the definition of अपूर्व विधि? Prescription of a totally unknown action. After this प्रोक्षणम् what should this ritualist do? He has to remove the husk. Now the removal of the husk is a known action or an unknown action? It is known action. Anyone with some common sense will know that husk has to be removed. Therefore, by common sense law un-husking is a known action but here there is a problem. Even though un-husking is a known action this can be done in several known ways. For example, one is called अवहननम्, pounding is one method; then the second method is called अश्मकुट्टनम्, rub the rice with a stone and then remove the husk; and another method is to remove the husk one after the other with your nail, नखाविदलनम्. Thus,

you can do one action of un-husking the paddy itself in several ways and all ways are known.

And now comes the second type of विधि known as नियम विधिः. What is the example given? The example is व्रीहीन् अवहन्ति. अवहन्ति means pounding process. The paddy should be unhusked by the method of pounding, which means one should not use the method of crushing with stone, one should not use the method of removing the husk with nail etc. The process is restricted to do one method of approach. Among many *known* methods, we are restricted to follow one method. Therefore, what is the definition of नियम विधि? It is a statement of restriction when there are many known methods of doing an action. The first is the statement of injunction of a totally unknown action. The second is a statement of restrictions when there are many known methods of doing an action. In the statement of restriction itself there is an implied idea that the other methods are to be avoided or excluded. Exclusion is implied and one particular process is stressed. This is called नियम विधि.

The last one is परिसंख्या विधि and it is a statement of permission. The example is एकादश्याम् फलाहारम् कुर्यात्. फल means fruits. Now this is a statement of permission. Among many methods of removing the hunger. Either one can eat fruits or snacks, etc. so here it is a statement of permission that means it is not compulsory that you have to eat fruits. If you can do total fasting that is the best one. If you are to take food for some reason or the other you may eat फल आहार.

फलाहारम् कुर्यात्. You *may* eat fruits and not you *should* eat fruits. This statement is called a statement of permission. And in this statement of permission also, automatically included is the exclusion of other types of food. When you are permitted to take food, it is implied that you should not take any other food. That is called परिसंख्या विधि, a statement of permission. Often a statement of restriction and statement of permission look very, very similar. So therefore, often there is a confusion between नियम विधि and परिसंख्या विधि. What is the clear difference between them I will discuss in the next class. Then we will come to know श्रोतव्यः is what विधि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class, we were seeing three types of विधिs to find out what type of विधि the statement आत्मा वा अरे श्रोतव्यः etc., belongs to. Three types of विधिs we saw were अपूर्व विधिः a statement of injunction, नियम विधिः a statement of restriction and परिसंख्या विधिः a statement of permission.

In अपूर्व विधि, the scriptures prescribed a new and unknown action to be done. Therefore, अपूर्व विधि always involves unknown action. Whereas नियम विधि restricts a person to one particular known action among many known actions. And परिसंख्या विधि permits a person to do a particular known action among many known actions.

If you remember the examples अपूर्व विधि example is त्रीहीन् प्रोक्षति sprinkle water on the paddy and this is totally unknown action because nobody will do that unless commanded by the scriptures. For the नियम विधि the example we saw was त्रीहीन् अवहन्ति that is one should unhusk paddy by pounding. Unhusking of paddy is not an unknown action because even without scriptural injunction one would have unhusked the paddy to make the special पुरोडाश material. Therefore, unhusking is a known thing. This unhusking can be done in several known methods - one method is pounding, another is crushing with stone and another is using the nails. So one of the methods we will definitely use because it is a known action. And this नियम विधि restricts that unhusking

process to the pounding method alone. We are not supposed to use crushing with stone or removing with the nails. And for the third परिसंख्या विधि the example we saw was एकादश्याम् फलाहारम् कुर्यात्. The first two examples are from श्रुति, the वेद while the third example I am not taking a श्रुति example but I am taking a स्मृति example only. Here also on एकादशी day like any other day people will eat and it is not an unknown thing. Nobody eats because of scriptural injunction. This eating can be done in several methods by using फलाहारम्s or by using फल इतर आहारम्s, all other types of food can be taken. Both are the known actions. In this the परिसंख्या विधि permits a person to eat the फलम् and to exclude फल इतर आहारम्. Up to this we saw in the last class.

Now the नियम विधि and परिसंख्या विधि have got only a slight difference and therefore generally, people get confused between नियम and परिसंख्या because there are so many common features between them and there are only a few uncommon features. So first, I will mention the common features between नियम विधि and परिसंख्या विधि.

1) In both नियम विधि and परिसंख्या विधि many actions are involved unlike अपूर्व विधि where there is only one action involved प्रोक्षणम् whereas नियम and परिसंख्या many actions are involved.

2) The second common feature is all the actions involved in both the विधिस are known actions, which a person will know even without श्रुति. मानान्तर प्राप्तम्. All are known actions.

3) Then the third common feature is in both नियम विधि and परिसंख्या विधि, the choice of one action is involved among many known actions.

4) Then the fourth common feature is in both नियम विधि and परिसंख्या विधि, the exclusion of other actions are involved. For example, when pounding is chosen what is excluded? अश्मकुट्टनम् is excluded and again नखविदलनम् is excluded. So choosing one implies the exclusion of others. In परिसंख्या विधि also when you choose फलाहारम्, automatically there is an exclusion of other आहारम्s. Thus, in all the four features नियम विधि and परिसंख्या विधि are identical, that is the statement of restriction and the statement of permission are identical in all these four features.

Then what is the difference if you ask then the main difference is this. In नियम विधि the restricted action or the chosen action is compulsory. This means त्रीही अवहननम् कुर्यादेव it has to done only. By implication, the exclusion of others is also compulsory. In नियम विधि, the restricted action is compulsory. You must to do the pounding and the other two should not be resorted to. Whereas in परिसंख्या विधि the permitted action is not compulsory while the exclusion of others is compulsory. On एकादशी फलाहारम् कुर्यात् means परिसंख्या विधि means that on एकादशी day if you want to eat something, you are not able to totally fast and hence फलाहारम् is permitted. You may take फलाहारम् or still better you can avoid that also which is ideal on एकादशी day.

एकादश्यां तु कर्तव्यं सर्वेषां भोजनद्वयम्।

शुद्धोपवासः प्रथमः सत्कथा श्रवणम् ततः ॥

शुद्ध उपवास means is the total fasting. Therefore, the ideal एकादशी is total fasting. But if you are not able to do then फलाहारम् is permitted at the same time you are not commanded to take fruits. Therefore, the permitted action is noncompulsory in परिसंख्या विधि and restricted action is compulsory in नियम विधि. Whereas when you come to exclusion in परिसंख्या विधि also the exclusion of others is compulsory. Exclusion of others means you can take fruits or still better is to avoid it. But avoidance of other types of food, the exclusion of फल इतर आहारम् is compulsory. Therefore, we find in परिसंख्या विधि exclusion being compulsory, it is exclusion प्रधान विधि. परिसंख्या विधि is वर्जन प्रधान विधि. The exclusion is more important in परिसंख्या विधि. In परिसंख्या विधि you cannot eat anything other than fruits. And therefore, परिसंख्या विधि if literally translated it means the statement of exclusion. परिसंख्या is equal to परिवर्जनम्. Therefore, what was my first translation of परिसंख्या विधि? A statement of permission I said but the refined and proper translation of परिसंख्या विधि is a statement of exclusion. For the statement of exclusion, परिसंख्या विधि, the best example I can think of is सत्यम् ब्रूयात्. Speak truth. On analysis will it be a नियम विधि or परिसंख्या विधि? To speak सत्यम् is not compulsory. There is no compulsion that you should go on saying every truth that you know in the world. If he has to tell all the truth that he knows then it will be impossible to conduct any other व्यवहार because all the time will be

consumed to tell what truth I know. Therefore, there is no compulsion to tell सत्यम् whenever सत्यम् ब्रूयात् statement comes. Either speak truth or don't speak at all. But what is compulsory? Never speak untruth. Exclusion is compulsory. Never speak untruth. If you want to speak what is permitted? If you want to speak, speaking truth is permitted otherwise, you can keep mum. And what is not permitted? Speaking anything other than the truth is to be excluded. That's why whenever you see शङ्कराचार्य's भाष्यम्, he will translate सत्यम् is अनृत वर्जनम्. Therefore, we have got three विधि - अपूर्व विधि statement of injunction, नियम विधि the statement of restriction and परिसंख्या विधि statement of exclusion. Now our topic is in which category will आत्मा वा अरे श्रोतव्यः मन्तव्यः निदिध्यासितव्यः falls under?

In a small condensed form the commentators refer to this statement as श्रवण विधि. This is the shortened name of आत्मा वा अरे श्रोतव्यः मन्तव्यः निदिध्यासितव्यः. Does श्रवण विधि belongs to अपूर्व विधि, नियम विधि or परिसंख्या विधि? शङ्कराचार्य establishes in similar context that it is नियम विधि. नियम विधि means what? It is a statement of restrictions. What does this convey? A Vedantic seeker can spend his lifetime in many pursuits and the उपनिषत् says that a Vedantic seeker should restrict his pursuit to वेदान्त श्रवण मनन निदिध्यासनम्. He should spend his lifetime only in one pursuit if he is a मुमुक्षु. If his aim is आत्मा वा अरे द्रष्टव्यः if आत्मदर्शनम् is the aim then he should restrict his life pursuits to only one

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

आसुप्तेरामृतेः कालं नयेद्वेदान्तचिन्तया । ॥ अप्स्यदीक्षितः कृत
सिद्धान्तलेशसङ्ग्रहे प्रथमोऽध्याये परिसङ्ख्याविधिविचारे
उदाहृत ॥

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च
ब्रह्माभ्यासं विदुर्बुधाः ॥ पञ्चदशी ७-१०७॥

मत्त्वित्ता मद्गतप्राणा बोधयन्तः परस्परम् । ॥ गीता १०-९ ॥

If he finds that this is not possible let him take सन्न्यास also, it does not matter. सन्न्यास is worthwhile if it helps him in committed श्रवणम् मननम् निदिध्यासनम्. If he is able to commit himself in गृहस्थाश्रम it is also well and good. It is not the आश्रम that is important, but committed pursuit of श्रवणम् मननम् निदिध्यासनम्. In नियम विधि, there is only one significance. It is a statement of restriction. Suppose a person naturally follows श्रवणम् मननम् निदिध्यासनम् by himself, नियम विधि will remain silent just as in unhusking the paddy. Pounding, crushing and removing with nails are the three options. Suppose he himself naturally goes to pounding process then नियम विधि will remain silent. If you go to left then the policeman will not do anything. But the moment you go for नखविदलनम्, the moment you go for crushing नियम विधि will come into the picture. नियम विधि will only be partially active and not always. Similarly, if a person becomes a सन्न्यासि and he goes to a teacher and studies वेदान्त श्रोतव्यो मन्तव्यो वाक्यम् will be silent because he is in the tutelage of a गुरु. Suppose a person becomes a सन्न्यासि and does every job other than श्रवणम् मननम् निदिध्यासनम्, then

this नियम विधि will come and warn 'what are you doing?'
 आत्मा वा अरे श्रोतव्यः. Don't do anything else. Ochre robes
 stands for श्रवणम् मननम् निदिध्यासनम्. Suppose, a
 सन्न्यासि naturally takes to गुरु उपसदनम् and follows
 श्रवणम् मननम् निदिध्यासनम्, then नियम विधि will be silent.
 And therefore, it is called नियम विधि, a statement of
 restriction. If a person follows श्रवण मनन निदिध्यासनम् then
 what is the फलम्? आत्मदर्शनम् is the फलम्. If आत्मदर्शनम्
 takes place what is the फलम्? आत्मप्राप्तिः is the फलम्. If
 आत्मप्राप्ति takes place what is the फलम्? We have seen that
 आत्मा is परमानन्द रूपः and therefore the फलम् is परमानन्द
 प्राप्तिः. Therefore, याज्ञवल्क्य tells मैत्रेयी आत्मा वा अरे द्रष्टव्यः
 तदर्थम् आत्मा वा श्रोतव्यः आत्मा वा मन्तव्यः आत्मा वा
 निदिध्यासितव्यः मैत्रेयी.

So having given this नियम विधि now याज्ञवल्क्य gives the
 फलम् in the next statement. What is the फलम्? आत्मनो वा
 अरे दर्शनेन श्रवणेन मत्या विज्ञानेन इदं सर्वं विदितम् भवति.
 This is the फलश्रुति वाक्यम्. So आत्मनः दर्शनेन श्रवणेन मत्या,
 मत्या means मननेन, विज्ञानेन means निदिध्यासनेन. In fact
 these words can be put in a different order. आत्मनः श्रवणेन
 मत्या विज्ञानेन दर्शनेन. Chronological order is first श्रवणम्
 मननम् निदिध्यासनम् and then दर्शनम्. दर्शनेन can be put in
 the end. By following श्रवण मनन निदिध्यासनम् and thus by
 knowing अहम् ब्रह्म अरिम इदम् सर्वम् विदितम् भवति.
 Everything is known. एक विज्ञानेन सर्वविज्ञानम् भवति.

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ गीता ७-२ ॥

कस्मिन्नु भगवो विज्ञाते सर्वमिदम् विज्ञातम् भवति ॥
मुण्डकोपनिषत् १-१-३ ॥

Thus you should connect it with मुण्डकोपनिषत् as well as गीता seventh chapter second श्लोक. After knowing which there is nothing else to be known in the life. Therefore, the फलम् is एक विज्ञानेन सर्वविज्ञानम्, सर्वत्वम् is the फलम् of आत्मज्ञानम्. So by pointing out that आत्मज्ञानेन सर्वज्ञानम् याज्ञवल्क्य has implied an important idea. This he will elaborate later. What is that implied idea? आत्मज्ञानम् = सर्वज्ञानम्. Now ज्ञानम् and ज्ञानम् are equal in both sides. Suppose I say $8x = 8y$. What does it mean? 8 and 8 are equal in both sides, so it can be cancelled. The equation is $x=y$. Similarly, आत्मज्ञानम् is equal to सर्वज्ञानम् and ज्ञानम् and ज्ञानम् is cancelled and what is left out is आत्मा एव इदम् सर्वम्. आत्मा alone is everything. सर्वम् आत्ममयम् जगत्. आत्मा व्यतिरिक्तम् किञ्चित् नास्ति.

मतः परतरं न अन्यत् ॥ गीता ७-७ ॥

ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् ॥ मुण्डकोपनिषत् २-२-११ ॥

सर्वं खल्विदं ब्रह्म ॥ छान्दोग्योपनिषत् ३-१४-१ ॥

All these statements you should remember. What याज्ञवल्क्य implies is that आत्मा alone is everything and there is no such thing called अनात्मा. Now these things are going to be elaborated in the following मन्त्रs we will read.

मन्त्र 2-4-6

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ २-४-६ ॥

This is another very, very important मन्त्र. This ब्राह्मणम् is full of very important मन्त्रs, which establish अद्वैतम्. Therefore, शङ्कराचार्य quotes them very often. अद्वैत स्थापन मन्त्राणि which dismisses द्वैतम्, विशिष्टाद्वैतम्, everything is dismissed and अद्वैतम् is established in these मन्त्रs showing that अद्वैतम् is not शङ्कराचार्य's philosophy but it is the teachings of the उपनिषत्s themselves. The following मन्त्रs are explanations of श्रवणम् मननम्. So this मन्त्र corresponds to श्रवणम्. And the later मन्त्रs corresponds to मननम्. For मननम् there are many मन्त्रs. The essence of this मन्त्र is आत्मा alone is सर्वम्. आत्मैव इदम् सर्वम्. सर्वात्म भावः. And by showing that आत्मा is everything, what does याज्ञवल्क्य implies? Since आत्मा is सर्वम्, आत्मज्ञानम् is सर्वज्ञानम्. The last sentence of the previous मन्त्र should be tied. यस्मात् आत्मा एव सर्वम् भवति तस्मात् आत्मविज्ञानेन सर्वविज्ञानम् भवति. Therefore, the essence of this मन्त्र is आत्मा alone is everything. And to emphasize this essential teaching in the beginning of this मन्त्र, श्रुति condemns all the people who see anything other than आत्मा. Or to glorify that आत्मा is everything, श्रुति condemns all those people who see anything other than आत्मा. What is the right vision? There is nothing other than आत्मा is the right vision. Then what is wrong

vision? Wrong vision is that there is something other than आत्मा. आत्मा अन्य दर्शनम् becomes असम्यक् दर्शनम्. आत्मा ऐक्य दर्शनम् will become सम्यक् दर्शनम्. Therefore, the first part of this मन्त्र is condemnation of those people who see things other than आत्मा. आत्मा means myself. To say that there is something other than me is a great error and that is to be condemned with all the severity. What is to be condemned? The vision that there are things other than me. The श्रुति gives the reason also as to why it should be condemned. What is wrong if we accept things other than ourselves? What is wrong if we accept द्वैतम् or भेदम्? The श्रुति says, of course we can easily see the problem in this भेदबुद्धि. But बृहदारण्यकोपनिषत् is unique in everything. So it won't put all the ideas in a normal way. It puts in a different form.

Until now we have explained this in some other form.

उदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥ तैत्तिरीयोपनिषत् २-७-१॥

द्वितीयाद्वै भयं भवति ॥ १-४-२ ॥

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ कठोपनिषत् २-१-१०॥

These are all normal explanation. If you see anything other than you then you will be limited by others. If you see anything other than you then naturally you will be limited by others, you will be limited by time, you will be limited by space which means you will become mortal. Mortality is a problem. Then संयोग वियोग, union separation etc., is another

problem. In the case of some people union creates a problem. In some cases separation creates problem. Some will write letter that they will come during vacation. Hearing that itself these people get agony. That is called संयोग दुःखम्. And another is there are very near and dear ones we cannot stand separation from them even for a moment, even the very thought that they will not be with me will cause दुःखम्. So संयोग दुःखम् and वियोग दुःखम् cannot be avoided in भेद दर्शनम्, mortality cannot be avoided in भेद दर्शनम्. These are all the problems of seeing things other than myself. Instead of putting it in straight form, बृहदारण्यकोपनिषत् puts it in its own unique form. That is why बृहदारण्यक is बृहदारण्यक.

What it says is when you are seeing something other than you, you have automatically rejected that; by separating it from yourself, you have indirectly rejected them. When you see something other than yourself you are separating that from yourself and separating that is rejection. Any division is separation, any separation is rejection. Once you separate, it becomes अनात्मा and everybody truly loves आत्मा only. आत्मनस्तु कामाय सर्वम् प्रियम् भवति is the rule. Once you separate, it has becomes अनात्मा and once it becomes अनात्मा, it has becomes अप्रियम्, and once it becomes अप्रियम् you have rejected it. So भेदबुद्धि is rejection. That is why, whenever you want to show that you have not rejected someone what you do? You embrace. Whenever a person is suffering from a sense of rejection, how to remove the fear of rejection? Always embrace. It is अभेदम्. Embracing means I

don't reject, 'you are me'. Therefore, remember भेद बुद्धौ जगत् rejection भवति. जगत्: त्यागः भवति. अप्रियत्वम् भवति. What is said now is not in बृहदारण्यक, it is just implied only. Something more is said in बृहदारण्यक and as a preparation for that I am saying this. When you are rejecting something as separate from you, बृहदारण्यक says, the world also in turn has rejected you. By causing the distance, the world also has in turn rejected you, separated you and isolated you. Thus, you develop a sense of isolation always, a sense of rejection always, a sense of being left out. 'Is everyone deserting me?' this fear will be there always. Wife is always afraid whether the husband will reject me. By reject I am not talking about physical rejection of divorce. I mean rejection in the mind. Every शिष्य is afraid of गुरु's rejection. Every spouse is afraid of the other spouse's rejection and a devotee is ever afraid of Lord's rejection. In fact many evil traits in us, we won't tell others. Why? We only tell the good things that we have done. We are ever mortally afraid of someone rejecting us and the rejection is the most painful thing in life. And therefore, बृहदारण्यक wants when you have seen something other than you, you have rejected the world and when you have rejected the world consequently the world has rejected you. Because when the world is अनात्मा for you, then I will be अनात्मा for the world. When you all become अनात्मा for me, I will become अनात्मा for you. And do you love आत्मा or अनात्मा? You love only आत्मा. Therefore, when you love only आत्मा you can never love me because I am अनात्मा. That means as

long as you are separate from me so long you can never love me truly and I can also can never love you truly. So I will loving myself and not you and you will love yourself and not me. But what our pet desire? Everybody should love me. What about me? I will love myself. It is like saying my money is my and your money is also my money. So I love myself most and I keep everyone as अनात्मा and I want my father to love me more than himself, I want my mother to love me more than herself, I want my spouse to love me more than spouse's self. Therefore, remember once division comes, you have lost love from the world. You miss love from the world and you are rejected. Therefore, the उपनिषत् says परादात्. परादात् means rejected. The ब्राह्मण rejects you because you have rejected ब्राह्मण. क्षत्रिय rejects you because you have rejected क्षत्रिय. वैश्य rejects you because you have rejected वैश्य. शूद्र rejects you because you have rejected शूद्र. You have rejected everything by seeing them different from you. And therefore, you will never have love. That will be your fate. Remember when we become old and sick, you know what the other people will pray for? Not for our survival! They will pray for our death but they will put this in a nice language. Ah me! He is suffering so much. If can leave quickly without much suffering it will be good. Remember they love us as long as things are comfortable otherwise they want us to die only. This is the law of the world where there is द्वैतम् and therefore don't see something other than you. The details we will see in next class.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the fourth ब्राह्मणम् of the second अध्याय known as मैत्रेयी ब्राह्मणम्, याज्ञवल्क्य begins to teach मैत्रेयी from the fifth मन्त्र onwards. In the fifth मन्त्र, याज्ञवल्क्य pointed out that आत्मा is परमानन्द स्वरूपः and this he logically established by showing that आत्मा is परमप्रेमास्पदम्. Thus, the अनुमानम् is आत्मा is परमानन्द रूपः परमप्रेमास्पदत्वात् व्यतिरेकेन घटवत्. If आत्मा is परमानन्द स्वरूपः then attainment of परमानन्दम् is only in the form of attainment of आत्मा. आनन्द प्राप्तिः आत्मप्राप्तिः एव. So there is no आनन्द प्राप्तिः other than आत्मप्राप्तिः. Since आत्मा is one's own स्वरूपम्, hidden because of ignorance आत्मप्राप्तिः becomes आत्मज्ञानप्राप्तिः. Therefore, there is no आत्मप्राप्तिः other than ज्ञान प्राप्तिः. Thus, these three steps are extremely important, big gems. Three steps are आनन्द प्राप्तिः is equal आत्मप्राप्तिः is equal to ज्ञान प्राप्तिः. I am using the संस्कृत words hoping that you understand. प्राप्तिः means attainment or accomplishment. Attainment of आनन्द is nothing but attainment of the Self and attainment of the Self is nothing but the attainment of knowledge. And then याज्ञवल्क्य concluded that the knowledge is attained through the threefold process of वेदान्त श्रवणमनननिदिध्यासनानि. आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः.

And having talked about the means of ज्ञान प्राप्तिः, याज्ञवल्क्य gave the फलम् also in a different way. Of course, we know the फलम्, ज्ञान प्राप्तिः will lead to आत्मप्राप्तिः and

आत्मप्राप्तिः will lead to आनन्द प्राप्तिः. So फलम् is आनन्द प्राप्तिः. But याज्ञवल्क्य presents it in another manner. What is that? आत्मज्ञानेन सर्वज्ञानि भवति, सर्वज्ञः भवति. So आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेन इदं सर्वं विदितम् भवति. So the first फलम् is आनन्द प्राप्तिः, the second फलम् is सर्वज्ञत्व प्राप्तिः. The only difference is that आनन्द प्राप्तिः is presented at the emotional level. Therefore, mentally you will be complete, full, satisfied, satiated, तृप्तः. So emotional fulfillment you call it आनन्द प्राप्तिः. Intellectual fulfillment is सर्वज्ञत्व प्राप्तिः.

Having thus introduced वेदान्त with a bang याज्ञवल्क्य starts the teaching proper in the next sixth मन्त्र. As I said every मन्त्र is important solid and the sixth is an extremely important मन्त्र which I had introduced in the last class. This मन्त्र corresponds to the श्रवणम् part. And what is the essence of this मन्त्र? I said in the last class, सर्वात्मभावः. सर्वात्मभाव means सर्वम् आत्मा इति भावः दर्शनम् ज्ञानम्. This vision, this perspective, that everything is myself, which means there is nothing other than me. That means I am full and complete. This is the essence of this teaching. But in the beginning याज्ञवल्क्य points out what will be the harm if this vision is not there. What am I going to lose if do not have सर्वात्मभाव? For that याज्ञवल्क्य says if I do not have सर्वात्मभाव I am going to see everything as different from myself. And seeing everything as different myself is not giving love. So seeing things as different from myself is denying love, refusing to give love. What is the logic behind this statement? The logic

is that the moment you see something different from you, that thing will be reduced to अनात्मा from your point of view. And you are standing there looking at them as आत्मा. And once you reduce everything else to अनात्मा you have to apply the principle आत्मनस्तु कामाय सर्वम् प्रियम् भवति. You love only yourself fundamentally which indirectly means that you are not truly loving, even though you pretend to love, even though you do lot of things which are generally considered to be expressions of love but the cold fact is that you don't love. Because आत्मनस्तु कामाय सर्वम् प्रियम् भवति. न वा अरे पत्युः कामाय पतिः प्रियो भवति etc. Therefore, by distancing other things you are refusing to give love which I am calling as rejection. psychological rejection of other things. This is one consequence of भेद दर्शनम्.

The other consequence is worse than the first consequence. What is that? When I reject other people as अनात्मा remember unfortunately or fortunately, for the other people I become अनात्मा. If I look at my son as अनात्मा, and if my interaction with the son is from the standpoint of my आनन्द. Remember every transaction of the son is from the point of view of son's आनन्द. A son never works for father's आनन्द because father never works for his son's आनन्द because son is अनात्मा. If father looks upon his son as आत्मा, then he is a ज्ञानि. Then there will be no problem at all. Therefore, the moment I reject the world as अनात्मा, I automatically get rejected by the world. I become an object of rejection. It is this second part that is emphasized by याज्ञवल्क्य. If you see duality you will

be rejected by the world. By rejection we don't mean physical rejection. The greatest tragedy is psychological rejection. That is what we complain in old age, 'they talk among themselves, I am not getting any details.' Means what? I am no more included in their group. It is feeling of rejection. Sometimes they may not be talking about something relevant. They may think 'it is not necessary for them, why to unnecessarily trouble' like this they may think with good intention. Even though their intentions are good but I interpret in a wrong way not because of their mistake but because of my own fundamental problem of द्वैत दर्शनम्. This psychological rejection is called संसार. You can extend it further also. Feeling of isolation that I am left out and feeling of limitation that I am small, I am insignificant, I don't have value. Thus sense of limitation, sense of isolation, sense of rejection, in short called संसार is the consequence of भेद दर्शनम्. What a beautiful thing? ब्रह्म तं परादात्. Here ब्रह्म means ब्राह्मण जातिः. That is the ब्राह्मणः. तं परादात् will reject this person, यः अन्यत्रात्मनः ब्रह्म वेद. This has to be rearranged. आत्मनः अन्यत्र ब्रह्म वेद – who looks upon ब्राह्मण जाति as different from himself. That is if I see the ब्राह्मणः are as different, then I am rejecting the ब्राह्मणः which means the ब्राह्मणः are reject me. Here अन्यत्र is प्रथमार्थे सप्तमि. अन्यद् वेद. This is only taken as an example. There is no significance for the word ब्राह्मण. We are going to get later the others also. And परादात्. The literal meaning of परादात् is rejects, pushes aside. And this rejection शङ्कराचार्य gives another figurative meaning –

“पुरुषं परादात् परादध्यात् पराकुर्यात्.” पुरुषार्थं श्रष्टम् कुर्यात्.
Makes me unfit for पूर्णत्वम्. These are very subtle statements.
We have to analyze a lot and understand. When I see the clock
as different from myself, then the clock makes me अपूर्ण.
When I see the clock as different from me, however big I am,
I am minus the clock only and minus the clock I am अपूर्णः. If
the clock makes me अपूर्ण, then who is responsible? We think
that clock is responsible. वेदान्त says that you are responsible
for making the clock making you अपूर्णः by seeing the clock as
different from you. Therefore, you have given handle to the
clock for making you अपूर्णः. To put it in another language to
loose पूर्णत्वम् or मोक्ष. So therefore, when I see the clock
differently then the clock makes me loose पुरुषार्थं or मोक्ष.
Therefore, पुरुषार्थं श्रष्टम् कुर्यात् means अपूर्णम् कुर्यात् इत्यर्थः.

Then क्षत्रं तं परादात् यः अन्यत्रात्मनः क्षत्रं वेद. क्षत्रिय
जाति will reject that person who sees the क्षत्रिय जाति as
अनात्मा, different from himself. Whichever you see as
अनात्मा, then that will reject you. Therefore, अनात्मा should
not be there. To simplify further अनात्मा should not be there
because अनात्मा will make you पुरुषार्थं अयोग्यः. अनात्मा is
the culprit, which will make you पुरुषार्थं अयोग्यः. So अन्यत्र
means व्यतिरेकेन, different from himself. वेद means जानाति,
perceives, observes, sees.

Then all the other lines have to be seen in the same pattern
only. लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद. All the लोकs
will reject him if he looks upon the लोकs as different from
himself. All the fourteen लोकs are meant here. देवास्तं

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

परादुर्योऽन्यत्रात्मनो देवान्वेद. परादुः is plural. परादात् लुङ् परा दा धातुः परस्मैपदि लुङ् प्रथम पुरुष बहुवचनम् अदात्, अदाताम्, अदुः इति रूपाणि. Even देवs will reject that person who looks upon देवs as अनात्मा, non-different from himself. Then भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद. All the other beings which are not mentioned because only ब्राह्मण जाति and क्षत्रिय जाति were mentioned, you have to include others जातिs, even the animals and plants, trees, all the beings. Here भूतानि can be taken as beings. Because भूतानि can always mislead us. In some context भूतानि refers to पञ्चभूतानि – आकश, वायु, अग्नि, आपः, पृथिवी. In some other context भूतानि will mean all the living beings.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः । ॥ गीता ३-१४ ॥

In this place भूतानि means all beings. So all beings will reject him if he rejects or looks upon them as अनात्मा. Then the उपनिषत् feels why go on enumerating everything. There is no limit and therefore, the उपनिषत् sums up the whole thing सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद. Everything in the creation will reject him if he looks upon them as different from himself. See the clarity of अद्वैत teaching! What more clarity you need than this? There is no world different from you. Like हस्त आमलकवत् it is very clearly said and if still people miss it then it must be a great accomplishment, we should give Nobel Prize for missing things.

And having put it negatively or by pointing out what is the harm if you see differently now याज्ञवल्क्य gives the factual

statement. What is the fact? सर्वं यदयमात्मा. सर्वम् आत्मा एव. ब्राह्मण जाति is also non-different from आत्मा, क्षत्रिय non different from आत्मा, लोकs non-different from आत्मा, देवs non-different from आत्मा, भूतानि non different from आत्मा, सर्वम् non-different from आत्मा. Therefore, सर्वम् is आत्मा. This understanding is called श्रवणम्. This is what is to be gathered by वेदान्त श्रवणम्. Therefore, the उपनिषत् says, इदं ब्रह्म – ब्राह्मण जाति, इदं क्षत्रम् – क्षत्रिय जाति, इमे लोकाः – all these worlds, इमे देवाः – all the देवs, इमानि भूतानि – all these beings, then इदम् सर्वम् – all these are यद् अयम् आत्मा. So, यद् इदम् सर्वम् तद् अयम् आत्मा इति अन्वयः. What is this all is nothing but अयम् आत्मा or the Self. And here also याज्ञवल्क्य or the उपनिषत् is very clear. Had the उपनिषत् told only इदम् सर्वम् आत्मा without saying अयम्, then we will think that there is some परमात्मा who is sitting beyond the clouds in the विष्णुलोक or शिवलोक and that परमात्मा alone is everything. We are not talking about some आत्मा up above the clouds but we talk of अयम् आत्मा. As शङ्कराचार्य tells in माण्डूक्यभाष्यम् (मन्त्र २), तत्त्वं ब्रह्म परोक्षाभिहितं प्रत्यक्षतो विशेषेण निर्दिशति — अयमात्मा ब्रह्मेति । अयम् इति चतुष्पात्त्वेन प्रविभज्यमानं प्रत्यगात्मतयाभिनयेन निर्दिशति अयमात्मेति ।

Therefore, what is वेदान्त? I am all. इदम् सर्वम् यद् अयम् आत्मा. And in this मन्त्र the most important part is इदम् सर्वम् यद् अयम् आत्मा. Because we don't find a similar statement anywhere else so clearly and we can see many significances for this statement. So I will now discuss what is the significance of this statement इदम् सर्वं यदयमात्मा. The

English translation will be *I am all this*. So what are the important ideas conveyed through this मन्त्र? Four corollaries I will give for this मन्त्र.

1) By this statement याज्ञवल्क्य proves the फलम् that he had promised in the last मन्त्र. Through this statement याज्ञवल्क्य establishes the फलम् of आत्मज्ञानम् which he had promised in the last मन्त्र. दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् भवति. Or to put in simpler language एक विज्ञानेन सर्वविज्ञानम् भवति. So at that time you will be wondering how can one know everything by knowing आत्मा. By knowing chemistry I will know chemistry. By knowing physics I will know physics. So कथम् घटविज्ञानेन पटो ज्ञातो भवति इति संशयप्राप्ते इदम् वाक्यम् उत्तरम् ददाति. So why आत्मज्ञानम् gives सर्वज्ञानम्? Because आत्मा is सर्वम्. Since आत्मा is everything, आत्मज्ञानम् is the ज्ञानम् of everything. Thus एक विज्ञानेन सर्वविज्ञानम् is proved through this statement इदम् सर्वं यदयमात्मा.

2) Then what is the second corollary that we get out of this statement? आत्मप्राप्तिः is सर्व काम प्राप्तिः.

सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥
तैत्तिरीयोपनिषत् २-१-१ ॥

And that is why at the end अहम् अन्नम् अहम् अन्नम् अहम् अन्नम् was said. Since आत्मा is everything discovering that I am आत्मा is discovering that I am everything. And when I discover I am everything I come to know that nothing is away from me, there is no distance between anything and me. And

काम comes when? When something is away from me or something is not mine then I desire for that. I don't desire for the pen that I am using in my hand. Because it is already mine. There is no distance between me and my pen. That is why I don't desire. Desire is caused by distance. आत्मज्ञानम् removes the distance. Therefore, all desires are gone, all desires are fulfilled. Therefore by showing आत्मा is everything the उपनिषत् shows that आत्मप्राप्तिः is सर्व काम प्राप्तिः. To put in another language it is पूर्णत्व प्राप्तिः. Thereafterwards, I don't miss anything. We keep on missing things, we keep on missing people, we keep on missing situations. The greatest advantage is that I don't miss anything in life. What a wonderful thing! If somebody asks what do you want then I have to scratch my head to find out and tell something and at last I have to come up with something not because I want, but because I have to satisfy those people who want to give me something. What a beautiful state of mind! Therefore, पूर्णत्व प्राप्तिः is revealed, established in this statement इदम् सर्वं यदयमात्मा.

3) Then the third important corollary we get is that only after this knowledge universal love is possible. The only means of getting universal love is इदम् सर्वं यदयमात्मा ज्ञानम्. How do you say so? I hope you can give the logic. Because as long as I don't have this knowledge I only will be आत्मा and everything else will be अनात्मा. Before this knowledge I alone am आत्मा and everything else is अनात्मा. And according to *Upanishadic* dictum what do I love? It is not

will-born, remember. It is an intrinsic thing. It is an instinctive fact. Not that I would like to love other people, whether you like or dislike is not the question, it is an universal dictum that we love ourselves only and none else. So therefore, as long as other things are अनात्मा I can never love them from my heart truly. As I said I will show fake love but the fakeness will become clear one day or the other and the discovery will be a shocking fact. It will be a big shock. I thought that he/she loves me but now only the secret is coming out. Parents complain this that after daughter-in-law's coming my son stopped loving us. Husband tells this about the wife after the child is born that she is not caring me. And the mother complains when the daughter-in-law comes. So therefore, universal love is not possible as long as there is अनात्मा different from you. Therefore, what is the only way of universal love? Reduce all अनात्मा into आत्मा. There should not be any अनात्मा different from आत्मा. And how do you reduce? By this knowledge इदम् सर्वम् यदयमात्मा. So what is the means of universal love? आत्मज्ञानम्. That is why in the गीता,

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ गीता १२-१३ ॥

In fact every word there can be derived from this मन्त्र. So this is the third one. The first one is एक विज्ञानेन सर्वविज्ञानम् gets proved. The second one is आत्मज्ञानेन सर्व काम प्राप्तिः. The third one is through आत्मज्ञानम् alone universal love is possible and before that it is not possible or it is a fake.

4) Then the fourth significance is going to be a technical one which I will have to explain a little bit and that is the revelation of जगत् मिथ्यात्वम्. The unreality of the world is revealed here. I will first briefly tell this and then I will try to technically explain it. What is that?

When याज्ञवल्क्य says that आत्मा alone is everything, it indirectly means that there is nothing other than आत्मा. That means there is nothing independent of आत्मा. That means the world does not have independent existence. Therefore, the world is मिथ्या. आत्मा व्यतिरिक्त सत्ता अभावात् स्वयम् सत्ता अभावात् सर्वम् मिथ्या इति सिद्धम् भवति this is the essence of this statement. This I will discuss a little bit technically.

Here इदम् सर्वम् यद् अयम् आत्मा grammatically all these words are in the same case - nominative case. And this usage is called in grammar as सामानाधिकरण्यम्. The appositional usage. What is सामानाधिकरण्यम्? When many words are used in the same case ending to indicate one and the same object, then it is called सामानाधिकरण्यम्. सामानम् अधिकरणम् विषयः एषाम् तानि पदानि सामान अधिकरणानि पदानि. अधिकरणम् means object. सामानम् अधिकरणम् means only one object. For what? Many words. Normally when there are many words there will be many objects. Table chair pen books. How many words? Four words. How many objects? Four objects. But sometimes we use many words but all of them indicate one object. दशरथ पुत्र, सीता भर्ता, लक्ष्मणाग्रजः रामः. How many words are there? Four words. But all the four words refer to what? One राम who is the son of दशरथ, who is

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मैत्रेयी ब्राह्मणम्

the husband of सीता and who is the elder brother of लक्ष्मण.
This is called सामानाधिकरण्यम्.

समानविभक्तिकानां भिन्नप्रवृत्तिनिमित्तानां पदानाम् एकस्मिन्
पिण्डे अर्थे तात्पर्यं सामानाधिकरण्यम्.

This is the definition. This सामानाधिकरण्यम् usage is there in the scriptures in different context in different meanings. I will just give you a few examples of different meanings possible. So one context given as example is विशेषण-विशेष्य भावे सामानाधिकरण्यम्. The words are used in the same case. Don't ask me what is case. Nominative case. They are used in the same case when their relationship is adjective and noun. धीरः रामः. वीरः रामः. So here both are in the same case. Between वीर and राम what is the relationship? One is adjective, another is noun. One is गुण and another is गुणि. गुणगुणिनोः सामानाधिकरण्यम्. गुणद्रव्ययोः सामानाधिकरण्यम्. And the well-known example they give in शास्त्र is नीलम् उत्पलम् or blue lotus.

The second example is ऐक्ये सामानाधिकरण्यम्. So we use the same case ending for two words when both are one and the same. The well-known example is सोऽयम् देवदत्तः. That person is this देवदत्त. देवदत्त is any person like Tom Dick and Harry. देवदत्त विष्णुदत्त यज्ञदत्त. Tom is देवदत्तः, Dick is विष्णुदत्तः and Harry is यज्ञदत्तः. Any word you can take. Here when you point out that person is this देवदत्त, it is not adjective-noun relationship but both are one and the same. In British English we use the word lift. We say we are going to

the third or fourth floor by lift. It seems in America they don't use the word lift. One person went to America with lot of luggage and asked 'can I get a lift?' Then they said you yourself have to carry everything and we will not give any lift. Then he came to know there it is called elevator. There you should ask for elevator. Here lift and elevator are in सामानाधिकरण्यम् not in the meaning of विशेषण-विशेष्य भाव but both are one and the same. This is called ऐक्य सामानाधिकरण्यम्. The classic example in वेदान्त is 'तत् त्वम् असि'. All महावाक्यम्s तत् त्वम् असि, अहम् ब्रह्म अस्मि, अयम् आत्मा ब्रह्म, प्रज्ञानम् ब्रह्म all are ऐक्य सामानाधिकरण्यम्. Appositional usage revealing oneness.

Then the third possibility is उपासनायाम् सामानाधिकरण्यम्. Two words are used in the same case to indicate that one should be meditated upon as the other. E.g. पुरुषो वाव गौतमाग्निः ॥ छान्दोग्योपनिषत् ७-७-१ ॥ in छान्दोग्योपनिषत् we saw a statement 'man is fire'. Will this fit in the first type? The first type is adjective-noun relationship. There cannot be an adjective-noun relationship between the man and the fire. Man cannot be the adjective of fire, Fire cannot be adjective of man.

Can there be ऐक्य सामानाधिकरण्यम्? Man alone is fire and fire alone is man. Then when the lady wants to cook she will keep everything on his head. So it is not ऐक्य सामानाधिकरण्यम्. It is उपासनायाम् सामानाधिकरण्यम्. Look upon man as the fire as in पञ्चाग्नि विद्या in छान्दोग्योपनिषत्. All are सामानाधिकरण्यम् उपासनायाम्.

Then the last one, which is relevant to us for this मन्त्र is बाधायाम् सामानाधिकरण्यम्. In replacing a wrong vision with right vision. Appositional usage which is meant to replace wrongly seen object by the right object. In simple language सामानाधिकरण्यम् in correction, for correcting a wrong vision. अयम् सर्पः रज्जुः. This snake you see is rope. You know the background. He sees the rope as snake therefore snake is a wrong vision and the teacher wants to point out that the snake you see is not at all snake. There is no such thing called snake at all. The snake that you see is nothing but the rope. And from this statement what happens? The snake is dismissed and in the place of the snake rope is seen. Since there is a displacement of one object by the other, displacement of the snake and replacement with rope, therefore, the सामानाधिकरण्यम् is called displacement सामानाधिकरण्यम्, बाधायाम् सामानाधिकरण्यम्.

Now what is the statement here? All this is आत्मा. Now what we have to see? This statement of सामानाधिकरण्यम् comes under विशेषण-विशेष्य भावे वा ऐक्ये वा उपासनायाम् वा बाधायाम् वा? We have to find out what सामानाधिकरण्यम् has been used in this place. And we will have to establish that this is बाधायाम् सामानाधिकरण्यम्, which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are analyzing the statement इदम् सर्वम् यदयमात्मा which is a very important statement of the वेदान्त with lot of significance. So at the end of the sixth मन्त्र of the fourth ब्राह्मणम् of the second अध्याय of बृहदारण्यकम्. And we were seeing various significances of this statement and one of the most important significances of this statement is जगत् मिथ्यात्व प्रतिपादनम्. Through this statement the उपनिषत् convey the मिथ्यात्वम् or the unreality of the world. And we were seeing how this statement conveys जगत् मिथ्यात्वम्. For that purpose we were analyzing the grammatical aspect of this statement and I pointed out in the last class that the statement happens to be a सामानाधिकरण्य वाक्यम्, a statement of apposition. सामानाधिकरण्यम् means a statement wherein many words are used in the same case. The words do not have any syntactical relationship revealed through the prepositions. When the prepositions like in, on, at etc., are used the preposition reveals a relationship among the words and objects and such relationship is not revealed in the statement and the उपनिषत् does not say that the world is *in* ब्रह्मन्, the world is *of* ब्रह्मन् or the world is *from* ब्रह्मन् etc. There are no such prepositions. The उपनिषत् says that the world is ब्रह्मन्. There is no *in, on, at, away, near* etc. Such a statement is called सामानाधिकरण्य वाक्यम्. I pointed out that when such a सामानाधिकरण्य वाक्यम् occurs, it can convey different

meanings and I pointed out four meanings in the last class. I will just remind you because there has been long a gap.

The first possibility is the revelation of adjective-noun relationship. विशेषण-विशेष्य भावे सामानाधिकरण्यम्. The example is नीलम् उत्पलम् the blue lotus. We don't say the blue *in* lotus or the blue *of* lotus, the blue *at* lotus or any such thing. Blue also is in the same case as the lotus and lotus is in the same case as blue. नीलम् उत्पलम्, so विशेषण-विशेष्य भावे सामानाधिकरण्यम्.

The second possibility I pointed out was ऐव्ये सामानाधिकरण्यम् when two words reveal one and the same entity. In fact the entire विष्णुसहस्रनाम स्तोत्र or any सहस्रनाम is ऐव्य सामानाधिकरण्यम्. विश्वम् means विष्णु and विष्णुः refers to विष्णु. वषट्कारः refers to विष्णु. भूतभव्यभवत्प्रभुः refers to विष्णु. That is why we call it विष्णुसहस्रनामम्. Thus we have got thousand words revealing only one entity विष्णु. There is no question of relationship between विश्वम् and विष्णु, विष्णु and वषट्कारः, वषट्कारः and भूतभव्यभवत्प्रभुः, भूतभव्यभवत्प्रभुः and भूतकृत्. All are different words but all refer to one and the same entity.

Whereas in विशेषण-विशेष्य भाव you cannot say both are referring to the same entity. नीलम् refers to property and उत्पलम् refers to the substance. This is विशेषणविशेष्यम्. Whereas here all the words are referring to the one and the same substance the locus विष्णु. Or the well-known example in वेदान्त is the सोऽयम् देवदत्तः. So the words सः अयम् देवदत्तः

all refer to one and the same entity. And of course, the well-known example of तत् त्वम् असि is also an ऐक्य सामानाधिकरण्यम्. प्रज्ञानम् ब्रह्म, अयम् आत्मा ब्रह्म, अहम् ब्रह्म अस्मि, तत् त्वम् असि, all of them including सत्यम् ज्ञानम् अनन्तम् ब्रह्म are ऐक्य सामानाधिकरण्यम्. In English, we say it as an appositional statement which reveals one entity.

The third possibility I mentioned was उपासनायाम् सामानाधिकरण्यम्. Here two words are used in the same case पुरुषः अग्निः. It doesn't say पुरुषः is in the fire or fire is in the पुरुषः, or of the पुरुषः, or inside the पुरुषः, or over the पुरुषः. It says पुरुषः is fire. So here what is the idea conveyed? The idea conveyed is one should meditate upon पुरुषः as अग्निः - उपासना. पुरुषे अग्निं दृष्टिः. Thus to convey an उपासना also we have statements of सामानाधिकरण्यम्.

पुरुषो वाव गौतमाग्निः, योषा वाव गौतमाग्निः, पर्जन्यो वाव गौतमाग्निः.

In पञ्चाग्नि विद्या of छान्दोग्योपनिषत् we saw five types of उपासना. This is the third type of सामानाधिकरण्यम्.

The fourth is बाधायाम् सामानाधिकरण्यम्. When a wrongly seen object, erroneously perceived object is displaced by, replaced by, corrected by the correct object, right object we use सामानाधिकरण्यम्. The example is of course our well-known अयम् सर्पः रज्जुः. This snake is rope. By 'this snake' which snake is meant? In the semi darkness condition, actually there was a rope, because of some दोष in प्रमाता प्रमाण प्रमेयम् etc., in the place of the rope a person sees a

snake, and he will be howling this is snake. Then a man of right vision comes and he wants to correct him. Suppose he says, this is rope then what will that person think? I have seen it as snake and गुरु makes another statement this is rope. So here are two versions. There is rope and there is snake – so thinks the शिष्य. This thought will not dismiss the snake. If the snake has to be dismissed then the गुरु must say that the snake that you are seeing is nothing but a rope. Otherwise what will happen? The snake will be there and rope also will be introduced; it is like introducing God in addition to the world. Our problem is religion introduced god in addition to the world. And therefore how many things we have got? Before studying religion there was world and the religion has introduced god also. Now we have got god and the world. That will not solve the problem. Then what should be done? God should not come as an addition to the world but god should come as replacement of the world. By displacing the world, god should come. So ‘God is also there’ is not the वेदान्त; god alone is there is वेदान्त.

Here what I want to say is that the गुरु should never say this is rope, it will not solve problem. गुरु must say that the snake that you are seeing is rope. In the statement, snake is rope and both are used in सामानाधिकरण्यम्, in the same case because there is no prepositional connection. It is like enquiring whether the rope is inside the snake, outside the snake etc. Therefore, there is no syntactical connection. When you say snake is rope it means there is no snake at all separate

from the rope. When the teacher says snake is rope, the statement means there is no snake separate from 'other than the rope'. So what does this statement do? Negate the snake. This negation of the snake is called बाधा. This type of सामानाधिकरण्यम् to negate the wrong one and replace it with the right one is called बाधा सामानाधिकरण्यम्.

Having discussed the four सामानाधिकरण्यम्s now what should we analyze? This world is आत्मा is the *Upanishadic* statement. इदम् सर्वम् यदयमात्मा - the whole world is आत्मा. Now what we want to analyze is that this सामानाधिकरण्यम् comes under first type, or second type, or third type or fourth type. After analyzing what we want to establish is we have to negate the first three types and we have to establish that this is the fourth type of सामानाधिकरण्यम्. Let us briefly go to one by one.

The first one is विशेषण-विशेष्य भावः. नीलम् उत्पलम्. Can we take the world as the adjective or विशेषणम् of आत्मा or ब्रह्मन्? Can we talk about adjective-noun relationship between world and ब्रह्मन्? If we say it is possible then you are entering विशिष्टाद्वैतम्. If the first सामानाधिकरण्यम् is taken then it means विशिष्टाद्वैतम्. विशिष्टम् is there in this word which means विशेषण युक्तम् that means it is endowed with an adjective or an attribute. The world is the attribute of the Lord. Of course, they go into that word विशेषणम् and make some subtle differences which is not relevant for us now. If you say विशेषण-विशेष्य भावे सामानाधिकरण्यम् you get one अद्वैतम् ब्रह्म, and that is why विशिष्ट अद्वैतम् and the whole world and

all the जीवs will become attributes of that one ब्रह्मन् or आत्मन्. And what do we say? We say it is not acceptable to us. विशेषणविशेष्यभावे सामानाधिकरण्यम् is not acceptable to us. Therefore, विशिष्ट अद्वैतम् we won't accept and we accept only निर्विशेष अद्वैतम्. This is what is शङ्कराचार्य's contention. Why the world cannot be an attribute or an adjective of the Lord, or आत्मा, or ब्रह्मन्? We can give so many reasons and I will just give you one logical reason and that is the world and आत्मा are diagonally opposite in their nature. तमःप्रकाशवत् विरुद्ध स्वभावौ. Like light and darkness they are of opposite nature in every aspect. For example world is जडम् and आत्मा is चेतनम्. World is सविकारम्, subject to change and आत्मा is निर्विकारम्, changeless. World is दुष्टम् with lot of पापम्s and evils and sufferings, अशुद्धम्. So you find full of रागद्वेष, selfishness etc. What I want to say is अशुद्धम् जगत्, शुद्धः आत्मा. If the अशुद्ध world is an adjective of शुद्ध आत्मा what will happen? Adjective-noun have intimate relationship and आत्मा also will become अशुद्धम् by joining अशुद्धम् adjective. So like that there are so many problems, if we take world as an attribute or adjective of the आत्मा. Therefore, first possibility is ruled out.

What about the second possibility? I said ऐक्य सामानाधिकरण्यम्. Why can't we say the world and ब्रह्मन् or आत्मन् are one and the same? World is आत्मा and आत्मा is world. ऐक्ये सामानाधिकरण्यम् अस्तु. We say that it is also not possible. What is the logic? As in the first case, the same answer is given here, i.e., the world and आत्मा are of

diagonally opposite nature, लक्षण भेदात् वस्तु भेदः. In what way they are different? How can जड प्रपञ्च be identical with चेतन आत्मा? How can सविकार प्रपञ्च be identical with निर्विकार आत्मा? How can अशुद्ध प्रपञ्च be same as शुद्ध आत्मा? ऐक्यम् is worse than विशेषण-विशेष्य भाव. Because in विशेषण-विशेष्य they are at proximity but in ऐक्यम् they are more intimate. One is संसर्ग another is तादात्म्यम्. So यदा संसर्गः एव न सम्भवति तादात्म्यम् न सम्भवति इति किमुत वक्तव्यम्. कैमुतिक न्यायेन एव दूरनिरस्तो भवति अयम् पक्षः. So the second possibility is also rejected.

What is the third possibility? उपासनायाम् सामानाधिकरण्यम्, that is the उपनिषत् wants us to see world as ब्रह्मन्. You meditate upon the world as ब्रह्मन्. Like योषा वाव गौतमाग्निः. This शङ्कराचार्य analyzes, not in this context. So what I am discussing now is not found in बृहदारण्यकोपनिषत् भाष्यम्. There is another श्लोक in गीता, which has got a similar idea, and that famous श्लोक is ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ that is a commentary upon इदम् सर्वम् यदयमात्मा. In that place शङ्कराचार्य asks a question can we take it as उपासनायाम् सामानाधिकरण्यम्. It means that you should see the world as ब्रह्मन्. For this option also, we express our disagreement, we don't accept this option also. Why can't we accept? Any उपासना is different from knowledge. In उपासना you are seeing one thing as another thing. It is अतस्मिन् तद्बुद्धिः and therefore it is अयथार्थ ज्ञानम्. It is not a factual perception. Any उपासना is a nonfactual perception, a deliberately imposed perception and therefore, it cannot come

under ज्ञानम्. It is not सम्यक् दर्शनम्, it is असम्यक् दर्शनम्, or it is अयथार्थ दर्शनम्. And if it is not knowledge, it will come under what? Whatever is not knowledge it will come under कर्म. Therefore, उपासनायाम् सामानाधिकरण्यम् is असम्यक् दर्शनरूपम् कर्म भवति. असम्यक् दर्शनम् means it is a nonfactual perception and therefore it is कर्म. And if it is a कर्म, then it can never lead to अमृतत्वम्. अमृतत्वम् means मोक्ष. कर्म will always give limited result only, परिच्छिन्न फलम् only, नश्वर फलम् only. कर्म can never give अमृतत्वम्. अमृतत्वस्य तु नाशास्ति वितेन ॥ २-४-२ ॥ we saw याज्ञवल्क्य addressing मैत्रेयी. There we have explained वितम् represents वित साध्यम् कर्म. Therefore, वितेन अमृतत्वम् न अस्ति means वित साध्य कर्मणा अमृतत्वम् न अस्ति. And not only that we have got a direct statement

न कर्मणा न प्रजया धनेन त्यागेनैके ॥ कैवल्योपनिषत् १-३ ॥

Whereas याज्ञवल्क्य begins his teaching for अमृतत्वम् or संसार? मैत्रेयी asks the question will I get immortality from all the properties, that you are giving. The other one woman to share the property was कात्यायनी. Between मैत्रेयी and कात्यायनी, याज्ञवल्क्य divided whatever little he had. Then मैत्रेयी asked whether would she get मोक्ष with this property. Then याज्ञवल्क्य said that you cannot get मोक्ष, and you can get only through ज्ञानम्. And therefore, what followed should not be उपासना and what followed should be ज्ञानम् alone. Therefore, उपासनायाम् सामानाधिकरण्यम् cannot be in this context. It may apply somewhere else.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥
उपदेशसारम् - ७ ॥

But in this context world is ब्रह्मन् cannot be उपासना. So if all the first three options are negated then what is left out? पारिशेष्यन्यायात् the only possibility is बाधायाम् सामानाधिकरण्यम्. Therefore world is ब्रह्मन् means what you are erroneously seeing as world is factually ब्रह्मन्. In fact there is no world separate from ब्रह्मन्. Therefore, the world is मिथ्या because it does not have independent existence, स्वतः सत्ता नास्ति आत्मा व्यतिरिक्त सत्ता नास्ति इति कृत्वा and as such for जगत् मिथ्या ब्रह्म सत्यम् this मन्त्र is a crucial statement. We don't get such a clear statement in any other उपनिषत् and therefore ब्रह्म सत्यम् जगत् मिथ्या. Therefore only you should remember that when you say सर्वात्मभाव; it is an incidental clarification. I use this expression often सर्वात्मभाव, which means सर्वम् आत्मा इति भावः. The vision that everything is आत्मा. So when you say the vision that everything is आत्मा, you should not think ज्ञानि sees everything as आत्मा. What do you mean by ज्ञानि sees everything as आत्मा? Remember ज्ञानि sees everything as आत्मा means ज्ञानि sees everything as non-different from आत्मा and therefore it is मिथ्या. सर्वात्मभाव means सर्व मिथ्या दर्शनम्. That means everything is मिथ्या. सर्वात्मभाव essentially means सर्व मिथ्या दर्शनम्. This is the fourth significance of the सामानाधिकरण्यम् and the other three significances I have discussed in previous class and I hope you will remember. Now we will continue further.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन
– दुन्दुभ्याघातस्य वा – शब्दो गृहीतः ॥ २-४-७ ॥

In the sixth मन्त्र याज्ञवल्क्य taught आत्मा is everything. Thus, he established आत्माज्ञानेन सर्वं ज्ञानम् भवति. आत्माज्ञः सर्वज्ञो भवति. आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् भवति. That statement he has corroborated, substantiated. This portion, i.e., the sixth मन्त्र can be taken as the श्रवणम् part of साधन. In the sixth मन्त्र, main teaching given is ब्रह्म सत्यम् जगत् मिथ्या or आत्मा सत्यं जगत् मिथ्या. आत्मा means I am. I am the only reality and everything else other than me is मिथ्या therefore they cannot taint me, afflict me, affect me. Now the following portion, i.e., from the seventh to twelfth मन्त्र corresponds to मननम् aspect of the teaching.

I will summarize what we are going to discuss in this portion and then I will come to the मन्त्र. In this portion the उपनिषत् wants to show that आत्मा is the उपादान कारणम्, logically, of every blessed thing in the creation. उपादान कारणम् means the material cause. What is the advantage of establishing that? Once you establish आत्मा is उपादान कारणम्, then the entire अनात्मा becomes कार्यम् and once you establish that the entire world of अनात्मा is कार्यम् then the मिथ्यात्वम् becomes evident, the unreality becomes evident. Once you establish that something is कार्यम्, remember कार्यम् cannot exist separate from कारणम् just as

pot cannot exist separate from clay. Ornaments cannot exist separate from gold, furniture cannot exist separate from wood. Therefore, any कार्यम् has no independent existence and therefore it is मिथ्या. These are all important derivations. Hereafter whenever I use the word कार्यम् then it should strike in your mind that it is मिथ्या. Not only it should strike but you should know to reason it out. You should also derive कार्यम् cannot exist separate form कारणम्. Therefore, कार्यम् doesn't have independent existence. So it is मिथ्या. Therefore, the उपनिषत् wants to say आत्मा is उपादान कारणम्.

How to establish आत्मा is उपादान कारणम्? It is done by showing that आत्मा is सृष्टि स्थिति लय कारणम् of this world. सृष्टि स्थिति लय कारणम् is उपादान कारणम्. What is निमित्त कारणम्? सृष्टि मात्र कारणम् is निमित्त कारणम्. The one who creates only is निमित्त कारणम्. Just as the pot maker is only responsible for the creation of pot and he is not responsible for maintenance or resolution. Whereas the clay is सृष्टि स्थिति लय कारणम्. So this portion from seventh to twelfth is establishing the सृष्टि स्थिति लय कारणम्. In this the seventh, eighth and ninth मन्त्रs establish आत्मा is स्थिति कारणम्. The tenth मन्त्र says सृष्टि कारणम् आत्मा and eleven and twelve मन्त्रs establish लय कारणम् आत्मा. Three मन्त्रम्s talk about स्थिति कारणम् and one मन्त्र for सृष्टि कारणम् and two मन्त्रs for लय कारणम्. In seventh, eighth and ninth मन्त्र, we say that आत्मा is स्थिति कारणम् of the world, in fact and if the आत्मा is not there then the world cannot exist and in short, आत्मा is the very essence of the world. And to establish this

the उपनिषत् uses a न्याय or logic is going to be used. I will show the example and then I will apply the न्याय or व्याप्ति.

How do you know that clay is the very essence of the pot or clay is the very स्थिति कारणम् of a pot? It is very simple. The logic used by the उपनिषत् is, if you have to grasp the pot, perceive the pot you can never do that without perceiving the clay. Try to see the ornaments without seeing the gold. It is impossible. Try to see the furniture without seeing the wood. It is impossible. So we get a generalization. If you cannot grasp 'y', the pot without grasping 'x', the clay then we can conclude that 'x', the clay is essence of 'y', the pot.

शङ्कराचार्य writes in his भाष्यम् “यत्स्वरूपव्यतिरेकेणाग्रहणं यस्य, तस्य तदात्मत्वमेव लोके दृष्टम्.” यस्य ग्रहणम् विना, यस्य ग्रहणम् न सम्भवति, तत् तस्य आत्मा. So यस्य ग्रहणम् विना – without grasping clay, यस्य ग्रहणम् न सम्भवति – you cannot grasp the pot, तत् – that clay, तस्य – of that pot, सारः – the essence. Keeping this, शङ्कराचार्य says you can never perceive anything in the world without the Consciousness involved, without the perception of, without the interference of चैतन्यम्, चैतन्य विना जगत् ग्रहणम् न सम्भवति. Without Consciousness try to see the world. So whenever you are aware of the pot, what else is shining? Awareness. When you say pot is along with the pot there is pot ज्ञानम्. So घट appreciation is in the form of घट ज्ञानम्, पट appreciation is in the form of पट ज्ञानम्, वृक्ष appreciation is in the form of वृक्ष ज्ञानम्. Try to appreciate something without Consciousness. You cannot do that. If you

say there is an island in Pacific ocean which is there without चैतन्यम्. 'Do you know there is an island in Pacific ocean,' I will ask. 'No, I don't know.' 'If you don't know then how do say it is there.' Remember the very existence of a thing you are able to talk about only because of Consciousness only. So therefore, चैतन्य ब्रह्मणम् विना कस्यापि ब्रह्मणम् न सम्भवति. चैतन्यम् एव सर्वसारः. चैतन्यम् एव स्थिति कारणम्. Therefore, चैतन्यम् becomes सामान्य रूपम् and all other things in the world become विशेष. So all the विशेष वस्तुs, specific objects are grasped along with सामान्य चैतन्यम्. All pots are विशेष रूपम् and the clay is the सामान्यम्, the common thing. All ornaments are विशेष रूपम् and gold is सामान्यम्. That विशेष ब्रह्मणम् is with the help of सामान्य ब्रह्मणम्. All the विशेष ज्ञानम् are possible because of सामान्य चैतन्यम्. And to convey this idea, the उपनिषत् uses three examples.

The first example is a drum. In संस्कृत, we call it as दुन्दुभिः. The second example is शङ्खम्, conch and the third example is वीणा. What does the उपनिषत् say? When the drum or conch or वीणा is sounded then you know that there is sound. First, you appreciate the sound. That sound is called सामान्य रूपम्. And in that sound itself we can have so many varieties just as different रागs are sung in the वीणा, in the conch also or it is high pitch or low pitch notes etc. All these differences are विशेष शब्दs.

The उपनिषत् says the विशेष शब्दs can never be grasped without grasping the सामान्य शब्द. The varying sound and रागs cannot be grasped without the सामान्य शब्द. Imagine

there is a deaf person. Someone is playing वीणा. Now this person does not hear the sound at all. If you go to him and ask 'even if you don't hear the sound no problem just tell me what is the राग played.' When he cannot hear सामान्य शब्द itself where is the question of grasping the विशेष ब्रह्मणम्. From this we come to know सामान्य शब्द is सत्यम्, विशेष शब्दs are मिथ्या, superimposed and they cannot exist separate from सामान्य शब्द. So the चैतन्यम् is the only सामान्यम् and 'I am' 'I am' 'I am' 'I am' the चैतन्यम् is always there. And in that सामान्यम् alone various विशेषs come. 'I am a man, I am a woman, I am husband, I am seer of a pot, I am hearer of a sound etc.' All these things are विशेषs appearing and disappearing but before grasping any of those विशेषs what should be there in common? The common thing is 'I am' 'I am' 'I am' awareness must be there. Can you say leave 'I am', even if it is not grasped also no harm just grasp this world. It is never possible. Therefore, सामान्य चैतन्य ब्रह्मणम् विना कोऽपि जगदः अनुभवः न सम्भवति. Therefore, चैतन्यम् एव स्थिति कारणम्. जगत् चैतन्यात्मकम् एव. So this is the logic being applied in the seventh, eighth and ninth मन्त्र. The exact meaning of these मन्त्रs we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य continues his teachings to मैत्रेयी and the essence of the teachings is सर्वात्म भावः or आत्मा एकत्व भावः. सर्वात्मभाव means सर्वम् आत्मा इति भावः दर्शनम् ज्ञानम्. That is everything is आत्मा alone. When we say that everything is आत्मा, it means that anything experienced other than आत्मा is unreal. आत्मा व्यतिरिक्तस्य सर्वस्य मिथ्यात्वम् अपि निश्चितम् भवति. This सर्वात्मभाव alone is presented in some other manner also as आत्मा एकत्व भावः. This means आत्मा एकः एव आत्मा व्यतिरिक्तम् किञ्चिदपि नास्ति. There is nothing other than आत्मा. Both these words are the same सर्वात्मभाव and आत्मा एकत्व भाव are synonyms. In fact शङ्कराचार्य often uses the second word alone. शङ्कराचार्य does not use सर्वात्मभाव generally and uses the expression आत्मैकत्व विद्या. This was taught in the sixth मन्त्र, which corresponded to the श्रवणम् part. In the sixth मन्त्र 'ब्रह्म तम् परादात्' with the statement 'इदम् सर्वम् यदयमात्मा' सर्वात्मभाव was taught. There afterwards from the seventh मन्त्र, the very same teaching is given with logic and therefore this portion is seen as मनन प्रधानम्. This portion corresponds to मननम्. The logic behind this is that आत्मा alone is everything. Because आत्मा is कारणम् and everything else is कार्यम्. सर्वम् जगत् आत्मैव आत्म कार्यत्वात्. The whole universe is आत्मा because the whole universe is a product of आत्मा. And this logic we are able to give because of our experience that all pots are nothing but clay, because all pots are the products of clay. सर्वे

घटः मृद् एव मृद् कार्यत्वात्. सर्वाणि आभरणानि स्वर्णमेव स्वर्ण कार्यत्वात्. सर्वे पटाः तन्तुः एव तन्तुकार्यत्वात्. Thus, all the products are nothing but the cause alone. Similarly, सर्वम् जगत् ब्रह्मैव ब्रह्म कार्यत्वात्. This is the first stage.

Then the second stage is we have to establish that the whole universe is ब्रह्म कार्यम्. हेतुसिद्धिः कर्तव्यः. How to establish this? A thing is called a कार्यम् when it is born out of something, it is sustained by something and when it resolves into something. Ornament is called कार्यम् because it is born out of gold and sustained by gold and goes back unto gold. Extending this logic, we can point out that जगत् is ब्रह्म कार्यम्, the world is a product of ब्रह्मन् or आत्मन्, because the world is born out of, sustained by and resolves back into आत्मा. In short आत्मा is सृष्टि कारणम् स्थिति कारणम् and लय कारणम्. Once you establish आत्मा is सृष्टि स्थिति लय कारणम्, then you have established आत्मा is उपादान कारणम् and once you have established आत्मा is उपादान कारणम् then you have established that there is nothing other than आत्मा. This is the logical development.

Of this in the last class I said मन्त्र seven, eight, nine establishes that आत्मा is स्थिति कारणम्. To put it in other language that आत्मा is very सारः or the very essence of the creation. And how do you prove that आत्मा is the essence of everything? For that, we use a special logic. I will remind you the example first. Clay is said to be the essence of pot because without the perception of clay you cannot perceive the pot. Therefore, clay is the essence of pot. यस्य ब्रह्मणम् विना यस्य

ब्रह्मणम् न सम्भवति तत् तस्य सारः भवति. यस्य मृद् पदार्थस्य ब्रह्मणम् विना यस्य घटस्य ब्रह्मणम् न सम्भवति तत् मृद् तत्त्वम् तस्य घटस्य सारः भवति. And instead of giving this मृद् घट दृष्टान्त, the उपनिषत् gives three other examples. One is दुन्दुभि शब्दः and another is शङ्ख शब्दः and the third is वीणा शब्दः. Here you should understand the example well. The दुन्दुभि शब्दः (दुन्दुभि means a type of drum, a beating instrument) शङ्ख शब्द and वीणा शब्द are the music instruments. One is beating instrument, another is blowing instrument and the third one is a string instrument. In all of them we have got two types of शब्दs one is सामान्य शब्दः and another is विशेष शब्दः.

सामान्य शब्द is one which is heard all the time while the विशेष शब्द is the modulations of the sound that we experience high pitch or low pitch or different स्वरs or different रागs or different songs etc. Here what the उपनिषत् wants to say is this विशेष शब्दs or the particular sounds do not exist separate from the general sound, the generic sound. शब्द सामान्यात् व्यतिरिक्ततया शब्द विशेषाः न वर्तन्ते. Particular sounds do not exist separate from the general sound. What is the logic for that? You have to grasp the general sound if you have to grasp the particular sound. Only if you grasp general sound you can experience the special sound. To experience particular sounds, you have to experience general sounds. To put it in double negative language without experiencing the सामान्य शब्द one cannot experience the विशेष शब्द. If you are listening to वीणा concert throughout the concert there is one common

experience, which is the general string sound. And in that common sound experience for which ear is constantly used you have got various particular experiences like different रागs, songs, etc., which appear and disappear.

This सामान्य शब्द itself we can divide into two types. One is sound in general that you are experiencing throughout the music concert. This is सामान्य शब्द. विशेष शब्द is different रागs, songs etc. This is one सामान्य. Or we can say the वीणा sound is constantly experienced. Earlier we said sound in general without specifying the instrument, शब्द is commonly experienced throughout and the विशेषs come and go. Or you can still come to another सामान्य, that is वीणा sound is constantly experienced while the songs vary. Similarly, शङ्ख sound is constantly experienced but the sounds vary. Similarly, दुन्दुभि sound is constantly experienced and the sounds vary. So there are two सामान्यम्s. One is शब्द सामान्यम् or दुन्दुभि शब्द सामान्यम्, वीणा शब्द सामान्यम्, नादस्वर शब्द सामान्यम् etc. In short, one सामान्यम् is constantly there. This is what is said in the seventh मन्त्र.

दुन्दुभिः हन्यमानस्य – when the दुन्दुभि drum is beaten, is sounded बाह्यान् शब्दान् ग्रहणाय न शक्नुयात् – one can never grasp the particular sounds independently. बाह्यान् here it means शब्दविशेषान्, particular sounds, specific sounds. So one cannot grasp the particular sounds independently. If you have to grasp the ‘सा’ sound then you have to grasp the नादस्वर sound. If you have to grasp the ‘रि’ sound then the नादस्वर sound. If you have to grasp the ‘ग’ then the नादस्वर

sound. Or you can take my own speech here I am uttering different words and in and through all the different words you have to grasp my sound all the time. When you grasp the word number one you are grasping my sound. Word number two my sound and word number three my sound. Words are specific sounds that require सामान्य शब्द which is my voice. Therefore, it is said specific sounds can never be separately grasped. Then how can they be grasped? दुन्दुभेस्तु ब्रह्मणेन गृहीतः भवति. Here दुन्दुभि refers to सामान्य शब्द. ब्रह्मणेन – by grasping the general sound alone, the particular sounds are grasped. Or the teacher gives another option. दुन्दुभि आघातस्य वा ब्रह्मणेन. दुन्दुभि आघातः means दुन्दुभि शब्दः. You have to grasp the दुन्दुभि शब्द to grasp the modulations of the particular sounds of दुन्दुभि. Now we have to extend this to other examples also. We will read the other two also.

मन्त्र 2-4-8

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन – शङ्खध्मस्य वा – शब्दो गृहीतः ॥ २-४-८ ॥

मन्त्र 2-4-9

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन – वीणावादस्य वा – शब्दो गृहीतः ॥ २-४-९ ॥

All the three examples are the same, i.e., the same idea alone is conveyed. The दुन्दुभि विशेष शब्द requires दुन्दुभि सामान्य शब्द. वीणा विशेष शब्द requires वीणा सामान्य शब्द and similarly, शङ्ख विशेष शब्द requires शङ्ख सामान्य शब्द. From this we make a generalization that any विशेष

cannot exist separate from सामान्यम्. No particular can exist separate from general. Therefore general becomes सत्यम् and the particular becomes मिथ्या. Now extend this to the world. When you are grasping different things you say man is, woman is, table is, chair is etc. In all these perception what is generally grasped? When saying man is the 'is'ness is grasped, when saying woman is 'the 'is'ness is grasped. Try to grasp the man without 'is'ness. Without existence try to see the man. Not possible. Therefore, the सत्ता सामान्य ब्रह्मणेन एव सत्ता विशेष ब्रह्मणम् सम्भवति. Only by the experience of the general existence, निर्विशेष सत्ता, then alone you can grasp the विशेष सत्ता. What is general and what is particular? Existence is general and the things in the world are particular and according to our logic the general is real and the particular is unreal, therefore, existence is real and man is unreal. Existence is real because सामान्य ब्रह्मणात्. This can be argued from another angle also. When you are experiencing a man, you have मनुष्य ज्ञानम्. When you experience a woman, you experience स्त्री ज्ञानम्. मनुष्य ज्ञानम् स्त्री ज्ञानम् वृक्ष ज्ञानम् घट ज्ञानम्. So while grasping every particular object what is commonly grasped? The ज्ञानम्, ज्ञानम्, ज्ञानम् is the nonspecific experience which is in and through all specific experiences. So nonspecific experience is general which is called Awareness, the specific experiences are particular. The nonspecific general Awareness सामान्य निर्विशेष ज्ञानम् is सत्यम्, and all man woman table chair etc., are unreal. And therefore, what is the essence of the universe? सत्त्विदात्मक

आत्मा एव स्थिति कारणम् अपि. Incidentally, we get some practical information also. To grasp the आत्मा what experience should we have? To grasp the gold which ornament should we see? Any ornament you experience, you are grasping the gold alone. Any particular experience involves the general experience. The general is आत्मा. Therefore when are we experiencing आत्मा? For this you should ask a counter question. When are we not experiencing आत्मा? When I am experiencing the mike, the mike नामरूप is विशेष and अस्ति is आत्मा. Mike ज्ञानम् is आत्मा. That is why केनोपनिषत् beautifully said

प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥

Thus, आत्मा is ever evident, in fact without आत्मा nothing can become evident.

When such a very clear teaching is there the tragedy is that people listen to all these things and they say we have understood वेदान्त but we are yet to experience आत्मा अनुभव. And what are you doing for that? समाधि अभ्यास. What do you experience out of that? A particular experience. The उपनिषत् very clearly says every particular experience is मिथ्या and having clearly heard it, still we go in for a particular experience. It is a greater tragedy for the teacher and not to the student. Because what we say is जाग्रदवस्थायाम् आत्मानुभवः एव foundation तस्मिन् एव अन्ये अनुभवाः तिष्ठन्ति. स्वप्नावस्थायाम् अपि सामान्यचैतन्य अनुभवे एव सर्वे अन्ये अनुभवाः तिष्ठन्ति. In सुषुप्ति, all the विशेष अनुभवs are

not there, particular experiences are not there but even at that time the निर्विशेष चैतन्यम् is there and because of which alone the absence of विशेष अनुभवs are experienced. So therefore, in which अवस्था do आत्मा exist? Fourth अवस्था. तुरीयम्. And some people say seventh अवस्था. What we say is that even now every one of you is experiencing the आत्मा which is You, the चैतन्यम्. And because of सामान्य Awareness alone my words come and go. Thus, आत्मा is उपादान कारणम्. आत्मा is स्थिति कारणम्. So we saw आत्मा is स्थिति कारणम्. Now we have to establish that आत्मा is सृष्टि कारणम् and लय कारणम्. That is going to come in the following मन्त्रs.

मन्त्र 2-4-10

स यथाद्रैधानेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्वैवैतानि निश्चसितानि ॥ २-४-१० ॥

In the last three मन्त्रs आत्मा is स्थिति कारणम्, आत्मा is the सार has been established. In the tenth मन्त्र, आत्मा is सृष्टि कारणम् is being said. That is the whole creation arises out of आत्मा. And for this purpose another example is given. The whole ब्राह्मणम् is very important with many important मन्त्रs. This also is very often quoted. In ब्रह्मसूत्र शास्त्रयोणित्वात् इति तृतीय सूत्रे this मन्त्र is quoted. In fact this मन्त्र is basis for the third सूत्र of ब्रह्मसूत्र. So what is the example given here? Suppose you have got some wet fuel in the form of wood, काष्ठरूपेण. And when you burn that wet wood, the fire

comes, of course, which was there potentially inside the wood. Inside the wood अग्नि तत्त्वम् is there. That अग्नि तत्त्वम् arises and from there so many sparks also arise and of course धूमः, smoke. Thus fire, sparks, smoke everything arises out of that wet fuel which is burnt. Before that where were all these? The smoke fire etc., were potentially in the wood. Everything is potentially there and when the time comes all of them come to manifestation. Similarly, in the आत्मा in the unseen form, the unmanifest form the whole creation is present. And when the time comes the smoke like universe comes and the spark like जीवs all of them arise out of this आत्मा alone. This is first point. I will go for word for word later. Through this example it is said that the world is born out of आत्मा. But instead saying the word world, the उपनिषत् says that the वेदs are born out of आत्मा. And here the वेदs should be understood as the entire universe. वेद is उपलक्षणम् for the entire universe. How can वेद represent the entire universe? For that शङ्कराचार्य gives the logic वेद is शब्द प्रपञ्चः. It is the world of words. वेद is वाक् प्रपञ्चः, वेद is शब्द प्रपञ्चः or पद प्रपञ्चः. And we know that the पदम् cannot be separated from पदार्थः. वाक् cannot be separated from वागर्थः. शब्द cannot be separated from शब्दार्थः. अभिधान cannot be separated from अभिधेय. नाम cannot be separated from नामी. When we say शब्द प्रपञ्च is born, it also includes the अर्थ प्रपञ्च. Therefore, when you say तस्माद्वा एतस्मादात्मन आकाशः संभूतः । you have to understand two things that आकाश शब्द is born out of आत्मा and आकाश पदार्थ is also born out of आत्मा. Similarly,

वायु पदम् and वायु पदार्थ, अग्नि पदम् and अग्नि पदार्थ, in short, वेद and प्रपञ्च are born out of आत्मा. This is another point to be noted.

There is one more point is to be noted here. When the उपनिषत् says, the whole वेद is born out of ईश्वर or आत्मा the उपनिषत् gives a comparison or an example. That example is just as the breathing comes out of a human being. You know that constantly from our body the exhalation air is going out. So just as the प्राण वायु is breathed out by जीव similarly, from ईश्वर or आत्मा the वेदs come out. निश्वासितमिव निश्वासितम् न तु निश्वासितम्. Why this example is given? निश्वासित दृष्टान्तः. Through this example two important ideas are conveyed. One idea is the effortlessness. अप्रयत्नेनैव पुरुषनिश्वासो भवति. अनायासः. How we are breathing now? You are not even aware that you are breathing. You have to only infer that you are breathing because you are still surviving. Therefore, we are not even aware of the fact that we are breathing. If it is a willful, effortful action then you cannot listen to my class or write notes. But you are not even aware. In the same way for ईश्वर or for परमात्मा जगत् सृष्टि is an effortless affair. सङ्कल्प मात्रेण, मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया. Effortlessly भगवान् creates the whole प्रपञ्च. So therefore, निश्वासित दृष्टान्तः.

Another important idea is also conveyed. This breathing is a cyclic process so it goes inside and comes outside, goes in and comes out; there is no beginning. Similarly, वेद also is not a fresh creation of the Lord. Lord is not the author of the वेदs.

On the other hand, वेद has been always there; disappearing into the Lord during प्रलयम् and manifesting during सृष्टि. Thus, भगवान् does not initiate the वेदs and भगवान् is responsible only for the manifestation and unmanifestation of the वेदs. Remembering these three points let us look into the मन्त्र.

आर्द्र एध अग्नेः. आर्द्रम् means wet, एध means fuel, अग्नेः means fire. आर्द्रैधाग्नेः means wet wood fire. That means fire which is well kindled with wet wood. **अभ्याहितात्** means well kindled by fanning. What comes? **पृथग्धूमाः विनिश्चरन्ति.** Smoke comes out, you can include sparks also. **यथा अग्नेः क्षुद्राः विस्फुलिङ्गाः.** **एवम्** – in the same way, **अरे मैत्रेयि अस्य परमात्मनः प्रकृतस्य महतो भूतस्य निश्वासितम्.** So महत्भूतम् refers to आत्मा. महत् means infinite भूतम् means Reality. In this context भूतम् means पारमार्थिक वस्तु. So महतो भूतस्य means अपरिच्छिन्न पारमार्थिक वस्तुनः आत्मनः निश्वासितम् breathing. So the breathing of the आत्मा is the entire creation consisting of **ऋग्वेद यजुर्वेद सामवेद अथर्वाङ्गिरसः.** The four वेदs. Not only that **इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि.** Here also we have to carefully note. The word इतिहास पुराणम् etc., have got a common meaning we all know. इतिहास means रामायणम्, महाभारतम् etc., पुराणम् means भागवतम्, विष्णु पुराणम्, मार्कण्डेय पुराणम् etc. But in this context the meaning is totally different. इतिहास does not mean रामायण and महाभारत. पुराणम् does not mean भागवतम् etc. Then what do they mean? इतिहास पुराणम् etc., also are different parts of the वेदs themselves. शङ्कराचार्य

says that ऋग्वेद, यजुर्वेद, सामवेद and अथर्वणवेद indicate चतुर्विधं मन्त्रजातम् वेदस्य मन्त्र भागः. And इतिहास पुराणादि refers to ब्राह्मण भागः. So मन्त्र भागः is divided into, ऋग्, यजुस्, साम and अथर्वण. ब्राह्मण भाग is divided into eight portions इतिहास, पुराणम्, विद्या, उपनिषदः, श्लोकाः, सूत्राणि, अनुव्याख्यानानि and व्याख्यानानि. Thus, चतुर्विध मन्त्र भागः and अष्टविधं ब्राह्मणम्. The whole वेद is born out of ईश्वर's निश्चसितम्. Why does शङ्कराचार्य interpret in this manner? शङ्कराचार्य gives logic for taking इतिहास पुराणादि as ब्राह्मण भागः. Remember वेद alone is supposed be originating from परमात्मा. They are अपौरुषेय ग्रन्थः whereas रामायणम् महाभारतम् etc., are born out of human intellect like वल्मिकि and व्यास. Here we are talking about things born out of भगवान् and not from वल्मिकि or व्यास.

Now what are the अष्टविध ब्राह्मणम्? इतिहास refers to the story portions of ब्राह्मणम् just as शङ्कराचार्य quotes the story of उर्वशी, पुरूरवस् etc., “उर्वशीपुरूरवसोः संवादादिः — ‘उर्वशी हाप्सराः’ (शत. ब्रा. ११ | ७ | १ | १)” are mentioned in the वेद itself. The stories of ब्राह्मण portion. The पुराणम् refers to the सृष्टि portion of the creation ‘असृष्टा इदमब्र आसीत्’ (तै. उ. २ | ७ | १) इत्यादि wherein the origination of the world is talked about. Because पुराणम् means whatever is ancient. What happened long, long before is पुराणम्. आत्मा was there in the beginning and the creation has come out of it – like this story is called पुराणम्. Then विद्या देवजनविद्या — वेदः सोऽयम् — इत्याद्या. शङ्कराचार्य comments upon as the various arts known by देवs and mentioned in the वेदs like dance or music

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

etc., which are supposed to be known by the देवs which are mentioned in the वेदs. Then उपनिषदः. उपनिषदः means we saw in बृहदारण्यकोपनिषत् itself सत्यस्य सत्यम् इति उपनिषत् which we saw as secret name, the code name or रहस्य नामधेयम्. Then श्लोकाः. It means the मन्त्रs quoted in the ब्राह्मण portion of the वेदs as we see in तैत्तिरीयोपनिषत्.

तदप्येष श्लोको भवति ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

“श्लोकाः ब्राह्मणप्रभवा मन्त्राः ‘तदेते श्लोकाः’ (बृ. उ. ४ । ४ । ८) इत्यादयः”. Thus in the ब्राह्मण भागः of the वेद मन्त्र quotations are given. They are called श्लोकाः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this मैत्रेयी ब्राह्मणम्, याज्ञवल्क्य started teaching मैत्रेयी from the sixth मन्त्र onwards. In the sixth मन्त्र, the main teaching given was आत्मा एकत्वम् or सर्वात्म भावः. This is revealed by the famous statement इदम् सर्वम् यदयमात्मा. As a corollary we come to know that ब्रह्म सत्यम् or आत्मा सत्य जगत् मिथ्या. This main teaching corresponds to the श्रवणम् part of the learning. Then from the seventh मन्त्र up to the twelfth मन्त्र we have got the मननम् part wherein logic or युक्ति is given. And the logic used is the following. आत्मा is everything because आत्मा is the material cause of everything. So सर्वस्य प्रपञ्चस्य आत्मकार्यत्वात् कारण विलक्षणस्य कार्यस्य असत्त्वात् च आत्मव्यतिरिक्तः प्रपञ्चः नास्ति. यदि तादृश प्रपञ्चः प्रतीयते अनुभूयते अस्माभिः स तु मिथ्या अनुभवः एव. Thus, आत्मा is सर्व उपादान कारणम्. उपादान कारणत्वम् is established by showing that आत्मा is सृष्टि स्थिति लय कारणम् of everything. This is revealed through the मन्त्रs seven to twelve. Of this the seventh, eighth and ninth मन्त्र reveal that the आत्मा is स्थिति कारणम्. आत्मा is responsible for the very existence of everything. To put it in another language, आत्मा is सर्व सारः. When you say clay is the स्थिति कारणम् of pot, clay is responsible for the existence of pot, it means otherwise that the clay is the content of the pot. What I want to convey here is the स्थिति कारणम् and सारः are one and the same. यद्यत् स्थिति कारणम् तत्तत् सारः/रसः भवति. Thus seventh, eighth and ninth मन्त्रs relate to आत्मा स्थिति

कारणम्. This was revealed through three examples. दुन्दुभि दृष्टान्त, शङ्ख दृष्टान्त and वीणा दृष्टान्त. आत्मनः स्थिति कारणत्वम्, आत्मनः सारत्वम् प्रतिपादितम्.

In the tenth मन्त्र which we were seeing in the last class याज्ञवल्क्य reveals that आत्मा is सृष्टि कारणञ्च. आत्मा is the very origin of the universe. The example given was the smoke and the sparks originating from the burning wet fuel. Wet fuel corresponds to माया सहितम् ब्रह्मन्. Wetness is माया. Nothing emanates from dry ब्रह्मन्.

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ॥ सौन्दर्य लहरी १
॥

Somewhere else विद्यारण्य also says even the clay can become the cause of pots only when the clay is wet. Dry clay cannot produce anything and to produce a pot wetness is required. That wetness is माया here. If clay is like ब्रह्मन्, wetness of the clay is माया.

घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥ पञ्चदशी २-४८॥

स्निग्ध means wet. ब्रह्मन् is like flour and to this water called माया has to be mixed and make dough. Then comes space etc., Don't imagine all these things literally. It is just दृष्टान्त only. To indicate that the whole universe is born out of आत्मा याज्ञवल्क्य says that the whole वेद is born out of आत्मा. वेद here represents the entire शब्द प्रपञ्च and अर्थ प्रपञ्च. Entire पद प्रपञ्च and पदार्थ प्रपञ्च, or the entire अभिधान प्रपञ्च, अभिधेय प्रपञ्च, or the entire नाम प्रपञ्च and नामी प्रपञ्च. वेद is divided into two portions one is वेद भागः or मन्त्र भागः and

ब्राह्मण भागः. Because वेद is defined as मन्त्रब्राह्मणयोर्वेद नामधेयम्. The मन्त्र भागः of वेद is divided into four - ऋग्, यजुस्, साम and अथर्व; ब्राह्मण भाग is divided into eight portions. So चतुर्विध मन्त्र भागः and अष्टविध ब्राह्मण भागः and all these twelve आत्मनः एव उत्पद्यते.

The eight ब्राह्मण भागः we saw in the last class are इतिहास, पुराणम्, विद्या, उपनिषदः, श्लोकाः, सूत्राणि, अनुव्याख्यानानि and व्याख्यानानि. This division is given in the tenth मन्त्र. The word इतिहास refers to story portions of ब्राह्मण. शङ्कराचार्य says उर्वशीपुरुखसोः संवादादिः. They are in the वेदs itself. They are called इतिहासs. Then पुराणम् refer to the portions wherein the creation is explained. The ancient history or the origin of the universe (cosmology) is पुराण portion. Then विद्या refers to देवजन विद्या the various arts, dance, music etc., mentioned in the वेदs are called विद्या भागः. Then उपनिषदः does not mean the उपनिषत् but here it refers to the secret names or code names given for the आत्मा, which we saw in बृहदारण्यकोपनिषत् itself सत्यस्य सत्यम्. शङ्कराचार्य gives the example of the word प्रियम् given to आत्मा. “‘प्रियमित्येतदुपासीत’ (बृ. उ. ४ । १ । ३)”. Normally प्रिय means husband or wife. refers उपनिषत् means रहस्य नामधेयम्. The next one is श्लोकाः. श्लोकs are those मन्त्रs which are quoted in ब्राह्मण भागः. In तैत्तिरीय ब्रह्मानन्दवल्ली we had तदप्येष श्लोको भवति ॥ तैत्तिरीयोपनिषत् २-७-१ ॥ These are called ब्राह्मणप्रभवा मन्त्राः, which is otherwise called श्लोकाः. Then comes सूत्राणि. “सूत्राणि वस्तुसङ्ग्रहवाक्यानि वेदे यथा — ‘आत्मेत्येवोपासीत’ (बृ. उ. १ । ४ । ७) इत्यादीनि.”

सङ्ग्रह व्याख्यानि. They are cryptic statements, maxim-like statements, which contain the entire teachings of वेदान्त. ब्रह्मवित् आप्नोति परम् contains the entire essence of ब्रह्मानन्दवल्ली of तैत्तिरीयोपनिषत्. In the बृहदारण्यकोपनिषत् itself we had two सूत्रम्s - विद्या सूत्रम् and अविद्या सूत्रम्. आत्मा एव उपासीत (1-4-7) and similarly, अविद्या सूत्र came in (1-4-10). अन्यो असौ अन्यो अहम् अस्मि इति न स वेद. That is अविद्या सूत्रम्. Ignorance means the feeling that ईश्वर and myself are different. ज्ञानम् means ईश्वर and myself are one and the same. Thereafter we have to explain all these things. Thus cryptic statements that contains *Vedantic* teachings is called सूत्राणि. Don't take ब्रह्मसूत्रम्, योगसूत्रम्, etc., under this head. They are all पौरुषेय सूत्राणि. Here we are talking about अपौरुषेय सूत्राणि. Then the next one is अनुव्याख्यानानि, which means the explanations of the सूत्र मन्त्रs. सूत्र विवरण भूतानि. The elaboration of सूत्रभूत मन्त्रs like ब्रह्मवित् आप्नोति परम् is सूत्रवाक्यम्. Form तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । the entire तैत्तिरीयोपनिषत् is अनुव्याख्यानम् or the elaboration of the above मन्त्र. Similarly, in the 1-4-7 of बृहदारण्यकोपनिषत् आत्मेत्येवोपासीत सूत्रवाक्यम् is there and the entire second chapter is supposed to be a commentary upon the विद्या सूत्रम्. This is called अनुव्याख्यानानि. The next one is व्याख्यानानि. व्याख्यानम् means again the elaboration of the मन्त्रs occurring in the ब्राह्मण भागः. अनुव्याख्यानानि is सूत्र विवरणम् and व्याख्यानम् is मन्त्र विवरणम्. You may call it मन्त्रविवरणानि or श्लोकविवरणानि व्याख्यानानि. The

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

example is in the बृहदारण्यकोपनिषत् itself, in the first chapter fifth ब्राह्मणम्, we have सप्तान्न ब्राह्मणम्, सप्तान्न ब्राह्मणम् of the first chapter if you see, the ब्राह्मण begins with four or five मन्त्रs. ब्राह्मणम् means the section, which is a subdivision of a chapter in बृहदारण्यकोपनिषत्. And later in the very same ब्राह्मण, those मन्त्रs are explained. So that मन्त्र portion is called श्लोक and the explanation portion is called व्याख्यानानि. In the same way if you want another example, it is there in the first chapter itself असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतङ्गमय । मन्त्र is quoted and the उपनिषत् itself explains that मन्त्र. That मन्त्र portion is called श्लोक and the explanation portion is called व्याख्यानम्. Up to that we had seen.

अस्यैवैतानि निश्चसितानि – all these चतुर्विध मन्त्र भाग and अष्टविध ब्राह्मण भाग सर्वमेतत् अस्य निश्चसितम् अस्य परमात्मनः निश्चसितम् it is like the breath of the माया सहितम् ब्रह्मन्. The moment सृष्टि comes माया has to be brought in. As told earlier निश्चसितम् has two significances. Effortlessness. Not that भगवान् will burn the midnight oil, writing वेद and then proof reading, editing etc. it is not like that. अनायासत्वम् सूच्यते अनेन. This शङ्कराचार्य himself tells. “पुरुषनिश्वासवत् अप्रयत्नोत्थितत्वात् प्रमाणं वेदः, न यथा अन्यो ग्रन्थ इति.” And there is another significance also which indicates that वेद is not even the creation of Lord since it has been already there even during प्रलयम्. So, just like our breath which goes in and comes out, during प्रलयकाल वेद goes inside the Lord and remains in dormant form and during सृष्टि

it only becomes manifest but it is not freshly produced. Therefore, even भगवान् is not considered as the author of वेदs but he only assists in the manifestation of वेदs. Therefore ईश्वर is the cause of शब्द प्रपञ्च, and therefore, ईश्वर is the cause of अर्थ प्रपञ्च and hence ईश्वर is सर्वजगत् सृष्टि कारणम्. So far we have seen परमात्मा is सृष्टि and स्थिति कारणम्. The next one is लयम् that comes in the next मन्त्र. We will read.

मन्त्र 2-4-11

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ २-४-११ ॥

The essence of this मन्त्र is आत्मा is the लय स्थानम् of the entire universe. लय स्थानम् means the ground of dissolution, the locus of resolution. And the लय स्थानम् is indicated in this मन्त्र by the word एकायनम्. एकायनम् means लय स्थानम्. “एकगमनम् एकप्रलयः अविभागप्राप्तिरित्यर्थः.” एकत्व प्राप्तिस्थानम् एकायनम्. The place where the multitudes gets reduced to one. It is the place where द्वैतम् gets reduced to अद्वैतम्. Plurality gets reduced to non-duality. So अयनम् means अयते गच्छति अस्मिन् or लीयते अस्मिन् इति अयनम्. समुद्रः is the example. And it is a well-known example.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

॥ मुण्डकोपनिषत् ३-२-८ ॥

Just as all types of rivers, streams etc., resolve into एक समुद्रः in the same way everything resolves into the समुद्रः called परमात्मा. In fact we have studied in the first ब्राह्मण of this उपनिषत् (1-1-2) that परमात्मा can be called as समुद्रः. सर्वाणि भूतानि समुद्पद्य द्रवन्ति अस्मिन् इति समुद्रः. समुद्पद्य means having come to existence, द्रवन्ति means resolves back, so, समुद्पद्य द्रवन्ति अस्मिन् इति समुद्रः. From where all the living beings originates and resolves back is called समुद्रम्. Now look at the example. सर्वासाम् अपाम्. अपाम् refers to all types of rivers, streams including rain. So सर्वासाम् अपाम् समुद्रः एव ऐक्यं प्राप्ति स्थानम् एवम्. Now the dissolution of the entire world is going to be said in this मन्त्र. For the sake of convenience the whole world is reduced into twelve parts. द्वादश भागाः. What are the twelve parts? पञ्च ज्ञानेन्द्रिय विषयाः. So five parts are the objects of five ज्ञानेन्द्रियम् - शब्द, स्पर्श, रूप, रस, गन्ध. And the other five parts are पञ्च कर्मेन्द्रिय विषयाः - ग्रहण विषयः, आदान विषयः, वदन विषयः, etc. Then all the सङ्कल्पः मनो विषयाः सङ्कल्पाः or all experiences. Then finally all बुद्धि विषयः - विज्ञानानि which are the objects of बुद्धि. So ten plus मनः विषय plus बुद्धि विषय constitute the twelve parts. Here the resolution is supposed to take place gradually, क्रमतः. Of this gradual resolution only the first stage is mentioned in the उपनिषत्. The resolution is a gradual process and in this gradual process, the first stage alone is discussed in the उपनिषत्. The later stages we have to

supply; homework or assignment. And even if we don't know, as we ask someone who knows it like that we also refer to शङ्कराचार्य भाष्यम् like looking to the guidebook to do our homework. So what is the first stage?

The श्रोत्रस्य विषयः शब्दः is there. The शब्दs are manifold. Varieties of शब्दs are there, thousands of words are there. There are all different शब्दs. My own one hour speech contains so many sounds with various voice modulations. Then you take all the music – western, eastern, Jackson etc. All विशेष शब्दs first get resolved into the सामान्य शब्द. And all सामान्य शब्दs get resolved into the शब्द विषय सङ्कल्प or the sound experience. So from sound we have to come to experience. Sound is external and experience is internal in the mind. All particular sounds are reduced into general sound and that general sound is reduced into the शब्द सङ्कल्प. And all these experiences are reduced to one Awareness, विज्ञानम्. As we have in sleep. In sleep what happens? In sleep all our particular experiences are reduced to one general Awareness. So the resolution step is विशेष शब्द to सामान्य शब्द to सामान्य शब्द सङ्कल्प to विज्ञानम्.

Now similarly, all रूपम्s follow the same method. विशेष रूपाणि gets reduced into सामान्य रूपम्, सामान्य रूपम् gets reduced to सामान्य रूप सङ्कल्प, and then all सङ्कल्पs are reduced to विज्ञानम्, चैतन्यम्. And similarly, विशेष शब्दs resolves into सामान्य शब्द and सामान्य शब्द सङ्कल्प and विज्ञानम् or ज्ञानम् or चैतन्यम्.

In the same way, we have to take into कर्मेन्द्रिय also. So for हस्त, for example, the विषयः is ग्रहणम्. विशेषग्रहणानि gets reduced to सामान्य ग्रहणम् and सामान्य ग्रहणम् सङ्कल्प and then to विज्ञानम्.

Then when you come to the mind you need not go to बाह्य प्रपञ्च at all. We have to take all the मनस् सङ्कल्पs and it is straightaway get reduced to विज्ञानम्. Only two stages are sufficient in this case. Similarly, all the knowledge of बुद्धि, all pieces of knowledge in the बुद्धि get resolved into one विज्ञानम्. This is the सारम्. Now look at the मन्त्र.

सर्वेषाम् स्पर्शानाम् त्वक् एकायनम्. Here we have to very carefully note the word त्वक् does not have the general meaning here. Normally त्वक् means the organ of touch but in this context त्वक् means सामान्य स्पर्शः. Thus, सर्वेषाम् स्पर्शानाम् सामान्य स्पर्शः लय स्थानम्. Then the later stages we have to supply. सामान्य स्पर्शस्य सङ्कल्पः लय स्थानम्. सङ्कल्पस्य विज्ञानम् लय स्थानम्. Similarly, **एवम् सर्वेषां गन्धानां नासिके एकायनम्.** Here नासिके means सामान्य गन्धः. सामान्य गन्धस्य सङ्कल्पः लय स्थानम्. सङ्कल्पस्य विज्ञानम् लय स्थानम्. सङ्कल्पः means experience and विज्ञानम् means Awareness. Then **सर्वेषां रसानां जिह्वैकायनम्.** जिह्वा means सामान्य रसः एकायनम्. Then सामान्य रसस्य सङ्कल्पः लय स्थानम्. सङ्कल्पस्य विज्ञानम् लय स्थानम्. Then **सर्वेषां रूपाणां चक्षुरेकायनम्.** चक्षुः means सामान्य रूपम्. Then **सर्वेषाम् शब्दानाम् श्रोत्रम् एकायनम्.** श्रोत्रम् means सामान्य शब्दः. With this पञ्च ज्ञानेन्द्रियम् is over.

Next is सर्वेषां सङ्कल्पानां मन एकायनम्. मनः सामान्य सङ्कल्पस्य एकायनम्. सङ्कल्पस्य विज्ञानम् एकायनम्. सर्वासाम् विद्यानाम् हृदयम् एकायनम्. Here हृदयम् means सामान्य बुद्धि. बुद्धिः in this place means सामान्य विद्या. And सामान्य विद्यायाः विज्ञानम् एकायनम्. Then एवम् सर्वेषाम् कर्मणाम् हस्तौ एकायनम्. Here हस्तौ means सामान्यम् कर्म. सर्वेषाम् अनन्दानाम् उपरस्थ. Here उपरस्थ is सामान्य आनन्द. Then सर्वेषाम् विसर्गणाम् पायुः and here पायु means सामान्य विसर्गः, rejection in general. Then सर्वेषाम् अध्वनाम् and here अध्व means all types of travels - by train, by plane and car etc. What is common for all of them? सामान्य गतिः. So पादौ means general movement is लय स्थानम् for all particular movements. Thereafterwards सङ्कल्पः विज्ञानम्. Then सर्वेषां वेदानां वागेकायनम्. वेदानाम् means शब्दानाम्. सर्वेषां विशेष शब्दानाम् वाक् एकायनम्. वाक् means सामान्य शब्द. Thus, in short विज्ञानम् or Awareness is लय स्थानम् of the entire universe. How do you prove that? It is very simple. The moment you sleep off all ज्ञानेन्द्रियम्s withdraw, all विषयस resolve, similarly कर्मेन्द्रियस, मनः and बुद्धिः. What is left out? Only the Awareness is left out. सुखमस्वाप्समत्राहं नैव किंचिदवेदिषम् । कस्मात् नैव किंचिदवेदिषम्? कस्यचन अपि वस्तुनः तत्र अभावात् लिनत्वात्. Thus, our very sleep is an example. The next example is प्रलयः. And the final example is विदेहमुक्तिः. So during sleep the world is resolved, during प्रलयम् the world is resolved and during विदेहमुक्ति also the world is resolved. For विदेहमुक्ति शङ्कराचार्य uses the word आत्यन्तिक प्रलय or final dissolution. Why so? Because in

sleep the world resolves all right but it again comes back on waking up. Similarly, in प्रलयम् the world resolves but next सृष्टि comes. But in विदेहमुक्ति the world resolves and the next सृष्टि is not there for him.

Ok. Now the question is this मन्त्र refers to लय, प्रलय or विदेहमुक्ति? In all the three आत्मा is लयस्थानम्. In sleep also आत्मा is in लयस्थानम्, in प्रलय also आत्मा is लय स्थानम्, in विदेहमुक्ति also आत्मा is लय स्थानम्.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥
मुण्डकोपनिषत् ३-२-७ ॥

एकीभवन्ति means आत्यन्तिक प्रलय, मोक्ष. So शङ्कराचार्य takes this मन्त्र as आत्यन्तिक प्रलय, the विदेहमुक्ति. Why does he takes so? Because in the next मन्त्र there is an indication. Keeping the next मन्त्र as the clue शङ्कराचार्य takes it as आत्यन्तिक प्रलय. Whatever be the प्रलय you take what is the essence of this मन्त्र? The essence is आत्मा is लय कारणम् whether it is लय or प्रलय or आत्यन्तिक प्रलय, आत्मा is the resolution ground. Thus, we come to know आत्मा is सृष्टि स्थिति लय कारणम्. Continuing;

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स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच याज्ञवल्क्यः ॥ २-४-१२ ॥

This आत्यन्तिक प्रलय in the case of a ज्ञानि, विदेह मुक्तपुरुष is further clarified in this मन्त्र. What happens at the time of विदेहमुक्ति? What was there before विदेहमुक्ति? When ज्ञानि was alive as an individual, the Consciousness was reflected in the body-mind-complex and therefore Consciousness was available as though crystalized or located Consciousness. Even though Consciousness is un-located, formless, general in nature because of the presence of कार्यकरणसङ्घातः or the body-mind-complex the Consciousness was crystallized as it were, located as it were. In fact I use the word I am a conscious being. And when I refer to myself as a conscious being, am I referring to the all-pervading one or the sixty kilo one? I am referring to an individual which is located. Not only I seem to be crystallized, condensed Consciousness I seem to have movements from here to there and in fact not one crystallized Consciousness but so many crystals of Consciousness sitting.

Now, what happens during the विदेहमुक्ति? The water of crystallization is melted as it were through the heat of ज्ञानम् and स्थूल सूक्ष्म कारण शरीरम्, which is responsible for the location of Consciousness, for the crystallization of Consciousness, for the condensation of Consciousness, that उपाधि goes away. The उपाधि which was holding the Consciousness together as it were goes away. And what happens? The Consciousness which was located before, is now available as unlocated, uncondensed gaseous or liquid like melting of the iceberg. The water was crystallized in the

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form of an iceberg because of cold condition(शैत्यम्). The coldness is उपाधि when the शैत्यम् is removed the crystallized located water becomes all-pervading समुद्र. We are all as though crystallized Consciousness. On getting विदेहमुक्ति, we all become general Consciousness instead of specific Consciousness. This is the essence of this मन्त्र. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य wants to teach मैत्रेयी the essence of वेदान्त, which is इदम् सर्वम् यदयमात्मा. I, the आत्मा alone am in the form of everything. This means there is nothing other than Me. If things appear to be different from me it is because of ignorance, it is only a seeming difference, and it is only मिथ्या. Thus, आत्मा सत्यम् तत् अन्यत् सर्वम् मिथ्या or I am सत्यम् and everything other than me is seemingly different from me is the central teaching of वेदान्त. This याज्ञवल्क्य taught in the sixth मन्त्र and from the seventh up to the twelfth मन्त्र, this one idea is being elaborated or being corroborated with logic. The logic given is आत्मा सत्यम् तत् अन्यत् सर्वम् आत्मकार्यम्. Since the whole world is my कार्यम्

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति ॥ कैवल्योपनिषत् १-१९ ॥

the whole world is seemingly different from me just as the dream world is seemingly different from me. The कार्यत्वम् of the world, the कार्यम् status of the world is established by showing that the world is born of Me, the world existing because of Me, and the world is resolving back into Me. So आत्मा सृष्टि स्थिति लय कारणम्. Of which we have already seen आत्मा is सृष्टि कारणम् and आत्मा स्थिति कारणम् through two examples.

For आत्मा is सृष्टि कारणम् the example given was the smoke and the sparks coming out of the wet fuel. Wet fuel

दृष्टान्त. Wet burning fuel is the example for सृष्टि कारणम्. And the example for स्थिति कारणम् is सामान्य शब्द of शङ्ख, वीणा and दुन्दुभि. Let us call it as दुन्दुभि दृष्टान्त. It is otherwise known as सामान्य शब्द दृष्टान्त. Having seen सृष्टि कारणत्वम् and स्थिति कारणत्वम् of आत्मा, now we have come to the आत्मा, the तय स्थानम् which we saw in the last class in मन्त्र number eleven. And even the gradation of resolution also was given. All the विशेष शब्दs will resolve into सामान्य शब्द; all the विशेष रूपम्s will resolve into सामान्य रूपम्. Similarly, स्पर्श, रस, गन्ध. All of them will resolve into तत् तत् ज्ञानम्, the particular knowledge of शब्द etc. सामान्य शब्द ज्ञानम् सामान्य स्पर्श ज्ञानम् and all these will ultimately resolve into one विज्ञानम् or प्रज्ञानम्, the non-specific Awareness. Thus, everything resolves back into चैतन्यम्. This was taught in the eleventh मन्त्र.

We said this resolution or dissolution can be either relative or absolute, आपेक्षिक प्रलय or आत्यन्तिक प्रलय. आपेक्षिक प्रलय means a temporary resolution which will lead to creation once again. For example, sleep is आपेक्षिक प्रलय because on waking up everything once again comes back. Similarly, the resolution of the world in every कल्प,

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रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ गीता ८-१८ ॥

when ब्रह्माजि goes to sleep the whole world resolves and when ब्रह्माजि wakes up the whole world comes up. This is also आपेक्षिक प्रलयम् only. Similarly, there is another bigger प्रलयम् where the whole world resolves along with ब्रह्माजि,

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that is still bigger प्रलयम् but that is also आपेक्षिक प्रलयम् because another ब्रह्माजि comes in the next सृष्टि. Thus, आपेक्षिक प्रलयम् is a प्रलयम् which will lead to सृष्टि once again.

There is another प्रलय called आत्यन्तिक प्रलय which is the final resolution of the world which is called परान्तकाल in the मुण्डकोपनिषत् and in this आत्यन्तिक प्रलय the world is resolved never to come back again. And when does this happen? This happens for a ज्ञानि during the विदेहमुक्ति. When ज्ञानि attains विदेहमुक्ति his स्थूल शरीरम् is resolved, सूक्ष्म शरीरम् is resolved, कारण शरीरम् is resolved. Therefore, for that ज्ञानि there is no question of creation once again.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

मुण्डकोपनिषत् ३-२-७ ॥

This is called आत्यन्तिक प्रलय or विदेहमुक्ति. This आत्यन्तिक प्रलय is talked about in this eleventh मन्त्र. How do you know that? Of course two reasons. शङ्कराचार्य writes in his commentary. So from commentary we come to know. But that doesn't answer completely for you will ask question how शङ्कराचार्य came to know. For that we answer that the later मन्त्रs indicate that it is आत्यन्तिक प्रलय, ज्ञानि's विदेहमुक्ति. This प्रलय कारणत्वम् of आत्मा is also going to be clarified with an example. For all three there is an example. For सृष्टि it is burning wet fuel. For स्थिति it is दुन्दुभि,

शङ्ख, and वीणा. The example for लयम् is given in the following मन्त्र.

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स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच याज्ञवल्क्यः ॥ २-४-१२ ॥

The example taken for लयम्, आत्यन्तिक प्रलयम् or विदेहमुक्ति is the salt crystal that can be born out of the salty ocean. So the ocean or the salt water is compared to the आत्मतत्त्वम्. जीव is compared to the salt crystal or the crystallized salt. In the salt water there is no division, there is no individuality, there is no plurality at all but when it is crystallized, शङ्कराचार्य gives the reason as भौमतैजससम्पर्कात् काठिन्यप्राप्तिः, because of the तैजः, heat of the भूमि the very same non-specific salt water becomes crystallized salt having an individuality having a limitation. This salt crystal is born out of the salt water, it exist in the salt water or because of the salt water and finally when you put back into the ocean, when it comes in contact with the ocean the salt crystal loses its individuality and becomes one with the salt water. It is not limited by time or limited by space and not only that you cannot take back the salt crystal from the ocean. You cannot even locate it in the ocean. That is the locatable salt crystal becomes the unlocatable salt water. Why it can't be located? Because anywhere you take you get only

the salty taste. You cannot say the crystal is in this place or that place; it is unlocated. In the same way comparable to salt water is the all-pervading nonspecific Awareness, nonspecific Consciousness and unlocated Consciousness, सामान्य चैतन्यम्. Because of the body-mind-complex, कार्यकरणसङ्घातः, as the salt is formed due to the heat like that here it is not heat and all, but here it is because of अविद्या जन्य कार्यकरण उपाधिः. Because of उपाधि सम्बन्ध (there in the case of salt it was तेज सम्बन्ध, उष्ण सम्बन्ध that crystallizes) or अविद्या सम्बन्ध the non-specific Consciousness becomes crystallized Consciousness, specific Consciousness, or the individualized Consciousness, which we call as विदाभासः, चित्प्रतिबिम्बः, and because of that alone a person has got individuality, the 'I am' notion. Not only that he also feels I am a limited conscious being, I am a located conscious being. So thus the सामान्य चैतन्यम् has now become विशेष चैतन्यम्, it is like crystallized salt. And then what happens? When you put the salt crystal water into the ocean, it merges so also अविद्या निवृत्त्या by the removal of अविद्या, when a person claims अहम् ब्रह्म अस्मि, joins ब्रह्मन् as it were, attains विदेहमुक्ति then the कार्यकरण उपाधि is gone and the विदाभास or the विशेष संज्ञा or विशेष चैतन्यम् is also gone. There is nobody to say 'I am'. To say I am a specific 'I' is required. Earlier he used to say I am ज्ञानि. Now there is no one to say even 'I am'.

Remember even to say अहम् ब्रह्म अस्मि I require विशेष चैतन्यम् and when the विशेष चैतन्यम् is gone ज्ञानि is no

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more in विशेष form but ज्ञानि is in the form of सामान्य सर्वगत निर्गुण अनन्त चैतन्यम्. Will he say अहम् ब्रह्म अस्मि? He cannot even say अहम् ब्रह्म अस्मि because that requires विशेष चैतन्यम्. This is the essence of this मन्त्र.

And this मन्त्र is also very important. The reason is here alone two types of Consciousnesses are clearly indicated. They are the general and particular or सामान्यम् and विशेषम्. The सामान्य चैतन्यम् is called चित् and the विशेष चैतन्यम् is called विदाभास. This मन्त्र is a clear source or प्रमाणम् for विदाभास. We have heard a lot about विदाभास. It has been written by so many आचार्यसः. But where it is clearly mentioned in the उपनिषत्? It is not said clearly in ईशकेनकठप्रश्नमुण्डमाण्डूक्यतैत्तिरीय etc., but here in this मन्त्र it has been very clearly pointed out. Since this is a unique प्रमाणम् for विदाभास चैतन्यम्, this मन्त्र is considered important. Now look at this मन्त्र.

यथा सैन्धवखिल्य. So the following is the example. यथा means this is the example. सैन्धवखिल्य is the example. सैन्धवः means salt. “सिन्धोर्विकारः सैन्धवः, सिन्धुशब्देन उदकमभिधीयते, स्यन्दनात् सिन्धुः उदकम्, तद्विकारः तत्र भवो वा सैन्धवः.” That which is formed from सिन्धु is सैन्धवः. सिन्धु means समुद्रम्. खिल्यः means the crystal. So सैन्धवखिल्यः means salt crystal. उदके प्रास्तः – thrown into water. प्रास्तः means thrown. उदकमेवानुविलीयेत – will merge into salt water losing its salt loses its crystal status, loses its dimension, loses its form, loses its individuality, loses its location it merges into the salt water. न ह अस्य उद्ग्रहणाय इव

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स्यात्. We have to supply a word समर्थः. उद्ग्रहणाय समर्थः न स्यात्. Nobody can take back that salt crystal it is dissolved in the water. So उद्ग्रहणाय, उन्नयनाय. ह is for emphasis, it means नैव. नैव समर्थः कश्चित्स्यात्. Nobody will have the capacity, the skill, the power to take back the crystal. There is one word इव. शब्दोऽनर्थकः. It has no specific meaning. So you cannot take back the salt crystal. Then what do you find? यतः यतः तु आददीत. From whichever part of the ocean you take the water there the saltiness is there. This indicates that the salt is not located in one place. Therefore, यतः यतः यस्मात् यस्मात् देशात् तदुदकमाददीत you take water तवणमेव it is only saltish in taste, it is the same. Up to this is the example.

Now आत्मतत्त्वम् is connected. एवम् वा अरे इदम् – in the same way is the all-pervading Consciousness comparable to the ocean. What type of Consciousness it is? महत्. महत् means the infinite. भूतम्. “त्रिष्वपि कालेषु स्वरूपाव्यभिचारात् सर्वदैव परिनिष्पन्नमिति त्रैकालिको निष्ठाप्रत्ययः ; अथवा भूतशब्दः परमार्थवाची.” It means it that which exists in past, present and future. अभवत्, भवति, भविष्यति. It was, it is and it ever will be. त्रिकाले अपि तिष्ठति इति भूतम्. The second meaning of भूतम् is परमार्थवाचि. It means the Absolute Reality. It is neither प्रातिभासिक सत्यम् nor is it व्यावहारिक सत्यम् but it is पारमार्थिक सत्यम्, the Absolute Reality. Then अनन्तम् and अपारम्. It is endless and it is limitless. Both the words seem to be almost repeating the same. Therefore, सुरेश्वराचार्य makes a subtle difference in his वार्तिकम्. He

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says अनन्तम् means कारण रहितम् and अपारम् means कार्य रहितम्. Consciousness does not have an effect, Consciousness does not have an effect also. कार्यकारणविलक्षणम् स्वयम्.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित्।

॥ कठोपनिषत् १-२-१८ ॥

अपूर्वमनपरमनन्तरमबाह्यम् ॥ बृहदारण्यकोपनिषत् २-५-१९ ॥

Of course this should not create any doubt in you. How can you say Consciousness does not have a कार्यम्. Because just little bit before only we said the world is born out of Consciousness, sustained by Consciousness and resolves back into Consciousness. Then Consciousness seems to be सृष्टि, स्थिति and तय कारणम्. Then the world becomes the कार्यम्. Then how do you say that Consciousness does not have a कार्यम् at all? For this we have to add an adjective, the real कार्यम् is not there, only मिथ्या कार्यम् or apparent कार्यम् is there and the apparent कार्यम् is as good as no कार्यम्, रज्जु सर्पवत्. Because apparent कार्यम् cannot be counted. Or स्वप्नवत्. Whatever is born in dream is not considered to be existent because it is unreal. And therefore, अनन्तम् अपारम्. And therefore, what is it? विज्ञानघनः एव. It is pure unalloyed Consciousness. It is a mass of Consciousness. It is homogenous mass of Consciousness. घनः means there is nothing other than Consciousness. शङ्कराचार्य writes. “घनशब्दो जात्यन्तरप्रतिषेधार्थः — यथा सुवर्णघनः अयोघन इति.” The word घनम् is added to indicate that there is nothing else. Consciousness alone was, alone is and alone will be. You

may get a doubt here also. How do you say Consciousness alone when we are experiencing the जड प्रपञ्च. We ourselves have said स्थूल शरीरम् जडम्, सूक्ष्म शरीरम् जडम्, कारण शरीरम् जडम्, स्थूल प्रपञ्च, सूक्ष्म प्रपञ्च etc., all being जडम्. In fact the entire अनात्मा प्रपञ्च is जड वस्तु. Then how do you say चैतन्यम् alone is there? We see both चैतन्यम् and जडम्. Seer is Consciousness and seen is inert. Therefore, we do see Seer-seen division, Conscious-inert division. Then how do you say विज्ञानघनः एव? If such a question arises, though such questions should not arise, what we answer is that the entire जड प्रपञ्च is मिथ्या and cannot be counted because it does not exist separate from चैतन्यम्. Remember दुन्दुभि शब्दवत्, चैतन्यव्यतिरेकेण असत्त्वात्.

Therefore, according to वेदान्त, matter is false appearance of Consciousness. The definition of matter according to वेदान्त is consciousness in its false appearance is matter. And the matter in its real form is Consciousness.

ब्रह्मैवेदम् अमृतम् पुरस्तात् ॥ मुण्डकोपनिषत् २-२-११ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥ गीता ४-२४ ॥

All बाधा सामानाधिकरण्यम् वाक्यs should be remembered here. Then एतेभ्यो भूतेभ्यः समुत्थाय. This crystallized Consciousness, specific Consciousness, विशेष चैतन्यम् समुत्थाय is born because of एतेभ्यो भूतेभ्यः, which refers to कार्यकरणसङ्घातः, the body-mind-complex. Here भूतम् means कार्यकरणसङ्घातम्, कार्यम् is equal to स्थूल शरीरम्, करणम् is equal to सूक्ष्म शरीरम् and सङ्घातः means complex.

स्थूल सूक्ष्म शरीरम् complex. स्थूल शरीरम् is the body, सूक्ष्म शरीरम् can be practically translated as mind and therefore कार्यकरणसङ्घातः is body-mind-complex. And the पञ्चमी विभक्ति is हेत्वर्थे. Therefore, because of the body-mind-complex the specific Consciousness is born, located Consciousness is born, individualized Consciousness is born or विदाभास जातः. This is the main वाक्यम्. The प्रमाणम् for विदाभास is this line only. एतेभ्यः भूतेभ्यः is very important line. So विदाभास is born. शङ्कराचार्य gives a beautiful example. He takes the pot-water example. I will modify it slightly. When you take a mirror outside during daytime then simultaneously along with the mirror you find the reflection of the Sun is also born. It is not the original Sun but सूर्य प्रतिबिम्ब is born along with the mirror, not only along with but because of the mirror. सह तृतीया हेतौ तृतीया. दर्पणेन जातः. दर्पणेन हेतुना दर्पणेन सह. And how long the reflected sun will be there? As long as the mirror is the reflected sun is, the mirror is gone the sun is gone. स्वामि चिन्मयानन्द beautifully says. So he says, imagine there is a bucket and imagine there is water. And in the water within the bucket the reflected Sun is there. The bucket is comparable to स्थूल शरीरम् and water is comparable to सूक्ष्म शरीरम् and the विदाभास is comparable to the reflection. Then he says, when you kick the bucket, what happens is the bucket is gone, the water is gone, the reflection also merges into the original, the reflection is gone. Likewise if स्थूल शरीरम् and सूक्ष्म शरीरम् are merged. This merging takes place in different occasions.

Easily available occasion is during deep sleep. Suppose you sleep then स्थूल शरीरम् is not available for you, the mind is not available for you, naturally, the specified Consciousness, located Consciousness is not available.

आसीनो दूरं व्रजति शयानो याति सर्वतः । ॥ कठोपनिषद् १-२-२१
॥

The crystallized Consciousness has become un-crystallized general Consciousness in sleep. And that is why even I am is also not there, this world is also not there. Neither I am experienced nor the world is experienced because the specific Consciousness is merged. The only problem is I wake up again. Similarly, during प्रलयम् also all स्थूलसूक्ष्म शरीरम्s are merged and the specific Consciousnesses are merged and therefore, all the specific knowledge are merged and what is left out is nonspecific Awareness. You should not say I am not able to see it. Because if you have to know that again you require an individuality, चिदाभास is required, अन्तःकरणम् is required, प्रमाणम् is required, अखण्डाकारवृत्ति is required. So when the स्थूलसूक्ष्म शरीरम्s are merged what happens to specific Consciousness? It also merges. **तान्येवानु विनश्यति.** So तानि refers to the very same body-mind-complex. अनु means along with. तानि अनु means along with body-mind-complex. विनश्यति means perishes. What perishes? General Consciousness or specific Consciousness? General Consciousness is सत्यम् ज्ञानम् अनन्तम्, न जायते न म्रियते, न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् ॥ ४-३-३०
॥ So in one place it is said that चैतन्यम् won't perishes. Here

is it said that चैतन्यम् perishes. From this it appears that there are two चैतन्यम्s. So the one that doesn't perish is called चित् and the one that perishes is called चिदाभास. In fact in our common parlance when we talk about the Consciousness we are referring to चिदाभास only. Because we say he is lying without Consciousness in coma. After three days being in a state of unconsciousness now he has Consciousness. So we say Consciousness was lost, Consciousness returned. He is unconscious. So all these English expressions or even our common expressions refer to चिदाभास चैतन्यम् and it is from this standpoint we say that table has no Consciousness. While saying so we are referring to चिदाभास चैतन्यम्. But table has got महद्भूतम् अनन्तम् अपारम् विज्ञानघनः is pervading this table also. But when I touch that table it does not recognize me. For recognition सामान्य चैतन्यम् is not enough but for recognition विशेष चैतन्यम् is also required. Here also be careful. It is not sufficient to say 'for recognition विशेष चैतन्यम् is required' but 'for recognition विशेष चैतन्यम् also is required.' Because there is no विशेष चैतन्यम् without सामान्य चैतन्यम्. Therefore, in the world, we can divide the whole world into two portions. One portion is where सामान्य चैतन्यम् plus विशेष चैतन्यम् both are there and the other one is where सामान्य चैतन्यम् alone is there. Is there a place where these both are absent? There is no place where both these चैतन्यम्s are not there. We have only two possibilities either both are there or one is there. Wherever both are there, that we call as living being and wherever one alone is there,

we call it as inert thing. Where both सामान्यम् and विशेष are there, it is a living being and where सामान्य चैतन्यम् alone is there it is an inert thing. So in table सामान्य चैतन्यम् is there and not विशेष चैतन्यम्. If something has to recognize the world, that world recognition requires विशेष चैतन्यम् also in addition to the सामान्य चैतन्यम्. When a person is in coma then the विशेष चैतन्यम् is withdrawn and that is being said here. न प्रेत्य संज्ञा अस्ति. प्रेत्य means मरण अनन्तरम्. Whose? Here we are talking about जिवन्मुक्त or a ज्ञानि. Therefore, ज्ञानिनः मरण अनन्तरम् परान्तकाले विदेहमुक्तिकाले. किम् भवति. संज्ञा नास्ति. He loses Consciousness. That means the crystallized Consciousness or विदाभास चैतन्यम् is gone and now he is in केवल सामान्य ब्रह्म चैतन्यरूपेण अनुवर्तते सर्वत्र. For संज्ञा शङ्कराचार्य writes विशेषसंज्ञा. That Consciousness which is aware of the external world is no more with ज्ञानि. Specific Consciousness is not with him. Therefore, ज्ञानि will not say I am, ज्ञानि will not say I am teaching you, ज्ञानि will not say शिष्य is in front. To know all these things विशेष चैतन्यम् is required. प्रेत्य संज्ञा अस्ति इति अरे ब्रवीमि. याज्ञवल्क्य is addressing मैत्रेयि. अरे मैत्रेयि इति ब्रवीमि. इति ह उवाच याज्ञवल्क्यः. Thus याज्ञवल्क्य taught मैत्रेयि that आत्मा is लय कारणम् also. So thus all the जीवs in the form of विदाभास are born of आत्मा, all the जीवs in the form of विदाभास are sustained by the आत्मा and all the जीवs in the form of विदाभास merge in to the आत्मा.

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । ॥ तैत्तिरीयोपनिषत् ३-१-१ ॥

जीवन्ति means they know the surroundings. And what is our job? Instead of owning up विदाभास, the specific Consciousness, we have to own up the चित्, the non-specific Consciousness. If I say 'I am विदाभास' then I am a संसारि and if I say 'I am चित्', then I am असंसारि. If I say 'I am विदाभास' then I am located here, and if I say 'I am चित्', then I am everywhere. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य gave the main teaching of सर्वात्मभाव in the well-known statement इदम् सर्वम् यदयमात्मा. So यत् इदम् सर्वम् तत् अयम् आत्मा एव भवति. In short, सर्वम् आत्मैव भवति. When I say everything is आत्मा, सर्वम् आत्मा, this should be carefully understood. It should not be understood that just as everything is changing so also आत्मा is changing. This can be a misleading statement. When I say everything is आत्मा, it does not mean आत्मा is changing like everything, आत्मा is जडम् like everything. That is not the meaning. You should remember बाधा सामानाधिकरण्यम्. When I say everything is आत्मा, it means everything does not exist separate from आत्मा. Nothing exists separate from आत्मा which means everything is dependent on आत्मा for its existence, which means everything is मिथ्या. Look at the steps that we arrived at. We started as 'everything is आत्मा' and ended in 'everything is मिथ्या.' We should understand these steps. Everything is आत्मा = everything does not exist separate from आत्मा = everything is dependent on आत्मा for its existence = everything is मिथ्या. If everything is मिथ्या then how do you say everything is आत्मा. It is quite opposite. We say because when you say everything is मिथ्या it means everything is essentially आत्मा. Both are same.

Or I will clarify still further. Everything is नाम रूप दृष्ट्या मिथ्या, everything is स्वरूप दृष्ट्या आत्मा. Everything is मिथ्या from the standpoint of name and form and everything is

आत्मा from the standpoint of its स्वरूपम् or its essence. I will give you an example. If somebody asks whether all the waves are मिथ्या or सत्यम्, you should say that both are correct. All waves are unreal from the standpoint of name and form and all the waves are real from the standpoint of their essence - water. So waves are superficially मिथ्या and essentially सत्यम्. नामरूप दृष्ट्या मिथ्या स्वरूप दृष्ट्या सत्यम्. Therefore, when I say everything is आत्मा it is from the standpoint that स्वरूप दृष्ट्या everything is आत्मा. Everything is मिथ्या means नामरूप दृष्ट्या मिथ्या.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृग्दृश्यविवेकः २०॥

So इदम् सर्वम् यदयमात्मा means सर्वम् आत्मा सर्वम् मिथ्या. Therefore, when I experience the world from the standpoint of the सत् I take the world as real and from the standpoint of नामरूप I see the world as unreal. This is सर्वात्मभाव. I should see all the नामरूपs as unreal and the सत् in that नामरूप, i.e., जगत् अस्ति, घटः अस्ति, पटः अस्ति, सत् सत् इति यस्यैव स्फुरणं सदात्मकम्. So सत् दृष्ट्या सत्यत्व बुद्धिः नामरूप दृष्ट्या मिथ्यात्व बुद्धिः is सर्वात्मभावः. Having introduced this सर्वात्मत्वम्, याज्ञवल्क्य elaborated that by showing the whole world is a product of आत्मा, a कार्यम्, of course a विवर्तकार्यम् न तु परिणामि कार्यम्, otherwise called अध्यासः. And the whole world is a product of आत्मा because आत्मा is सृष्टिस्थितिलय कारणम्, he established from the verse number seven up to verse number twelve. The सृष्टि कारणम् was revealed with the example of smoke. स्थिति कारणम् was

revealed with the example of वीणा, शङ्ख, and दुन्दुभि. And लय कारणम् was revealed with the example of salt crystal. And it is this लय कारणम् portion we were seeing in last class in the twelfth मन्त्र. Through this the उपनिषत् revealed an important idea that there are two Consciousnesses as it were, one is विशेष चैतन्यम् which is called विदाभास चैतन्यम्, which is located Consciousness, which is often called the जीव. There is another Consciousness which is सामान्य चैतन्यम्, un-particularized non-specific general Consciousness which we call as आत्मा. And this जीव or विशेष चैतन्यम् is born like the salt crystal, जीव विशेष चैतन्यम् is born along with स्थूलसूक्ष्म शरीरम्, and this जीवः the particularized Consciousness alone does all the व्यवहारम्s – जानाति, इच्छति, यतते, फलम् प्रोप्नोति, पुनः अपि जायते, कर्म करोति, सुखदुःखानि अनुभवन्ति इति महदिदम् नाटकम्. There is a big drama going on the part of crystallized Consciousness जीव.

Then at the time of विदेहमुक्ति, the उपाधि, the स्थूलसूक्ष्म शरीरम् dissolves and when the स्थूलसूक्ष्म शरीरम् is dissolved the trapped Consciousness within the स्थूलसूक्ष्म शरीरम् that विदाभास चैतन्यम्, crystallized Consciousness for want of trapping medium, for want of that water of crystallization the विदाभास also merges into चित्, the सर्वगत आत्मा and there afterwards the specific Consciousness is no more there. Therefore, the उपनिषत् said संज्ञा नारित, which means विशेष चैतन्यम् or विदाभास or the शरीरसम्बन्धि संज्ञा, अन्यत्व दर्शन लक्षणा संज्ञा. This is responsible for the perception of duality,

which is responsible for सविकल्पक ज्ञानम्. That चैतन्यम् is gone.

And when such a statement is made by याज्ञवल्क्य मैत्रेयी gets confused. Because याज्ञवल्क्य did not clearly say that there are two consciousnesses सामान्य चैतन्यम् and विशेष चैतन्यम्. She has thought that there is one चैतन्यम्, which does not have beginning or end, and now when याज्ञवल्क्य says संज्ञा नास्ति then what do we understand is Consciousness is gone. As I say we also use that expression. He is without Consciousness. And the table is without Consciousness. We never imagine that there are two Consciousnesses one is expressing and another is non-expressing. And therefore, मैत्रेयी feels that याज्ञवल्क्य is contradicting. What type of contradiction? In one place चैतन्यम् is supposed to be नित्यम् and at another place it is said चैतन्यम् नास्ति, प्रेत्य नास्ति. So aren't you contradicting? Aren't you confusing? So thus मैत्रेयी asks याज्ञवल्क्य for

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ गीता ३-२ ॥

एकं वद मां न वद. That is going to be said in the thirteenth मन्त्र. We will read.

मन्त्र 2-4-13

सा होवाच मैत्रेयी, अत्रैव मा भगवानममूहत्, न प्रेत्य संज्ञास्तीति ; स होवाच न वा अरेऽहं मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥ २-४-१३ ॥

So सा मैत्रेयी ह उवाच. After hearing the statement मैत्रेयी asks or मैत्रेयी stated the following. Now comes the quotation the words of मैत्रेयी. She doesn't get angry with याज्ञवल्क्य. She addresses हे भगवान्! भगवान् is the subject here. Instead of using the word you she tells Your Lordship. So भगवान्, Your Lordship. मा अमूमुहत्. You have confused me. मोहं कृतवान्. √मुह् परस्मैपदि, लुङ्, प्रथम पुरुषः एकवचनम्. So in संस्कृत लुङ् is a type of past tense. There are three past tenses in संस्कृत. One belonging to today's past. Second one belonging to yesterday onwards up to our birth. Before our birth what all happened that is the third past tense. Today's past is called लुङ्. And in this लुङ् itself seven varieties are said in संस्कृत. In that one variety is अमूमुहत्. This लुङ् can come only in causal forms and tenth conjugation roots. She is using लुङ् because it has happened just now. You have managed to confuse me. How did you confuse? Because of your statement. What statement? न प्रेत्य संज्ञास्ति इति. So मैत्रेयी is quoting याज्ञवल्क्य. Here मा means माम्, द कारान्त त्रिषुलिङ्गेषु समानरूपः अस्मत् शब्दः द्वितीया विभक्तिः एकवचनम्. You confused me. And what is the confusion? मैत्रेयी does not clarify. We have to understand the confusion. How can you say the Consciousness disappears? After विदेहमुक्ति how can you say that the Consciousness is absent in a ज्ञानि? This is मैत्रेयी's doubt. And याज्ञवल्क्य says, स होवाच. सः याज्ञवल्क्यः मैत्रेयीम् प्रति उत्तरम् उक्तवान्. He gave the answer. What is the answer? न वा अरे अहं मोहं ब्रवीमि. I am not at all confusing you. I have been very clear in my

teaching. I have never made contradictory statement. अलं वा अर इदं विज्ञानाय. अलं पर्याप्तम् my teaching is more than sufficient for इदं विज्ञानाय इदं आत्मतत्त्वम् विज्ञातुम् understanding this आत्मा. To understand the आत्मा you don't require any more clarification. What I have said is more than enough, if you have got some बुद्धि or common sense you must be able to decipher what I have said.

From this, what याज्ञवल्क्य means is that when I said that प्रेत्य संज्ञा नास्ति there the word संज्ञा is the particular Consciousness. I said that चिदाभास चैतन्यम् is not there. I do not mean the चित् चैतन्यम्, the original Consciousness. So when you look at a ज्ञानि he has got two Consciousnesses, if you remember the last class, one Consciousness is the चित्, the original Consciousness and the other is the चिदाभास because of the mind. He is a live conscious person because of the चिदाभास चैतन्यम् and during विदेहमुक्ति the ज्ञानि will lose the mind and चिदाभास and therefore, he will no more be a live person as we understand. He will no more be able to transact with us but that does not mean that he has lost Consciousness and in fact he is चित् सर्वगत चैतन्यम्. Here what confusion is there, everything is proper only. In fact in पञ्चदशी विद्यारण्य gives a beautiful example for this in the eighth chapter. He says during the daytime suppose you take a mirror and keep outside and with the mirror throw a patch of light on the wall. When you throw a patch of light on that wall there are two lights available. Even before throwing the patch of light the general sunlight was pervading the whole room

and it was pervading the wall also because of which alone the wall is seen by you and that is called सामान्य सूर्य प्रकाशः. Suppose a person throws a patch of reflected light on my shoulder, the shoulder becomes brighter and upon the shoulder two lights are there - one is सामान्य सूर्य प्रकाशः and the other is विशेष सूर्य प्रकाशः. When the mirror is broken, the विशेष सूर्य प्रकाशः may go but still सामान्य सूर्य प्रकाशः continues. In the same manner, there is सामान्य चैतन्यम् on the table and mike but in our body, there is सामान्य चैतन्यम् as also the विशेष चैतन्यम्. The one is सामान्य चैतन्यम् because of the mind, the mirror we have the विशेष चैतन्य प्रकाशः which we call as live body. And at the time of death, the विशेष चैतन्यम् from the body goes away because mirror mind is broken, then the body becomes inert like this table. Then we say प्रेत्य संज्ञा नास्ति but it is only विदाभास नास्ति, सर्वगत चित् वर्तते एव. स चिदेव ब्रह्मचैतन्यम् एव ज्ञानि इति वदामः. Hence, what I have said is enough. But if you are a मन्द अधिकारि I will clarify with one more statement. Thus, याज्ञवल्क्य clarifies in the next मन्त्र.

मन्त्र 2-4-14

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ २-४-१४ ॥

This is another important and oft-quoted मन्त्र. शङ्कराचार्य quotes this very often. Here याज्ञवल्क्य explains the statement न प्रेत्य संज्ञा अस्ति. So what does it mean to say that during विदेहमुक्ति ज्ञानि becomes unconscious, ज्ञानि's Consciousness is gone? How can we say ज्ञानि's Consciousness is gone? The answer was already given and the same is being elaborated now. ज्ञानि's particularized Consciousness is gone, विशेष चैतन्यम् is gone, चिदाभास चैतन्यम् is gone. That is the answer which is retold here. याज्ञवल्क्य gives the reason why the विशेष चैतन्यम् or विशेष ज्ञानम्s are gone.

What he says is, if the विशेष चैतन्यम् चिदाभास should be there the first condition is the body-mind-complex should be there. Only when the body-mind-complex is actively functioning, there is a चिदाभास formed, a अहङ्कार is formed, a जीव is formed, an individuality is formed. When such an individual located Consciousness is formed simultaneously what happens is that the objective universe is also there. When the body comes the प्रपञ्च also comes. The body will not come alone. Thus we have got a duality and not only duality, not only अहम् and इदम् and when the subject is born, object also simultaneously arises. When जीव अहम् is born, simultaneously इदम् is also born.

धिया सहोदेति धियास्तमेति लोकस्ततो धीप्रविभास्य एषः ।
 धीलोकजन्मक्षयधाम पूर्णं सद्गस्तु जन्मक्षयशून्यमेकम् ॥
 सदृशं नम् ९॥

धिया सहोदेति धिया सह अस्तमेति. With the अहम्, i.e., particularized विदाभास रूप अहम् the world arises; when the विदाभास resolves the world also resolves. How do you prove that? Our own अवस्था त्रयम् is the clear example. When I wake up from the sleep, the body-mind-complex become functioning, विदाभास is born, 'located I' am born and simultaneously coffee also arises or should arise. If coffee does not arise then anger arises. Whether it is स्वप्न अवस्था or जाग्रत् अवस्था अहम् and इदम् simultaneously arise. In सुषुप्ति the mind is resolved, the trapped विदाभास is resolved and then objective universe also dissolves. Thus, when the mind and the objective world arise then the विशेष ज्ञानम् also arises. And there is इतरः इतरम् पश्यति, इतरः इतरम् जिघ्रति, a seer sees a seeable object, a hearer hears a hearable object, a smeller smells smellables. (Do not ask what sort of English! All our usage.) here who is the hearer? चित् or विदाभास? Remember विदाभास alone is capable of particular knowledge because the particular knowledge requires वृत्ति, thought and वृत्ति requires mind and mind requires विदाभास. वृत्ति means the thought mode. Therefore, mind plus विदाभास is called इतरः. The mind plus विदाभास is the subject and the world is the object and the interaction takes place, varieties of experiences come and our responses to those experiences. All this comes in mind plus विदाभास plus वृत्ति objectifying the external world, which alone we call विशेष ज्ञानम्.

When the mind and the विदाभास are resolved, there is no द्वैतम् and when there is no द्वैतम् who sees whom? Who hears

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

whom? Who smells whom? For there is no चिदाभास, there is no वृत्ति, there is no subject of the वृत्ति,

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

मुण्डकोपनिषत् ३-२-७ ॥

That is what is said here. यत्र हि द्वैतमिव भवति. Where there is duality in the form of the mind, the world and the चिदाभास, तत् means तत्र, there alone इतरः इतरम् जिघ्रति one smells another. इतरः इतरम् पश्यति one sees another. इतरः इतरम् शृणोति one hears another. इतरः इतरम् अभिवदति one addresses another. इतरः इतरम् मनुते one thinks of another. इतरः इतरम् विजानाति one knows another. In fact all knowledge transactions, all perceptual transactions require the mind, world and चिदाभास. This is द्वैतम्. In the case of विदेहमुक्त what happens? Remember we are taking about विदेहमुक्ति context. In the case of विदेहमुक्तपुरुषः the body is resolved, चिदाभास is resolved and therefore world is resolved. यत्र वा अस्य. अस्य means ब्रह्मविदः, विदेहमुक्तस्य. So in the case of विदेहमुक्त, सर्व आत्मैव अभूत्. When everything is nothing but आत्मा, because there is no mind, there is no world and there is no चिदाभास also. तत् तत्र केन करणेन कं ग्रातव्यं को जिघ्रेत्? Who will smell what? Who will hear what? Who will see what? तत्केन कं मन्वीत्. And therefore, what happens in the case of विदेहमुक्त? All the perpetual transactions are gone for him. He does not have knowing transaction, he does not have speaking transaction, he does not have hearing transaction; no transactions at all. Because the

trapped Consciousness the चिदाभास चैतन्यम् is no more there. That does not mean ज्ञानि is gone. ज्ञानि continues to be there in the form of pure चैतन्यम्, which is all-pervading. This is the statement and this is called the लयम्, आत्यन्तिक प्रलयम्.

In fact this विशेष चैतन्यम् is talked about in माण्डूक्योपनिषत् as अन्तःप्रज्ञम् बहिष्प्रज्ञम् उभयतःप्रज्ञम् etc. While saying न अन्तःप्रज्ञम् न बहिष्प्रज्ञम् न उभयतःप्रज्ञम् etc., it is talking about तुरीयम्, the unparticularized, nonspecific चैतन्यम्. Whereas particularized Consciousness was called विश्वतैजसप्राज्ञ. They are चिदाभास whereas this is चित्. But is this मन्त्र is not carefully understood this can lead to lot of misconception. Because here what the teacher says is, when द्वैतम् is not there विशेष ज्ञानम्s are not possible. Particular experiences are not possible. This is the idea conveyed here. But many people misunderstand this statement and reverse this and wrongly understand.

Now we will discuss what are the wrong understandings. People think when विशेष ज्ञानम् is there, there is द्वैतम्, when particular experiences are there, there is द्वैतम् and when particular experiences are absent, there is अद्वैतम्. It is very unfortunate misconception. When there are particular experiences there is द्वैतम्. When there are no particular experiences there is no द्वैतम् but अद्वैतम्. Once they make wrong conclusion how many wrong corollaries comes we will see. To get मोक्ष we should reach अद्वैतम्. What is their misconception? When there are particular experiences there is

द्वैतम् and when there are no particular experiences there is अद्वैतम्. What we should do to get मोक्ष? We should come to अद्वैतम्. What we should do to get अद्वैतम्? They conclude that we have to knock off all the particular experiences to arrive at अद्वैतम्. And how long will the particular experiences continue? As long as वृत्ति ज्ञानम्s are there. See how consistently they are misleading. Do you follow their logic? So when there are particular experiences there is द्वैतम्. When there are no particular experiences there is अद्वैतम्. Therefore, to arrive at अद्वैतम् you have to knock of all particular experiences, which means you have to knock of all the वृत्तिस. And in support of their confusion they quote योगशास्त्र. यागः चित्तवृत्तिनिरोधः. This is called devil quoting scriptures. By doing यागः चित्तवृत्तिनिरोधः, निर्विकल्पक समाधि they want to knock off all the वृत्तिस so that विशेष ज्ञानम्s will go and अद्वैतम् will come. What really happens? You knock of the वृत्तिस but the mind goes on producing वृत्तिस. They don't know what to do. Then they talk about the next stage of removing all the वासनास. So to विशेष ज्ञान निवृत्यर्थम् वृत्ति निवृत्तिः वृत्ति निवृत्यर्थम् वासना निवृत्तिः. Then they discover वासनास are also endless. अनादि अविद्या वासनया as we say during श्रावणी उपाकर्म महा सङ्कल्पः. So they don't know what to do. Then they say as long as mind is there these वासनास will continue therefore, your job is मनो नाशः. And परमानन्द शिष्यस will be nodding there head thinking so logically he is teaching. Therefore, द्वैत निवृत्यर्थम् विशेष विज्ञान निवृत्तिः विशेष विज्ञान निवृत्यर्थम् वृत्ति निवृत्तिः वृत्ति निवृत्यर्थम् वासना निवृत्तिः वासना

निवृत्यर्थम् मनो निवृत्तिः. Therefore, what should we do? We should निर्विकल्पक समाधि अभ्यास and grind that mind and a day will come when you do not have a mind at all and is called ब्रह्मवित् वरिष्ठः. Previously if he goes to समाधि he would get up by himself. After advancing in समाधि somebody has to wake him up. At still higher advanced stage nobody can wake him up. Mind has gone. And if you open his mouth his mouth will remain open. If you close it remains closed. If you put the food inside the mouth it will remain there only. This is ब्रह्मवित् वरिष्ठः state. Do anyone of you want to become like that? Wish you all the best. मन, वृत्तिs and वासनाs etc., all are gone. I ask you what is the difference between that person and this table. This table also doesn't have मन, वृत्ति and वासना etc. All because of one fundamental misconception based on this statement. Here it is said if there is no द्वैतम् then there will be no विशेष ज्ञानम्. They reversed it and thought when विशेष ज्ञानम् is not there द्वैतम् is gone.

Now we say all these are wrong. We say that अद्वैतम् does not come by the negation of the विशेष ज्ञानम् or वृत्ति ज्ञानम्. Then, how does अद्वैतम् come? अद्वैतम् never comes. We are talking of अद्वैतम् whichever is. अद्वैतम् need not come by the elimination of विशेष ज्ञानम्. This should be crystal clear. It does not require निर्विकल्पक समाधि. It does not require वृत्ति निवृत्ति. It does not require वासना निवृत्ति. It does not require मनो निवृत्ति. Then you may ask then do you mean to say that when there is विशेष ज्ञानम् also there is अद्वैतम्? We say yes. अद्वैतम् is there when there is विशेष ज्ञानम् also and when

there is no विशेष ज्ञानम् also. विशेष ज्ञानम् अस्ति वा न वा अद्वैतम् अस्ति. Then you will ask how can it be true? When there is विशेष ज्ञानम् there is the experience of duality. When there is विशेष ज्ञानम्, there is इतरः इतरम् पश्यति there is the experience of duality. How can there be अद्वैतम्? For that we say, my dear when there is विशेष ज्ञानम् there is the experience of द्वैतम् but the द्वैतम् is unreal द्वैतम् which cannot disturb अद्वैतम्. When there is विशेष ज्ञानम् when मन, वृत्तिs and वासनाs etc., are there, there is the experience of द्वैतम् no doubt but that द्वैतम् is unreal द्वैतम् which cannot disturb अद्वैतम्. So अद्वैतम् is there irrespective of whether द्वैतम् is there or not. Let it be there. Why do you negate? But what is important is we have to understand unreal द्वैतम् as unreal द्वैतम् and we need not negate unreal द्वैतम् or विशेष ज्ञानम्.

Then the last question is how do you know द्वैतम् is unreal, which does not disturb अद्वैतम्? For that we say study this मन्त्र properly. यत्र हि द्वैतम् इव भवति. This इव is the million-dollar word. Where there is *as though* द्वैतम्, and therefore विशेष विज्ञानम् be there and yet one can understand this अद्वैतम् and such a person who understands is called जीवन्मुक्तः. And for विदेहमुक्त there is no विशेष विज्ञानम्. This is the difference. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

To show that आत्मा is the कारणम् of the universe याज्ञवल्क्य showed how आत्मा is सृष्टि स्थिति लय कारणम्. To show this he took three examples. Smoke coming out of fire for सृष्टि कारणम् fire and for स्थिति कारणम् he showed how the विशेष शब्दs of दुन्दुभि are dependent on the सामान्य शब्दs of दुन्दुभि and to show the लय कारणत्वम् he showed the example of salt crystal merging back into salt water. Salt crystal representing विशेष salt and salt water representing the सामान्य salt. Crystallized salt and liquefied salt. And to show the प्रलयम्, that is the लय कारणत्वम्, याज्ञवल्क्य took the case of a ज्ञानि who attains विदेहमुक्ति. And he pointed out that at the time of विदेहमुक्ति, all the शरीरम्s and the sense organs and mind along with Consciousness will resolve into आत्मा. And at that time he used the expression प्रेत्य संज्ञा नास्ति. प्रेत्य means मरण अनन्तरम्. कस्य मरण अनन्तरम्? न तु अज्ञानिनः. ज्ञानिनः मरण अनन्तरम्. It means परान्तकाले. ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ मुण्डकोपनिषत् ३-२-६ ॥

So during that परान्तकाल everything is resolved including Consciousness it was mentioned. At that time only मैत्रेयी got a doubt and asked how can you say Consciousness also resolves. To clarify that alone याज्ञवल्क्य is giving this famous मन्त्र, the last मन्त्र of this ब्राह्मणम् showing that here Consciousness refers to the विशेष विज्ञानम्, the particularized

Consciousness, individualized Consciousness, which is born because of द्वैतम्. So द्वैत जन्य विशेष विज्ञानम् is indicated here. And what do you mean by द्वैतम्? द्वैतम् indicates the individual कार्यकरणसङ्घातः or the individual स्थूलसूक्ष्म शरीरम् and the total स्थूलसूक्ष्म प्रपञ्च. When there is स्थूलसूक्ष्म शरीरम् and स्थूलसूक्ष्म प्रपञ्च, then there arises विशेष ज्ञानम् or वृत्तिज्ञानम् and because of this वृत्तिज्ञानम् alone all the transactions also take place. This वृत्तिज्ञानम् includes both the subjective knowledge that is 'I am' and also the objective knowledge 'this is'. अहम् वृत्तिज्ञानम् इदम् वृत्ति ज्ञानम् अहम् इदम् मम इदम् इति नैसर्गिकोऽयम् लोकव्यवहारः. अहम् is विशेष ज्ञानम्. That I as the subject differentiated from the objective universe that specific knowledge is there and also घटः अस्ति पटः अस्ति etc., specific knowledge is there, and this specific knowledge gets further specified. 'I am' is the specific knowledge and thereafter I am seer, hearer, smeller, taster, toucher, happy and unhappy all these are further specifications of the already specified located I.

And this विशेष ज्ञानम् will be there as long as there is द्वैतम् and this विशेष ज्ञानम् cannot be there when there is no द्वैतम्. So द्वैत सत्त्वे विशेष ज्ञान सत्त्वम् द्वैत अभावे विशेष ज्ञान अभावः तस्मात् द्वैतमेव विशेष ज्ञानस्य कारणम् निमित्तम् भवति. And what is the proof for the statement that if द्वैतम् is there विशेष ज्ञानम् is there and if there is no द्वैतम् there is no विशेष ज्ञानम्? For this अवस्थान्नयम् itself is the proof. In जाग्रत् अवस्था and स्वप्न अवस्था द्वैतम् is there विशेष ज्ञानम् is there.

But in सुषुप्ति अवस्था द्वैतम् is resolved and विशेष ज्ञानम् is also resolved.

विज्ञानविरतिः सुप्तिस्तज्जन्म स्वप्नजागरौ । ॥ अद्वैतमकरन्दः
१२ ॥

विशेष ज्ञान जन्म is जाग्रत् स्वप्न and विशेष ज्ञान नाश or withdrawal is called सुषुप्ति. When the ज्ञानि attains विदेहमुक्ति he does not have स्थूलसूक्ष्म शरीरम् and consequently there is no possibility of स्थूलसूक्ष्म प्रपञ्च and when the शरीरम् and प्रपञ्च are resolved the विशेष विज्ञानम्, which is called as संज्ञा in this context, that विशेष विज्ञानम् also goes away. But even after the dissolution of विशेष विज्ञानम् सामान्य ज्ञानम् continues which is called ब्रह्म चैतन्यम्. This was what was said in last मन्त्र. I said one corollary to be noted here or else this मन्त्र can create confusion. I said whenever there is द्वैतम् there is विशेष विज्ञानम्. When there is no द्वैतम् there is no विशेष विज्ञानम्. The mistake we can commit is whenever there is विशेष ज्ञानम् there is द्वैतम् and when there is no विशेष ज्ञानम् there is no द्वैतम् but there is अद्वैतम्. And once you commit this mistake, then there will be problem in साधन. We will always struggle to remove विशेष विज्ञानम्, with an unfortunate hope that the removal of विशेष विज्ञानम् will bring in अद्वैतम्. In निर्विकल्पक समाधि when विशेष विज्ञानम् is gone and द्वैतम् also goes, then what will be left out is अद्वैतम्. Plenary experience, communion with non-duality, the ineffable joy, and that is called तुरीय अवस्था. We do not accept तुरीय as an अवस्था at all. There are only three अवस्थाs. So they call it तुरीय अवस्था when you are

established in अद्वैतम् because of removal of विशेष ज्ञानम्. And once your aim is removal of all विशेष ज्ञानम् you will have to remove वृत्तिs because all the वृत्तिs produce विशेष ज्ञानम्. Thus, you start a big trip of removing thought, चित्तवृत्तिनिरोधः becomes be all and end all of life. But unfortunately we will be removing on one side and they will be coming on the other side. Then you say that वृत्तिs are because of वासनाs and we get into a bigger pitfall to remove वासनाs. Then, we find वासनाs never go and we get into still bigger pitfall and we try to remove the mind itself. This is the biggest confusion, and this confusion should never come to us. We say that विशेष विज्ञानम् need not be removed for अद्वैत सिद्धि. Therefore, वृत्तिs need not be removed for अद्वैत सिद्धि, वासनाs need not be removed for अद्वैत सिद्धि, मनस् need not be removed for अद्वैत सिद्धि and in fact nothing need be removed for अद्वैत सिद्धि.

Only one you have to remove for अद्वैत सिद्धि. What is that? The notion that 'they are real' has to be removed. For अद्वैत सिद्धि you have to remove the सत्यत्व बुद्धि that is there in the वृत्ति the सत्यत्व बुद्धि in the वासना you have to remove and the सत्यत्व बुद्धि in mind you have to remove. The very thought that वृत्ति is सत्यम् should be dropped. The very thought that वासना is सत्यम् should be dropped. The very thought that मनस् is सत्यम् should be dropped. Once you remove सत्यत्व बुद्धि, वृत्ति becomes मिथ्या, वासना becomes मिथ्या, मनः becomes मिथ्या. All these three will get falsified and once all the three are falsified, the विशेष ज्ञानम् born out

of them also will be falsified. द्वैतम् also is falsified, विशेष ज्ञानम् also gets falsified. Then what is real? When द्वैतम् is falsified, अद्वैतम् is left out. When विशेष ज्ञानम् is falsified, सामान्य विज्ञान रूपम् अद्वैतम् सर्वदा वर्तते. The false द्वैतम् comes and goes and false विशेष विज्ञानम् also comes and goes. So द्वैतमपि अध्यस्तम् विशेष विज्ञानमपि अध्यस्तम्. Let there be द्वैतम् no harm, let there be विशेष विज्ञानम् no harm. Therefore, I accept जाग्रत् अवस्था also, I don't want to go to निर्विकल्पक समाधि. Even in जाग्रत् अवस्था itself I know all the विकल्पs, divisions in the form of द्वैतम् are all मिथ्या. When विकल्पs are मिथ्या, the मिथ्या विकल्प does not disturb the सत्य निर्विकल्पक आत्मा. So मिथ्या विकल्पs, मिथ्या द्वैतम्, मिथ्या विशेष विज्ञानम् do not disturb the सत्य निर्विकल्पक अद्वैत सामान्य ज्ञान रूप आत्मा. So when am I अद्वैत? The answer is when I am not अद्वैतम्? When I am निर्विकल्पकम्? I am निर्विकल्पकम् all the time. I am divisionless all the time. Therefore, निर्विकल्पक अहम् अस्मि this knowledge is required and not a new experience. I am सर्वदा निर्विकल्पक knowledge is required and not a new निर्विकल्पक अनुभव not a new निर्विकल्पक अवस्था not a तुरीय अवस्था. The realization that in जाग्रत् अवस्था I am always as अद्वैतम्, always I am as निर्विकल्पक, I am always as सामान्य चैतन्यम् is called आत्मज्ञानम्. So तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमाभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात् all these are under विदेहमुक्ति condition.

And how to show that the द्वैतम् is मिथ्या? The उपनिषत् uses the word इव. द्वैतम् इव भवति indicating that द्वैतम् is मिथ्या and therefore अद्वैतम् is सत्यम्. अद्वैतम् is सत्यम् means you need not work for अद्वैतम्. One job which should never be attempted is 'working for अद्वैतम्'. All those people who are working for समाधि are all working for अद्वैतम्. We say that working for अद्वैतम् is ridiculous. Similarly working for समाधि is ridiculous because अद्वैतम् is here and now because द्वैतम् is इव भवति.

Then, याज्ञवल्क्य concludes his teachings with another two famous statements. येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयात्. What is the idea contained here? I have to slightly explain and then only I can come to this line. It was pointed out that during विदेहमुक्ति, everything is resolved, द्वैतम् is resolved, विशेष विज्ञानम् is resolved and there is only सामान्य चैतन्यम् or आत्मचैतन्यम् alone is there. Then, a doubt may come during the विदेहमुक्ति time, when द्वैतम् is gone and when विशेष विज्ञानम् is gone, why can't there be a विशेष विज्ञानम् above the आत्मा itself? Why can't आत्मा get a विशेष विज्ञानम् – 'I am आत्मा remaining'? ब्रह्मन् is thinking everything has gone and now I am alone. Why can't there be a specific knowledge regarding ब्रह्मन् or आत्मा itself at the time of विदेहमुक्ति. This doubt is likely to come to anyone. Because we ourselves will feel. Suppose स्वामिजि, I get विदेहमुक्ति. Then all शरीरम्s are gone, world is gone. What will be left out? I, the ब्रह्मन् alone will be left out. Will I know at that time that I, the ब्रह्मन् alone am left out. All this

world doesn't exist, that all are मिथ्या, and I the ब्रह्मन् alone am pervading everywhere. Will a ज्ञानि know that I am there after विदेहमुक्ति? He thinks that he can gain that knowledge, he may not get the knowledge of the world because world is not there. He may not get the knowledge of the mind because the mind is not there, he may not get the knowledge of the body because the body is not there but he can get the knowledge of himself. So how do you say विशेष विज्ञानम् is not there? There can be विशेष विज्ञानम् 'अहम् ब्रह्म अस्मि'. To know अहम् ब्रह्म अस्मि ब्रह्मन् alone is required. For that याज्ञवल्क्य gives the answer No. ब्रह्मन् can never be an object of knowledge for anyone including ब्रह्मन् itself. And for that याज्ञवल्क्य comes down to द्वैतावस्था. So now we have to come back to द्वैतावस्था to understand the last two sentences. याज्ञवल्क्य says that even during द्वैतावस्था when the mind is there, when the intellect is there, even at that time आत्मा is not an object of knowledge then कैमुतिकन्याय. Then what to talk of विदेहमुक्ति when mind and intellect are not there. In द्वैतावस्था शास्त्र, गुरु and mind even when all these are there आत्मा cannot be an object of knowledge, you cannot have विशेष विज्ञानम् of आत्मा even during द्वैतावस्था. You cannot get a विशेष विज्ञानम् of आत्मा even during द्वैतावस्था then what to talk of अद्वैतावस्था when the mind is not there.

Then the question is why do you say that one cannot get the विशेष ज्ञानम् of आत्मा. याज्ञवल्क्य says येनेदं सर्वं विजानाति, that आत्मा because of which one knows everything can never become an object of any knowledge. विज्ञातारम्

केन विजानीयात् - with what instrument one will know the knower. Knower here means आत्मा, साक्षि. The essence of these two statements is that the subject can never be objectified. It is a known thing only. Subject can never be objectified. आत्मा is ever the subject never an object.

येन रूपम् रसम् गन्धम् शब्दान् स्पर्शाश्च मैथुनान् । एतेनैव विजानाति किमत्र परिशिष्यते । कठोपनिषत् ॥ २-१-३ ॥

अन्यदेव तद्विदितादथो अविदितादधि । ॥ केनोपनिषत् १-४ ॥

Only when the objectification takes place, there can be विशेष विज्ञानम्. It comes only when there is an objectification of आत्मा, आत्मा becomes an object. So there is no विशेष विज्ञानम् of आत्मा because It cannot be objectified even in द्वैतावस्था itself, then what to talk of विदेहमुक्ति.

This may create another doubt. What is that doubt? If there is no विशेष ज्ञानम् of आत्मा, if आत्मज्ञानम् can never be attained, then why all the शास्त्र study? Why गुरु? Why शास्त्रम्? Why साधन चतुष्टय सम्पत्ति? In fact I am studying scriptures only with the hope that आत्मा can be known one day. And for that our answer is *the study of scriptures is not to know आत्मा but to remove the superimposed duality upon the ever-evident आत्मा.*

सिद्धादेवाहमित्यस्माद् युष्मद्भर्मो निषिध्यते ।

रज्ज्वामिवाहिधीर्युक्त्या तत् त्वमित्यादिशासनैः ॥
उपदेशसाहस्री, तत्त्वमसिप्रकरणम् १७-४ ॥

शङ्कराचार्य nicely tells, why should one know about आत्मा, by आत्मा you alone are meant. You, the conscious being are the आत्मा and the conscious being is ever evident. And in this 'I' I am seeing divisions in the form of I am the subject and world is the object. Why such divisions? There are no divisions in me. Apparent divisions appear in me and the apparent divisions resolve in me.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति ॥ कैवल्योपनिषत् १-१३ ॥

Just as in sleep, I am in अद्वैतावस्था, which is my real nature, but in जाग्रत् and स्वप्न apparent divisions, the subject object divisions rise in me but in सुषुप्ति they resolve in me. विशेष विज्ञान regarding आत्मा is not there. विशेष विज्ञान is only अज्ञान निवृत्ति or अध्यास निवृत्ति. To put it in technical language वृत्ति व्याप्ति is there for अध्यास निवृत्ति. फल व्याप्ति is not there therefore विशेष विज्ञानम् in the form of फल व्याप्ति is not there. So therefore विज्ञातारम् अरे केन विजानीयात्. With this the मैत्रेयी ब्राह्मणम् is over or याज्ञवल्क्य ब्राह्मणम् is over. Let us call it as मैत्रेयी ब्राह्मणम् because of two reasons. Let us glorify मैत्रेयी, that is the simple reason and another reason is याज्ञवल्क्य continues in later chapters also. If we take as याज्ञवल्क्य ब्राह्मणम् then later chapters also will get the same name. So to differentiate we have to take the व्यभिचर स्वरूपम् and not अव्यभिचर याज्ञवल्क्य. And in this ब्राह्मणम्, the main topic is वैराग्यम् and also सर्वात्मभावः. वैराग्यम् was revealed through न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । Then from इदम् सर्वम् यदयमात्मा

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

onwards सर्वम् आत्ममयम् जगत् was revealed. And then this सर्वात्मभाव was revealed in the form of श्रवणम् and मननम्, श्रवणम् is in the sixth मन्त्र - इदम् सर्वम् यदयमात्मा, and मननम् is revealed in the seventh मन्त्र onwards. Thus through श्रवणम् and मननम् the सर्वात्मभाव was revealed and this is the essence of मैत्रेयी ब्राह्मणम्. Now I will introduce the next ब्राह्मणम्. That is the fifth ब्राह्मणम्. We will read.

मन्त्र 2-5-1

इयं पृथिवी सर्वेषां भूतानां मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु ;
यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यस्चायमध्यात्मं
शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-१ ॥

This ब्राह्मणम् is known as मधु ब्राह्मणम् because the word मधु is repeated here several times. मधुत्व प्रतिपादकम् ब्राह्मणम् मधु ब्राह्मणम्. The word मधु is used in a technical sense about which we will see later. It doesn't have dictionary meaning. The dictionary meaning of मधु is honey and the other meaning of मधु is liquor. So in both these meanings मधु is not used but it has got a beautiful technical meaning, revealing meaning, which I will discuss later. And because of the revelation of that मधु it is called मधु ब्राह्मणम्. This मधु ब्राह्मणम् happens to be in the form a dialogue between आथर्वण ऋषि and अश्विनीकुमारः, the twins. The name of the गुरु and शिष्यः are given in the end. It is given in the sixteenth मन्त्र.

What is the content of this ब्राह्मणम्? शङ्कराचार्य explains this in two different forms. He takes this ब्राह्मणम् in two different angles. One is it can be taken as निदिध्यासनम् that is after going through श्रवणम् and मननम्, now निदिध्यासनम्. What was the श्रवणम्? इदम् सर्वम् यदयमात्मा. Everything is myself. That was the श्रवणम्.

मननम् is what? मननम् is to develop conviction, we establish through reasoning that I am the कारणम् and the world is कार्यम्, therefore I alone am appearing as the world with different names and forms. Just like the waker says that I alone am the entire dream world because I am the कारणम् of the dream world and the entire dream world is I plus the name and form. So I plus one name and form is the dream man. I plus another name and form is the dream woman, dream chair, dream book, dream mountains, dream animals, dream देवताs etc. All of them are 'I' with नामरूप. And you remove the नामरूपs I alone am left out. As long as the world is comfortable, and it is there I know how to use it, it is fine. When the world creates lot of problems you remove this नामरूपs and world is gone. Therefore, this is the युक्ति - I am the अधिष्ठानम् and world is नामरूपम्. This is मननम्.

What is निदिध्यासनम्? Dwelling upon the idea that अहम् सत्यम् जगत् मिथ्या. Therefore I am not afraid of the world, I am not afraid of the people of the world.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ गीता १२-१५ ॥

and whatever the changes take place in the world they are changes at the level of नामरूपs and such changes do not disturb my अधिष्ठानम्. तत्रैवं सति यत्र यदध्यासः तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि स न संबध्यते । ॥ ब्रह्मसूत्र अध्यासभाष्यम् ॥ So thus मिथ्यात्वम् of the world should be meditated upon. When we have problems from the world,

meditating upon अहम् ब्रह्म अस्मि is useless. Remember when the world creates the problem अहम् ब्रह्म अस्मि is not the meditation and world मिथ्या अस्ति should be the meditation. Similarly when there is sickness, when the whole body is paining then अहम् ब्रह्म अस्मि is not the meditation. At that time I should meditate upon the body and see how the body is नामरूप, it has to go through its own कर्म, it will appear अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. That is why दयानन्द स्वामिजि says more than ब्रह्म सत्यत्वम् जगत् मिथ्यात्वम् meditation is more important.

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्भाधितं दृश्यताम् । ॥ साधन पञ्चकम् ५
॥

Thus निदिध्यासनम् is the content of मधु ब्राह्मणम्. This is one approach.

And from another angle शङ्कराचार्य points out that मधु ब्राह्मणम् is also the continuation of मननम् only. And through this मननम् the जगत् मिथ्यात्वम् is more clearly established and आत्मा सत्यत्वम् is more clearly established by using a different type of reasoning.

So what was the reasoning used in the previous ब्राह्मणम्. The world is मिथ्या because it is कार्यम् and आत्मा is सत्यम् because it is उपादान कारणम् and therefore कार्यप्रपञ्च cannot exist separate from कारण आत्मा. Thus, कार्यप्रपञ्च is dependent, therefore मिथ्या and कारण आत्मा is independent, therefore सत्यम्. This कारण आत्मा alone appears in the form

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of कार्यप्रपञ्च. इदम् सर्वम् यदयमात्मा. कार्यम् सर्वम् कारणरूप आत्मा एव. Or कारण व्यतिरिक्तम् कार्यम् मिथ्या एव नास्ति एव. This was the logic given. But in this मधु ब्राह्मणम्, याज्ञवल्क्य wants to give another reason to establish जगत् मिथ्या and आत्मा सत्यम्. Having given another reasoning the मधु ब्राह्मणम् concludes therefore, इदम् सर्वम् यदयमात्मा, the whole universe is a manifestation of आत्मा alone. This is the second approach. First approach is निदिध्यासनम् and second approach is मननम् continues. Having given both शङ्कराचार्य says I like the second only. निदिध्यासनम् view शङ्कराचार्य is not much in favor of and in fact निदिध्यासनम् view is the commentary of भर्तृप्रपञ्च. शङ्कराचार्य doesn't totally negate it but he says that is not favorable to us, we don't consider it. It is ok. We don't say it is wrong. But that is not very good. He says that निदिध्यासनम् is understood, it is not the topic of मधु ब्राह्मणम्.

Why does शङ्कराचार्य negate the निदिध्यासनम् view and he taking the मननम् continued view? The reason is this. In निदिध्यासनम् reasoning is not at all involved. निदिध्यासनम् does not involve reasoning. After reasoning and getting conviction only then निदिध्यासनम् becomes meaningful. You can meditate upon what you are convinced. Otherwise, what will happen? You will take some निदिध्यासन श्लोकs. There are some people who will keep them all by-heart. मनोबुद्ध्यहंकार चित्तानि नाहं । ॥ निर्वाण षट्कम् ॥

नाहं देहो नेन्द्रियाण्यन्तरङ्गो ॥ आत्मपञ्चकम् ॥

and so on. शङ्कराचार्य himself has written many निदिध्यासन श्लोकs. They will get them all by-heart and sit in पद्मासन, समं कायशिरोब्रीवं, then they will say न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । If they don't know the meaning it is ok. But by mistake if they know the meaning then they wonder 'I do not have राग or द्वेष', how can it be true. And 'I don't have any sorrow at all.' But this fellow is the embodiment of depression, frustration, anger, irritation. Then you wonder 'something उपनिषत् tells. Who has seen all these things.' Thus you will find निदिध्यासनम् will not be effective, निदिध्यासनम् is meaningful only if I am convinced that what I am saying is a fact for me.

Then, you may ask, if I already have the conviction why निदिध्यासनम्? You are saying to do निदिध्यासनम् after conviction. What is the need of निदिध्यासनम् after conviction? We say, after conviction निदिध्यासनम् is required because our habitual reactions go only by निदिध्यासनम्. We have to treat every weakness separately. Anger should be dealt with separately. Depression should be dealt with separately. As each disease is dealt separately, like that we have got habitual depression, habitual anger, habitual sense of loss, habitual want, each one has to be taken and the मिथ्यात्वम्, meaningless has to be meditated up on. I have to say I have nothing to be angry about, I have nothing to be depressed about. अशोच्यान् अन्वशोचः त्वम् this statement should be meaningful to me. I am every time grieving for something,

which does not require grief. I am getting angry at something which does not require anger. It should not be कृष्ण's statement but it must be my personal view also. Therefore, in निदिध्यासनम् there is no reasoning whereas in मधु ब्राह्मणम् there is reasoning and hence शङ्कराचार्य included it in मननम् and not in निदिध्यासनम्. The exact meaning of मन्त्र we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The fifth ब्राह्मणम् of the second chapter is known as मधु ब्राह्मणम्, which we have just entered into. Because of the usage of the word मधु in the section repeatedly this ब्राह्मणम् is called मधु ब्राह्मणम्. The word मधु is used with a special significance, which we will be seeing later. This is a dialogue between आथर्वण ऋषिः and अश्विनीकुमारौ as we saw in the last class. आथर्वण ऋषि is the teacher and अश्विनीकुमारs are two students. It is not a continuation of याज्ञवल्क्य मैत्रेयी संवाद but it is separate संवाद. Even though there is difference in the teachers and the students, the teaching continues; therefore, we can see a connection between मैत्रेयी ब्राह्मणम् and मधु ब्राह्मणम्.

And in the last class I pointed out शङ्कराचार्य gives two types of connections. In the मैत्रेयी ब्राह्मणम् श्रवणम् and मननम् were discussed. Through श्रवणम्, it was revealed इदम् सर्वम् यदयमात्मा, everything is आत्मा which means there is nothing other than आत्मा which means everything other than आत्मा is मिथ्या. सर्वम् आत्मा means आत्मा व्यतिरिक्तम् सर्वम् मिथ्या. This was also proved through logic, which we called as मननम् and the logic given was आत्मा is कारणम् and everything else is कार्यम्. That is अनात्मा is कार्यम्, कारण रूप आत्मा एव कार्य अनात्मरूपेण भासते. कारण आत्मा alone falsely appears as कार्य अनात्माप्रपञ्च. This was elaborately discussed by showing how आत्मा is सृष्टिस्थितिलय कारणम् etc. And now in मधु ब्राह्मणम् शङ्कराचार्य points out that this

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can be taken as निदिध्यासन प्रकरणम्. श्रवणम् is over, मननम् is over and now निदिध्यासनम् is taken up. That is assimilation of the fact that there is nothing other than me. Me here means आत्मा. And the advantage of this assimilation is I will not be afraid of anything because fear comes from something other than me. दैताद्धि भयम् भवति. न बिभेति कुतश्चेति. यस्मान्नोद्धिजते लोको लोकांन्नोद्धिजते च यः । etc. The advantage is that I know there is no world separate from me and therefore I need not be afraid of the world and this we call as जीवन्मुक्ति, the freedom from insecurity.

And शङ्कराचार्य gave the second connection also. In fact शङ्कराचार्य preferred the second connection, which we saw in the last class. And in the second connection शङ्कराचार्य points out that मधु ब्राह्मणम्, is the continuation of the मननम् itself because another logic is given in support of सर्वात्मभाव. Thus, मधु ब्राह्मणम् is another युक्ति, another reasoning to establish सर्वात्मभाव. So if you take this ब्राह्मणम् also as मनन ब्राह्मणम् then what about निदिध्यासनम्? शङ्कराचार्य says निदिध्यासनम् is understood. In fact सुरेश्वराचार्य says somewhere that निदिध्यासनम् is a natural consequence of study, i.e., श्रवण मननम् if the student is a sincere student. The idea is if a student is sincere, he is naturally interested in वेदान्त. So, वेदान्त appeals to him and he is enamored by वेदान्त if he is a sincere student. And with this attitude when he listens, all the ideas taught in वेदान्त create an impact in him, that he cannot forget that throughout the day that idea will be ringing in his mind. If there is other worldly priorities

what will happen? वेदान्त will be there during study and thereafter other priorities will occupy like the water entering an empty vessel. Therefore, सुरेश्वराचार्य says अपरायतबोधो हि निदिध्यासनमुच्यते. निदिध्यासनम् is not something that you do sitting but it is something that happens in a sincere seeker. And therefore, मधु ब्राह्मणम् can be taken as the continuation of मननम् itself.

Here what is the argument that is going to be given? I will first discuss independently and then we will see the मन्त्र is proper. Here, the उपनिषत् shows that the entire world is interdependent or mutually dependent. And once you prove that two things or many things are interdependent then it indirectly shows that none of the factors in the world are independent. If everything is interdependent it shows nothing is independent. So if I depend on you and you depend on me what does it prove? Both are dependents. And if both are interdependent, both do not have an independent existence of their own, then both are मिथ्या. This is a very terse development. If many things are interdependent, none of them are independent. That means everything is dependent and therefore everything is मिथ्या. And if everything is मिथ्या i.e., if all interdependent things are मिथ्या then there must be some अधिष्ठानम्, which is different from interdependent factors. There must be a सत्य अधिष्ठानम् different from the interdependent factors. For example if subject depends upon object, and the object depends upon subject, both of them are interdependent, therefore, both of them are मिथ्या and

therefore there is an अधिष्ठानम्, which is different from both subject and object. Similarly, if प्रमातृ प्रमाण प्रमेयम् are interdependent, all these three are मिथ्या, and that means all these three have got an अधिष्ठानम् which is सत्यम्.

Now to conveying this idea the teacher is dividing the entire world into three parts अध्यात्मम्, अधिभूतम् and अधिदैवम्. You can understand अधिभूतम् means the external world like the elements पृथिवी, अग्निः, आपः, वायुः etc. The individual organs in the individual body are called अध्यात्मम् just like all the करणम्s. The seventeen instruments we saw in तत्त्वबोध are called अध्यात्मम्. And the देवता, the corresponding देवता which is in the समाष्टि and which bless the व्यष्टि is called अधिदैवम्. For example, सूर्य मण्डलम् is अधिभूतम्, सूर्य देवता is अधिदैवम्, चक्षु the eyes are अध्यात्मम्. Similarly, अग्नि मण्डलम् is called अधिभूतम्, अग्निदेवता is अधिदैवम्, वाग् इन्द्रियम् is अध्यात्मम्. Similarly, जलम् is अधिभूतम्, वरुण देवता is अधिदैवम्, रसना इन्द्रियम् is अध्यात्मम्. Thus, the whole world can be divided into अध्यात्मम्, अधिभूतम् and अधिदैवम्.

The उपनिषत् says if you analyze who depends on whom, you will find that all of them are interdependent. To understand this, I will put it in a different language. अध्यात्मम् can be called जीव, अधिभूतम् can be called जगत् and अधिदैवम् can be called ईश्वरः. जीव जगत् ईश्वरः. Now, the उपनिषत् points out that जीव and जीव are interdependent, जीव and जगत् are interdependent, and जीव and ईश्वर are interdependent. All देवताs put together is ईश्वर. To convey the

interdependence the उपनिषत् uses the word मधु. मधु is the technical word used to indicate this interdependence. You can meditate on this मधु and this is a wonderful word with so much significance.

The word मधु शङ्कराचार्य translates into two meanings. One direct meaning is कार्यम्. Thus, कर्मफलम् can be called a कार्यम्. So just as honey is a product, which is taken from several flowers, similarly, any कार्यम् is a product made out of its कारणम् and therefore मधु is equal to कार्यम् or कर्मफलम्. This is meaning number one.

Second meaning is this कार्यम् or कर्मफलम्, an effect or product we are manufacturing, producing for what purpose? This desk has been created, it is a कार्यम्. For what purpose we have created this desk? It is meant for using and therefore the desk happens to be a भोग्य वस्तु. A भोग्य वस्तु is an object of भोग, an object of enjoyment, an object of experience. Thus, the second meaning of मधु is भोग्यम्.

The कार्यम् and भोग्यम् presupposes another two things. Something is a कार्यम् with respect to कारणम् and something is a भोग्यम् with respect to भोक्ता. Thus, everything in the creation is interconnected and interdependent in the form of कार्य-कारणम् or everything in the creation is interdependent in the form of भोक्तृ-भोग्यम्. And when I say everything is interdependent in the form of कार्य-कारणम् or भोक्तृ-भोग्यम्, the उपनिषत् says this relationship is reversible relationship. From one angle one is भोक्ता, another is भोग्यम् and from the

other angle other one is भोक्ता tis one becomes भोग्यम्. If you take the people in the world when I am taken as the subject, the experiencer you become the object, experienced and you reverse the whole thing you become the subject the experiencer and I become the भोग्यम्. In this interaction who is भोक्ता and who is भोग्यम्? From my side you are भोग्यम् and from your side I am भोग्यम्. In fact I have come here because I enjoy and I get this enjoyment because of you, the भोग्यम्. I can talk only if students are there. You become भोग्यम् for me. Why do you come? Because you are enjoying the class, thus I become a भोग्य वस्तु for you. In fact this idea has already come before in the first chapter fourth ब्राह्मणम् sixteenth मन्त्र where the पञ्चमहायज्ञ was discussed. In that context, we said that with respect to जीव देवताs become भोग्यम् and with respect to देवताs जीव becomes भोग्यम् and finally, the उपनिषत् pointed out even the आपिपीलिकान्तम् up to the ant, now you think that you are in the house and various insects are occupying your house but as far as insects are concerned they think that they are the residents and they have allowed the यजमान also to live there. You do not know who is भोक्ता and who is भोग्यम्! Similarly, पितृs if you take when you are feeding the पितृ through श्राद्धम् then you are helping the पितृs and पितृs become भोक्ता and you become the भोग्यम्. But when they are blessing you they become भोग्यम् and you become भोक्ता. And extending this in a family itself, when you find there are different members, the father has come to exhaust his प्रारब्धम् and his children become भोग्य

वस्तु to exhaust father's प्रारब्धम्. The children are born to exhaust father's प्रारब्धम्. If they are good then पुण्यम् is exhausted and if they are terrible पाप प्रारब्धम् is exhausted. With respect to father the children become भोग्य वस्तुs to experience सुख and दुःखम्. Now simultaneously another thing is happening with respect to the children parents become भोग्य वस्तु. Suppose there is an unemployed son. Father has many properties and this son is enjoying it, spending it. With respect to father he got such a son and he is exhausting पापम्. But the son without earning anything is having a gala time, he is exhausting पुण्यम्. So for enjoying his पुण्यम् his father becomes a भोग्य वस्तु for him and son becomes भोग्य वस्तु for the father. Similarly, गुरु and शिष्य. Similarly, husband and wife. Similarly, your officemate. Similarly, your pet. In fact some pets are exhausting their पुण्यम् through you, and you, according to शास्त्रम् are exhausting your पापम्s through the pets. Because as per शास्त्रs dogs etc., are अशौचम्, should not be kept near. They are supposed to be kept at a distance. The relation with that is called पाप सम्बन्ध. So through पापम् we get into relation and it gets into relation through पुण्यम्. Anyway I am not asking you to dispose off your dogs. And not only that with regard to the human beings but with regard to the देवताs also. For देवताs we become भोग्य वस्तु because we are offering oblations to देवताs.

सर्वेऽस्मै देवा बलिमावहन्ति ॥ तैत्तिरीयोपनिषत् १-७-३॥

Not only that when we have to experience this world, देवताs should help us and from that angle देवताs will become our भोग्य वस्तु.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

If I have to work in the world, I take the help of देवताs and therefore, देवताs become one of my instruments, one of my भोग्य वस्तु. Thus, the whole thing is interconnected.

And similarly, कार्यकारण भाव also. We are born because of the world or the world is born because of us. Both are equally true. We are here with our body-mind-complex because of पञ्चभूतs alone through the सात्त्विक अंशम् अन्तःकरणम्, through the राजस अंशम् the प्राण etc., through तामस अंशम् शरीरम् is created and because of the world alone we are enjoying the physical body and we get अन्नम्.

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिम् प्राप्य ॥ तत्त्वबोध ७-१-२॥

therefore we are born because of the world, the world is भोक्ता. Now look at it from another angle. Why is the world is here? I am here because of the world we said. जीव is there because of जगत्. Now I ask the question why is the world here. We say that the world is born only because of me. Because I have got पुण्यपापम् to exhaust, therefore for the exhaustion of my पुण्यपापम् the world has been created. My own कर्म is responsible for the arrival of the world. So through my प्रारब्ध I have brought in this world. आकाश, वायु,

etc., have come only to exhaust my पुण्यपापम्. That is why in the eighth chapter it was said

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ गीता ८-३ ॥

So कर्म is that which is responsible for the origination of this world. Do you follow this logic? World is born out of कर्म and कर्म is born out of me, the जीव. जीव becomes the cause for the arrival of the world. Thus जीव is the cause of the world and world is the cause of जीव.

Similarly, let us come to the final mysterious pair about which there is an eternal argument – free-will and fate, पुरुषार्थ and प्रारब्धम्. Tell me which is because of what? Is प्रारब्धम् because of पुरुषार्थ or is पुरुषार्थ because of प्रारब्धम्.

Let us consider the first step. Because of पुरुषार्थ alone प्रारब्धम् has come because प्रारब्धम् is said be कर्मफलम् only. Because of my will I have got good and bad प्रारब्धम्. How did I get my will? If you analyze it, I get the will because of my मनुष्य जन्म. I won't get a will as a cow or I won't get a will as a plant or as a tree. Therefore, I have got a willpower because of my प्रारब्धम् or पुण्य प्रारब्धम् सत् कर्म जन्यम्. I have got a will because of my प्रारब्धम् and I have got प्रारब्धम् because of my will. That is why we say don't probe too much into the fate and will or don't probe too much into anything in the creation because you will find they are interdependent. When we want to clearly understand the world, we want to define it either as कार्यम् or कारणम् but we find every कार्यम् happens to be कारणम् and every कारणम् happens to be

कार्यम्. From the standpoint of fate the free-will is कारणम् and from the standpoint of free-will the fate is कारणम्. Then what one should do? Don't go too much into this, अनिर्वचनीय रूपम्.

And we got the seed of this मधु ब्राह्मणम् that is the mutual dependence in the भृगुवल्ली of तैत्तिरीयोपनिषत्. There also शङ्कराचार्य brings in the same idea.

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् ।
प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने
प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । ॥
तैत्तिरीयोपनिषत् ३-७-१ ॥

You cannot define the world clearly because what you call as भोग्यम् from one angle is भोक्ता from another angle, what is कारणम् from one angle is कार्यम् from another angle, what you call as fate now was free-will before and what you call free-will now becomes fate. So it is very difficult to define fate and free-will.

Just an incidental note. In our day today life all our actions should go according to free-will. Don't talk about fate when you are doing कर्म. When you act you should act based on free-will alone. This is a practical arrangement. So while doing business you should not keep on asking about your fate's success or failure. Don't talk about fate when one is sick. Because if you talk when somebody is sick, if you talk of destiny then if he is destined to survive whether he goes to doctor or not he will survive. If he is not destined to survive

whether he goes to doctor or not he will not survive. Therefore, we get the philosophy of तमो गुण, philosophy of laziness, philosophy of indifference, the philosophy of negligence and the philosophy of inertia. Therefore, when somebody is sick you don't go by fate. You say it is my free-will and I have to do my best. After the treatment, whether one survives or not or he may medically survive. So when the कर्मफलम् comes we go by fate. At the time of कर्म, talk of free-will and at the time of reception of फलम् talk of fate. While talking about past, accept the fate and while talking about the future then do your work based on free-will. This is the working arrangement. But if you probe logically into that you will get into so many problems of mutual dependence अन्योऽन्य आश्रयः, अनवस्था, चक्रकम्, all logical problems you will get. That is why there is a beautiful verse

विधेः प्रयत्नस्य च कोऽपि वादः तयोर्द्वयोर्मूलमजानतां स्यात् ।
विधेः प्रयत्नस्य च मूलवस्तु सञ्जानतां नैव विधिर्न यत्नः ॥
सदर्शनम् २१॥

Those people who get into the argument of will and fate, they are confused and they will never find an answer because this argument itself is based on the ignorance of the अधिष्ठानम् of both, which is the आत्मा. Once you know the अधिष्ठान आत्मा, the problem will not be solved but for you there is neither विधि nor यत्नः विधि यत्नः अतीतः भवति. Go beyond fate and free-will and never try to solve logically the question of fate and free-will. So thus मधु ब्राह्मणम् points out the

illogical relationship or the inter relationship of the various factors of the world.

शङ्कराचार्य gives the example of स्वप्न, the dream. In the dream each one is interdependent, therefore everything is मिथ्या, and there is a सत्य अधिष्ठानम् which is other than the dream world. The logic in संस्कृत, which is based on generalization is, यत् परस्पर उपकार्य उपकारक भूतम् तत् अन्य अधिष्ठानकम्, that which is mutually dependent has got something else as its अधिष्ठानम्. And based on this व्याप्ति, generalization, we show that सर्वम् जगत् आत्म अधिष्ठानकम्. The whole universe has got आत्मा as its अधिष्ठानम् परस्पर उपकार्य उपकारक भूतत्वात् स्वप्नवत्. Thus the whole universe is unreal and there is something else which is अधिष्ठानम्. This is the essence of the entire मधु ब्राह्मणम्. Now look at the मन्त्र.

इयं पृथिवी सर्वेषां भूतानां मधु. This earth is the मधु. मधु has two meanings - कार्यम् and भोग्यम्. This earth is the कार्यम् and भोग्यम् of सर्वेषाम् भूतानां for all living beings. All beings become the कारणम् and भोक्ता. Earth is भोग्यम् and beings are भोक्ता, earth is कार्यम् and beings are कारणम्. Now this is reversed. अस्यै पृथिव्यै सर्वाणि भूतानि मधु. All the beings are मधु – कार्यम् or भोग्यम् for this earth. Thus earth becomes कारणम् or भोक्ता for the living beings. This is with regard to the अधिभूतम् and जीव. So अधिभूतम् and जीव are interdependent.

Hereafter अध्यात्मम् and अधिदैवम् is going to be said. यश्च अयम् अस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः. The तेजोमयोऽमृतमयः पुरुषः refers to पृथिवी देवता. What is the definition of देवता? समष्टि सूक्ष्म शरीरम् plus चिदाभास. पृथिवी देवता refers to the सूक्ष्म पृथिवी. पृथिवी refers to the स्थूल पृथिवी. पृथिवी देवता refers to the corresponding सूक्ष्म पृथिवी with चिदाभास. चिदाभास is stressed because of the word तेजोमय. तेजोमय indicates the reflected Consciousness because of which देवता is a live देवता. Here also what you have to do is this. This sentence is incomplete. This देवता, you have to add, is the मधु of all the जीवस सर्वेषाम् भूतानां मधु. देवता is called here as पुरुषः. पुरुषः सर्वेषाम् भूतानां मधु. And this also has to be reversed सर्वाणि भूतानि पुरुषस्य मधु. All living beings are the मधु of the देवता. देवता is the मधु for all living beings. First we said that अधिभूतम् is मधु of all living beings, and all living beings are the मधु of अधिभूतम्. Now we say अधिदैवम् is the मधु of all living being, and all living beings are मधु of अधिदैवम्.

यश्चायम् अध्यात्मम् शारीरः. अध्यात्मम् is the individual जीव which is individual सूक्ष्म शरीरम् plus चिदाभास. It is obtaining in the शारीरः – स्थूल शरीरे भवः. And this is also तेजोमयोऽमृतमयः पुरुषः. It is तेजोमय because it has got चिदाभास. चिदाभास is there both in जीव and देवता. Both of them are सूक्ष्म शरीरम्s. Only difference is समष्टि सूक्ष्म शरीर plus चिदाभास is देवता and व्यष्टि सूक्ष्म शरीर plus चिदाभास is जीव. This अध्यात्मम्, जीव is the मधु for सर्वेषाम् भूतानां all

other living beings and all other living beings are the मधु for this जीव.

The essence of this मन्त्र is that जीव and जगत् are mutually dependent, जीव and other देवताs are mutually dependent, जीव and other जीवs are mutually dependent. In fact if you understand many problems in life will be solved practically. Husband and wife are mutually dependent. Younger generation and older generation are mutually dependent. The employer and employee are mutually dependent. The tenant and landlord are mutually dependent. Government and citizens are mutually dependent. If you understand the dependence then there will be no problem. When you fail to comprehend it all sorts of strike, fight, court, case etc., will come.

Now the last portion we will see. अयम् एव सः योयम् आत्मा. सः refers to this प्रपञ्च, the mutually dependent universe, मध्वात्मकः प्रपञ्चः. This whole universe consisting of अध्यात्म अधिभूत अधिदैव मध्वाख्यः प्रपञ्चः is अयम् आत्मा. It is non-different from अधिष्ठान आत्मा. By saying that, this interdependent universe is non-different from आत्मा, the teacher says the interdependent universe does not exist separate from आत्मा, that means interdependent universe is मिथ्या. So it is मिथ्या, it is non-different from आत्मा, it is only a false appearance of आत्मा. अयम् आत्मा is the conclusion for इदम् सर्वं यदयमात्मा. This is निगमन वाक्यम्. अयम् आत्मा means this प्रपञ्च is the false appearance of this अधिष्ठान आत्मा alone. And इदम् अमृतम् इदम् ज्ञानम्. “इदममृतम् —

बृहदारण्यक उपनिषत्

मधु ब्राह्मणम्

यत् मैत्रेय्याः अमृतत्वसाधनमुक्तम् आत्मविज्ञानम्.” अमृतम् means अमृतत्व साधनम्. This knowledge alone is a means for immortality. It is the मोक्ष साधनम्. So इदम् ज्ञानम् अमृतत्व साधनम् मोक्ष साधनम्. इदम् ब्रह्म this अधिष्ठानम् alone is called as ब्रह्म. And इदम् सर्वम्. Here इदम् means ज्ञानम्. “इदं सर्वम् — यस्मात् ब्रह्मणो विज्ञानात्सर्वं भवति.” इदम् ज्ञानम् सर्वं अवाप्ति साधनम्. So by this knowledge one becomes all. तस्मात्सर्वमभवत् ॥ १-४-१० ॥ Because I know when I am the अधिष्ठानम् I alone am appearing as the mutually dependent universe just as the waker alone appears as the mutually dependent dream world so also I, the ब्रह्मन् alone am falsely appearing as the mutually dependent universe. विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा एष पुरुषो मायापरिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ८ ॥ All are my false appearance only. This is आत्मज्ञानम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

मधु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this मधु ब्राह्मणम् the teacher is establishing the मिथ्यात्वम् of the universe by showing its mutual dependence. Whichever system is mutually dependent it is मिथ्या. This is the logic or व्याप्ति applied here. यत् परस्पर उपकार्य उपकारक भूतम् तत् मिथ्या. Or to put it in another language it depends upon something outside the system. So unreal means it depends upon something outside the system. तत् अन्य अधिष्ठानकम्. यत् परस्पर उपकार्य उपकारक भूतम् तत् अन्य अधिष्ठानकम् स्वप्नवत्. Like the dream. In the dream the subject is dependent on the object and the object is dependent on the subject, which means, the dreamer cannot exist without the world and the dream world cannot exist without the dreamer. You cannot continue as a dreamer without experiencing the dream and you cannot experience the dream without being a dreamer. Thus, the स्वप्न प्रपञ्च is परस्पर उपकार्य उपकारक भूतः therefore अन्य जाग्रत् अधिष्ठानक. It depends upon something else other than the dream and that something is waker.

Extending the same logic we find that in जाग्रत् प्रपञ्च also everything is interdependent and therefore it must be supported by something other than the जाग्रत् प्रपञ्च and that is आत्मा. Thus the अनुमान वाक्यम् is, समस्तः प्रपञ्चः मिथ्या अन्य अधिष्ठानकः परस्पर उपकार्य उपकारक भूतत्वात् स्वप्नवत्. The entire universe is unreal because it is mutually dependent like the dream. Thus, the whole मधु ब्राह्मणम् is in

the form of an अनुमान वाक्यम् or तर्कः and therefore only we take it as मननम् continued from मैत्रेयी ब्राह्मणम्.

The first fourteen मन्त्रs of this मधु ब्राह्मणम् are only showing the mutual dependence of this प्रपञ्च हेतु सिद्धिः. And to show this mutual dependence four factors are taken into account and they are चतुष्टयात्मकः प्रपञ्चः. सर्वाणि भूतानि all beings are taken as one factor and the other three factors are अधिभूतम्, अधिदैवम् and अध्यात्मम्. The dependence is shown in each case सर्वाणि भूतानि and अधिभूतम् mutual dependence, सर्वाणि भूतानि and अधिदैवम् mutual dependence, सर्वाणि भूतानि and अध्यात्मम् mutual dependence. This is shown in three pairs. सर्वाणि भूतानि is common to each one. The mutual dependence is shown by the usage of the word मधु. I said the literal meaning of the word मधु is भोग्य वस्तु and therefore we have to take each pair and make two sentences. सर्वाणि भूतानि अधिभूतस्य मधु and सर्वेषाम् भूतानाम् अधिभूतम् मधु. For all beings अधिभूतम् is मधु and for अधिभूतम् all beings are मधु, i.e., भोग्य वस्तु. Similarly, सर्वाणि भूतानि अधिदैवस्य मधु सर्वेषाम् भूतानाम् अधिदैवम् मधु. Similarly, सर्वाणि भूतानि अध्यात्मस्य मधु and सर्वेषाम् भूतानाम् अध्यात्मम् मधु. Thus, we get the mutual dependence between the individual and अधिभूतम्, individual and अधिदैवम् and the individual and अध्यात्मम्. Thus, three types of mutual dependences are shown.

And just a few words in this मन्त्र I would clarify. Here the word तेजोमयोऽमृतमयः पुरुषः is occurring twice and this is repeated in every मन्त्र, therefore it is better to know its

meaning. Here पुरुषः refers अधिदैवम् or the दैवता like पृथिवी देवता, अग्नि देवता जल देवता etc. That is the समष्टि. This पुरुषः or देवता, which is technically known as the समष्टि सूक्ष्म plus चिदाभास, is called तेजोमयः and अमृतमयः because it is effulgent, live or conscious, चेतन रूपः. Why it is चेतन रूपः? चिदाभासवत्त्वात्, because of the चिदाभास, the देवता is तेजोमयः. This देवता is also अमृतमयः because देवताs have got a long life. Here अमृतम् is आपेक्षिकम् अमृतम् not literally immortal but relatively all the देवताs are immortal and therefore they are called अमृतमयः. The same word is repeated once again in each मन्त्र and when it is repeated the second time then the word पुरुषः should refer to the individual सूक्ष्म शरीरम् or the व्यष्टि सूक्ष्मम्. The first पुरुषः refers to समष्टि सूक्ष्मम् and the second पुरुषः refers to व्यष्टि सूक्ष्मम् and that is also called तेजोमयः because of चिदाभास and that is called also अमृतमयः because it has got a long life. Remember सूक्ष्म शरीरम् has got a very long life. It is only the स्थूल शरीरम् which live for fifty sixty years and goes away. Our सूक्ष्म शरीरम् was existing even in previous जन्म. When did it begin? At least from सृष्टि you have to say. Even before that it was dormant. But from सृष्टि onwards it has been knocking about going to various लोकs again पुनरपि जननम् पुनरपि मरणम्, therefore remember व्यष्टि सूक्ष्मम् is अमृतम् and therefore it is called अमृतमयः पुरुषः.

Now just I will give you the construction of the first मन्त्र. इयम् पृथिवी सर्वेषाम् भूतानाम् मधु, अस्यै पृथिव्यै (अस्याः पृथिव्या) सर्वाणि भूतानि मधु. This is the first pair. The second

pair is यश्चायम् अस्यां पृथिव्याम् तेजोमयः अमृतमय पुरुषः and then complete the sentence by adding सः सर्वेषाम् भूतानाम् मधु and तस्य सर्वाणि भूतानि मधु. This is the second pair. The last pair is यश्चायम् अध्यात्मम् शरीरः तेजोमयः अमृतमयः पुरुषः, and then you have to supply सः सर्वेषाम् भूतानाम् मधु तस्य सर्वाणि भूतानि मधु. Thus three pairs we should form. And thereafterwards अयमेव सः योयम् आत्मा is there and it is full of pronouns, therefore संस्कृत-wise it is a confusing statement. Here अयम् refers to प्रपञ्चः. परस्पर उपकार्य उपकारक प्रपञ्चः. सः refers to आत्मा. अयम् प्रपञ्चः सः आत्मा एव. This universe is that आत्मा alone and it is non-different from that आत्मा. योऽयम् आत्मा refers to the आत्मा described in the मैत्रेयी ब्राह्मणम्. योऽयम् आत्मा मैत्रेयी ब्राह्मणे उक्तः. अयम् प्रपञ्चः सः आत्मा एव यः अयम् मैत्रेयी ब्राह्मणे उक्तः आत्मा. Then इदम् अमृतम्. इदम् refers to अधिष्ठान आत्मज्ञानम्. And अमृतम् means अमृतसाधनम्. So इदम् आत्मज्ञानम् अमृतसाधनम् भवति. This knowledge will immortalize a person. Then इदम् ब्रह्म. Here इदम् refers to the अधिष्ठानतत्त्वम् not ज्ञानम्. इदम् अधिष्ठानम् आत्मा रूपम् अधिष्ठानम् ब्रह्म भवति is ब्रह्मन्. And इदम् सर्वम्, there also इदम् refers to आत्मज्ञानम् only. इदम् अधिष्ठानज्ञानम् सर्वम्. सर्वम् means सर्व प्राप्ति साधनम् भवति. So that means once we understand that अधिष्ठान आत्मा I am and not mutually dependent universe then I know that the entire mutually dependent universe is मिथ्या and I am the independent सत्यम् and therefore I alone am falsely appearing as the mutually dependent universe. This is called सर्व प्राप्तिः. The

understanding that I alone am falsely appearing as the mutually dependent universe. अहम् अन्नम् अहम् अन्नादः. अहम् प्रतिष्ठा अहम् प्रतिष्ठितः. अहम् भोक्ता अहम् भोग्यः. This is called सर्वात्मभावः.

And शङ्कराचार्य connects this to the first अध्याय where तस्मात्तत्सर्वमभवत् ॥ १-४-१० ॥ अहम् ब्रह्मास्मि महावाक्य विचार took place. There सर्व प्राप्तिः is mentioned and शङ्कराचार्य says here is the निगमनम् of that वाक्यम्. So

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् । ... तद्द्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । ॥ १-४-१० ॥ He is linking the connection between these two मन्त्रs.

Now one मन्त्र is understood means you can understand all the thirteen मन्त्रs because it is just ditto only. Only what you have to do is take one अधिभूतम् then अधिदैव and then अध्यात्म. We will read the next thirteen मन्त्रs.

मन्त्र 2-5-2

इमा आपः सर्वेषां भूतानां मधु, आसामपां सर्वाणि भूतानि मधु ; यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २-५-२ ॥

मन्त्र 2-5-3

अयमग्निः सर्वेषां भूतानां मधु, अस्याग्नेः सर्वाणि भूतानि मधु ; यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २-५-३ ॥

अयं वायुः सर्वेषां भूतानां मधु, अस्य वायोः सर्वाणि भूतानि मधु ;
यश्चायमस्मिन् वायौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
प्राणस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-४ ॥

मन्त्र 2-5-5

अयमादित्यः सर्वेषां भूतानां मधु, अस्यादित्यस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
चाक्षुस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म,
इदं सर्वम् ॥ २-५-५ ॥

मन्त्र 2-5-6

इमा दिशः सर्वेषां भूतानां मधु, आसां दिशां सर्वाणि भूतानि मधु ; यश्चायमासु
दिक्षु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २-५-६ ॥

मन्त्र 2-5-7

अयं चन्द्रः सर्वेषां भूतानां मधु । अस्य चन्द्रस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन् चन्द्रे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
मानसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-७ ॥

मन्त्र 2-5-8

इयं विद्युत्सर्वेषां भूतानां मधु, अस्यै विद्युतः सर्वाणि भूतानि मधु ; यश्चायमस्यां
विद्युति तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषः,
अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २-५-८ ॥

मन्त्र 2-5-9

बृहदारण्यक उपनिषत्

मधु ब्राह्मणम्

अयं स्तनयित्नुः सर्वेषां भूतानां मधु, अस्य स्तनयित्नुः सर्वाणि भूतानि मधु ;
यश्चायमस्मिन्स्तनयित्नुः तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शाब्दः
सौवरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-९ ॥

मन्त्र 2-5-10

अयमाकाशः सर्वेषां भूतानां मधु, अस्याकाशस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
हृद्वाकाशस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म,
इदं सर्वम् ॥ २-५-१० ॥

मन्त्र 2-5-11

अयं धर्मः सर्वेषां भूतानां मधु, अस्य धर्मस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन् धर्मे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
धार्मस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-११ ॥

मन्त्र 2-5-12

इदं सत्यं सर्वेषां भूतानां मधु, अस्य सत्यस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन् सत्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
सात्यस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-१२ ॥

मन्त्र 2-5-13

इदं मानुषं सर्वेषां भूतानां मधु, अस्य मानुषस्य सर्वाणि भूतानि मधु ;
यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं
मानुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं
सर्वम् ॥ २-५-१३ ॥

मन्त्र 2-5-14

बृहदारण्यक उपनिषत्

मधु ब्राह्मणम्

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि भूतानि मधु ;
यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः
पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २-५-१४ ॥

From second up to this fourteenth मन्त्र convey the same idea, i.e., the interdependence between the three pairs - सर्वाणि भूतानि अधिभूतम् सर्वाणि भूतानि अधिदैवम् and सर्वाणि भूतानि अध्यात्मम् सर्वाणि भूतानि is common and only the अधिभूतम्, अधिदैवम् and अध्यात्मम् are varying from मन्त्र to मन्त्र. We get thirteen groups of अधिभूतम्, अधिदैवम् and अध्यात्मम्. So instead of going from मन्त्र to मन्त्र I will give you the list and then you can make the interdependence. In the second मन्त्र we get आपः. So you can have a column like

मन्त्र	अधिभूतम् Visible part	अधिदैवम् Invisible देवता	अध्यात्मम्
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मन्त्र 2-5-2 → आपः means waters → Corresponding अधिदैवम् is अप् देवता → Corresponding अध्यात्मम् is रैतसः पुरुषः, the पुरुषबीजम् from which the child is born. So सर्वाणि भूतानि and आपः are interdependent. सर्वाणि भूतानि and अप् देवता are interdependent. सर्वाणि भूतानि and रैतसः are interdependent.

मन्त्र 2-5-3 → अग्निः → अग्नि देवता → वाङ्मयपुरुषः, वाक्.

मन्त्र 2-5-4 → वायुः → वायु देवता → प्राणः, प्राणमयपुरुषः.

मन्त्र 2-5-5 → आदित्यः → आदित्य देवता → चाक्षुषः पुरुषः.

मन्त्र 2-5-6 → दिशः, ten quarters → दिग् देवता → श्रोत्रम्, श्रौतः पुरुषः, प्रातिश्रुतकः which is used in each श्रवणम्,

शब्दप्रतिश्रवणवेलायां वर्तते इति प्रातिश्रुत्कः. For all practical purposes you can take as श्रौतः पुरुषः.

मन्त्र 2-5-6 → चन्द्रः → चन्द्र देवता → मानसः पुरुषः.

मन्त्र 2-5-8 → विद्युत्, lightening → विद्युत् देवता → तैजसः पुरुषः, त्वक्तेजसि भवः, शरीरकान्तिः. The effulgence of the body, the brilliance of the body.

मन्त्र 2-5-9 → स्तनयित्नुः, thunder. → स्तनयित्नु देवता. → सौवरः पुरुषः, स्वरे विशेषतो भवतीति सौवरः. स्वर means the words we utter. So each word, each sound that we make there is a corresponding शक्ति in it. That is called स्वर. And that स्वर पुरुषः is called सौवरः पुरुषः. Thunder is the Lord speaking, and our words are we speaking. We have got a story based on thunder also which we will see later.

मन्त्र 2-5-10 → आकाशः → आकाश देवता → हृदय आकाशः.

मन्त्र 2-5-11 धर्मः. This refers to सामान्य धर्म which is functioning in the world. → धर्म देवता → विशेषरूप धर्मः called धार्मः पुरुषः which is the धर्म of the individual.

मन्त्र 2-5-12 → सत्यः, सामान्य सत्यः → सत्य देवता → सात्य पुरुषः, सत्य at the individual level, विशेषरूप सत्यः. Incidentally शङ्कराचार्य defines धर्म and सत्य in this particular context in a particular way. He defines धर्म as धर्मश्च व्याख्यातः श्रुतिस्मृतिलक्षणः. The known teaching of the शास्त्र is धर्मः. ज्ञायमान शास्त्रार्थः धर्मः. And what is सत्यः? He says सत्यः is दृष्टेनानुष्ठीयमानेन आचाररूपेण सत्याख्यो भवति. The शास्त्रार्थः the teaching that is implemented, followed in

life, practiced in life, brought into action. At understanding level it is धर्मः, and at action level it is सत्यः. So धर्मः is internal and सत्यः is external. This is the difference or identity that शङ्कराचार्य refers to in this context which is different from the regular meaning of the word सत्य which means speaking the truth. Here सत्य means any scriptural teaching that is followed in life.

मन्त्र 2-5-13 -> मानुषम्, मनुष्य जाति -> मानुष देवता -> मानुषम् at the individual level.

मन्त्र 2-5-14 -> Here the उपनिषत् does not make any difference between अधिदैवम् and अध्यात्मम्. The whole thing is mixed together and it is called आत्मा. आत्मा is the total कार्यकरणसङ्घातः, the total स्थूलसूक्ष्मशरीरम् is called सर्वाणि भूतानि. And सर्वाणि भूतानि and सर्वाणि भूतानि are interconnected. शङ्कराचार्य says here three divisions cannot be done. इह तु सर्वात्मा प्रत्यस्तमिताध्यात्माधिभूताधिदैवादिसर्वविशेषः

सर्वभूतदेवतागणविशिष्टः कार्यकरणसङ्घातः सः 'अयमात्मा' इत्युच्यते । अत्र अध्यात्मविशेषाभावात् सः न निर्दिश्यते । Here we won't get the division of अधिभूतम् अधिदैवम् अध्यात्मम्. And we have to understand that there is परस्पर उपकार्य उपकार भाव between the सर्वाणि भूतानि and the total and vice versa. I will discuss the meaning of the last मन्त्र alone because it is slightly different from the other मन्त्रs. Here the teacher says अयमात्मा सर्वेषां भूतानां मधु अस्यात्मनः सर्वाणि भूतानि मधु. आत्मा means the समस्त अधिभूत, अधिदैव and

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अध्यात्म विशेषरहितः आत्मा, the total. सर्वेषां भूतानां मधु
अस्यात्मनः सर्वाणि भूतानि मधु. And यश्चायमस्मिन्नात्मनि
तेजोमयोऽमृतमयः पुरुषः. Up to this we have to take. With this
first तेजोमयोऽमृतमयः पुरुषः the mutual dependence section is
over. Then thereafterwards यश्चायमात्मा तेजोमयोऽमृतमयः
पुरुषः refers to the जीवात्मा itself and not the सूक्ष्म शरीरम्.
The जीवात्मा, the individual चैतन्यम् has to be connected with
अयमेव सः योऽयमात्मा. अयमेव सः means this जीवात्मा is none
other than the आत्मा discussed in मैत्रेयी ब्राह्मणम्. This is
जीवात्मा परमात्मा ऐक्यम् is going to be said here. This आत्मा,
which is the अधिष्ठानम् of the four types अध्यात्म अधिभूत
अधिदैव अधिष्ठान भूतः आत्मा alone is the आत्मा discussed in
मैत्रेयी ब्राह्मणम्. इदम् अमृतम् इदम् ब्रह्म इदम् सर्वम् is like the
previous cases. This is the only difference that we have to note
in the fourteenth मन्त्र. Continuing;

मन्त्र 2-5-15

स वा अयमात्मा सर्वेषामधिपतिः, सर्वेषां भूतानां राजा ; तद्यथा रथनाभौ च
रथनेमौ चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे
लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः ॥ २-५-१५ ॥

In this मन्त्र the nature of the अधिष्ठान आत्मा is being
pointed out. The अधिष्ठानम् of the मिथ्या प्रपञ्च, परस्पर
उपकार्य उपकार रूप प्रपञ्च was discussed earlier. Now the
स्वरूपम् of the अधिष्ठान आत्मा for that प्रपञ्च is being talked
about. Until now the अध्यस्त मिथ्या प्रपञ्च was discussed and
now the अधिष्ठान आत्मा is being talked about.

स वा अयम् आत्मा. This आत्मा, which was discussed in the previous मन्त्र as तेजोमयोऽमृतमयः पुरुषः, सर्वेषामधिपतिः. He is the Lord of all beings. And why he is the Lord of all beings? Because the whole world, मिथ्या प्रपञ्च depends upon him. Because the whole world is अध्यस्तम् and therefore, it has to depend upon the अधिष्ठानम् and therefore the अधिष्ठानम् is called अधिपतिः, the Lord, सत्ता प्रदाता, स्फूर्ति प्रदाता etc. And सर्वेषाम् भूतानाम् राजा. He is the ruler of, the controller of all the beings. Because भीषाऽस्माद्धातः पवते । भीषोदेति सूर्यः । And he is the अधिष्ठानम् of everything – सर्वे समर्पिताः. सर्वे means everything is based upon, supported by this आत्मा alone. For this an example is given - the wheel and the spokes of the wheel. This example is often given in the उपनिषत्s. In the wheel, there are so many spokes which are supported by the central portion called चक्रनाभि, the hub. The spokes are called अराः. अरः अरौ, अराः. This expression had come before in मुण्डकोपनिषत्. अरा इव स्थनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः । ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पायाय तमसः परस्तात् ॥ मुण्डकोपनिषत् २-२-६ ॥ Thus the spokes are many but they are all supported by a hub similarly, the आत्मा is like the hub of the universal wheel. The universal wheel is sustained by the hub alone. The beauty is that the wheel will move and even the spokes will go around but you will find that the hub will not move at all. It does not revolve. Therefore, every revolution depends upon the nonrevolving hub and if the whole world is revolving, it depends upon a nonrevolving hub, which is the आत्मतत्त्वम्.

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That is said here. तद्यथा रथनाभौ च रथनेमौ च. नाभि means the hub. There is another name called नेमि. नेमि is the rim, the outer rim of a wheel. अराः सर्वे समर्पिता all the spokes are supported by the hub and the rim, in the same way एवमेव अस्मिन् आत्मनि in आत्मा everything is supported सर्वाणि भूतानि अधिभूतम् सर्वे देवाः अधिदैवम् सर्वे लोकाः all the लोकs सर्वे प्राणाः अध्यात्मम्. So अध्यात्मम् अधिभूतम् अधिदैवम् all of them are based upon the आत्मा. And सर्वे एते आत्मानः समर्पिताः. Here आत्मा means all the जीवात्माs or विदाभासs. All these विदाभासs are also supported by the चैतन्यम् रूप आत्मा. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The interrelationship among the various things of the creation was talked about from the first मन्त्र onwards up to the fourteenth मन्त्र. In the fourteenth मन्त्र, the interrelationship at the समष्टि level also was talked about. Up to the thirteenth मन्त्र we had the interrelationship between the देवताs and the organs, for example सूर्य देवता and चक्षुरिन्द्रियम्, चन्द्र देवता and मन इन्द्रियम् etc. And in the fourteenth मन्त्र all the देवताs put together was called the आत्मा, the समष्टि देवता and similarly, all the organs were also put together and called तेजोमयोऽमृतमयः पुरुषः and then the interrelationship between all the जीवs and the समष्टि देवता was talked about which we call as विराट् and हिरण्यगर्भः. Thus the fourteenth मन्त्र talked about the interrelationship between the living being and विराट् हिरण्यगर्भः, the समष्टि. So हिरण्यगर्भः is not a particular देवता but all देवताs put together. This was talked about in the fourteenth मन्त्र. And thereafterwards in the fourteenth मन्त्र itself the अधिष्ठान आत्मा was also revealed. So in the later portion of the fourteenth मन्त्र, यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स. The thing to be noted here is until now तेजोमयोऽमृतमयः पुरुषः was the name of the सूक्ष्म वस्तु – सूक्ष्म शरीरम्s and सूक्ष्म इन्द्रियम्s but the last तेजोमयोऽमृतमयः पुरुषः refers to आत्मा itself. So in the fourteenth मन्त्र also the first तेजोमयोऽमृतमयः पुरुषः refers to the सूक्ष्म शरीरम् whereas the second तेजोमयोऽमृतमयः पुरुषः refers to the आत्मा. Thus,

finally the आत्मा the अधिष्ठानम् was revealed. अयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम्. Thus the main teaching which began in the मैत्रेयी ब्राह्मणम् was completed here इदम् ब्रह्म इदम् सर्वम् when it is said अयम् आत्मा एव सर्वम् भवति सर्वात्मभावः. This सर्वात्मभाव was revealed in the मैत्रेयी ब्राह्मणम् as इदम् सर्वम् यदयमात्मा. This सर्वात्मभाव was elaborated in the fifteenth मन्त्र, which we saw in the last class. This आत्मा alone is सर्वभूत अधिपति सर्वेषाम् राजा etc. Here you should remember when we say आत्मा is everything you should always remember आत्मा with the help of माया is everything. The intervention of माया is required and we cannot say निर्गुण आत्मा is everything because when we discuss निर्गुण आत्मा everything itself is non-existence. The moment we talk of about सर्वम्, everything the सृष्टि has come into being and once we bring सृष्टि, the माया also should come into the picture. Therefore, even सर्वात्मभाव is while taking into account the माया alone and if माया is removed even the word सर्वम् आत्मा cannot be used because शुद्धे ब्रह्मणि सर्वम् एव नास्ति कथम् सर्वम् आत्मा इति वक्तुम् शक्येत. Therefore, आत्मा मायया सर्वेषाम् राजा मायया सर्व अधिपति etc., we will have to supply in the fifteenth मन्त्र. In this आत्मा alone, everything is supported, based, सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्वे एते आत्मानः. There also we have to carefully note सर्वे एते आत्मानः is said. The meaning of आत्मानः should be correctly understood. If it literally translated then it means all the आत्माs are based in आत्मा. So here we should take आत्मानः as विदाभास भूत, विदाभास रूप

जीवात्मानः सर्वे अपि चिति आत्मनि शुद्धे साक्षिणि कूठस्थे अधिष्ठान भूते समर्पिताः. For this, an example also was given, the example of the wheel. In the wheel there are so many cross bars which are called as the spokes of the wheel and all the spokes are based upon, supported in the नाभि of the wheel. नाभि is the central portion of the wheel. That is why our navel is also called नाभि because it is in the central part of the body. When I say *center of the wheel* there two parts are involved – one is the hub of the wheel where the spokes are fixed and also the axle of the wheel. Axle plus the hub constitutes नाभि. Of these two, the axle part is the motionless part and the hub part is the moving part when the wheel moves. In fact axle can be compared to the ब्रह्मन् and hub can be compared to the माया and ब्रह्मन् plus माया is the नाभि. Thus, सर्वात्मभाव was discussed once again and concluded in the fifteenth मन्त्र. Up to this we saw. Continuing;

मन्त्र 2-5-16

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् । दध्यङ्ङ ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णां प्र यदीमुवाच ॥ इति ॥ २-५-१६ ॥

So from the sixteenth मन्त्र onwards we get the conclusion of this ब्राह्मण up to the end, i.e., the nineteenth मन्त्र. Four मन्त्रs are उपसंहार मन्त्रs in which we get the glorification of this teaching called मधु विद्या and also the summary of this teaching. For this purpose first the teacher and the student are mentioned here who taught मधु विद्या to which student that is

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being said here. इदम् मधु दध्यङ् आथर्वणः अश्विभ्याम् उवाच the name of the teacher is दध्यङ् and he is also known as आथर्वणः because he is an expert in अथर्वणवेद. अथर्वणऋषि आथर्वण इत्युच्यते. There are two names. दध्यङ् and आथर्वण. This teacher taught to अश्विभ्याम्, the अश्विनीकुमाराभ्याम्. अश्विनीकुमारः are supposed to be the doctors in the heaven. देवभिषजौ देवभिषग्भ्याम् उवाच. This मधु विद्या, मधु teaching. And by मधु विद्या there are two points to be shown. That the whole world is interrelated and therefore unreal. And this unreal world is supported by the real आत्मा. So परस्पर उपकार्य उपकारक भूतत्वात् जगत् मिथ्या. तत् जगत् मिथ्या सत्य आत्मनि अधिष्ठितम् वर्तते. This is the मधु विद्या सारः. This मधु विद्या is another name for आत्मविद्या was taught by आथर्वण ऋषि to अश्विनीकुमारः.

This teaching happened in a peculiar way it seems. It was not a normal episode. It was not like शिष्य going to a teacher and asking for the teaching etc. It was taught in a peculiar way. For that a story is mentioned. The story is indicated in the following मन्त्र. तदेतदृषिः पश्यन्नवोचत्. तदेतत् means how this teaching took place, the event, the incident is narrated here. ऋषिः पश्यन् – a ऋषि knew and declared to the world. Because we don't know how it happened. A ऋषि happened to know how this teaching took place and declared it to the world. That detail is given in the following मन्त्र. What is the story? The story goes like this. दध्यङ् ऋषि knew this मधु विद्या and once the अश्विनीकुमारः approached the ऋषि. And they said अधिहि भगवो मधु विद्यायाम्, you please

teach us this मधु विद्या. But that ऋषि said that there is a problem. He said it seems that इन्द्र; देवेन्द्र has given him a warning that he should not teach मधु विद्या to anyone. This विद्या should be kept as a secret without teaching to anyone. Having given this warning इन्द्र got some doubt that 'perhaps secretly he might teach someone' and therefore, he threatened it seems that 'if you teach to anyone I will cut off your head'. This is the problem and therefore, I will not teach. दध्यङ् ऋषि told this to अश्विनीकुमारः. Then the अश्विनीकुमारः said to ऋषि that they have a solution to the problem. After all we are advanced medical people and we have the capacity to remove any part of the body - keep aside, interchange, keep it back etc. What we will do is that we will cut off your head and keep your real head somewhere else and bring another head of a horse and the horse अश्व्यम् शिरः we will bring as a temporary exchange and then we will put the horse's head on your shoulder and then you can start teaching मधु विद्या. Once you give us the teaching, इन्द्र will come to know and he will cut off your horse head. Once the horse head is removed we will bring back your original head. In this process, we will get the teaching and you will also get back your head. This is the story.

Now, this ऋषि is addressing the अश्विनीकुमारः. It is not दध्यङ् आथर्वण ऋषि. He has already taught अश्विनीकुमारः by exchanging the head. After the teaching is over, another ऋषि is now addressing अश्विनीकुमारः and says that I know how you have learnt this विद्या from दध्यङ् ऋषि. ऋषि number two

now addresses अश्विनीकुमारस and says that O अश्विनीकुमारस I know how you learnt this विद्या from दध्यङ् ऋषि. You have done a great medical feat and thus you have learnt this wisdom and therefore, I am going to declare this to the whole world. This is the meaning of this मन्त्र. Look at this मन्त्र.

This मन्त्र is a quotation. ऋषिः अवोचत्. Another ऋषि says it. The ऋषि tells to अश्विनीकुमारस after they have received the teaching. नरा. नरा means हे नरौ! हे अश्विनीकुमारौ! वाम् उग्रम् दंसः – you have done a terrible action. वाम् means युवयोः. दंसः means action. This terrible action here refers to the removing the head, the receiving the teaching and again keeping back the original head. This is the terrible action. All for the purpose of सनये प्राप्तये for the attainment of the मधु विद्या. That is greatness on your (अश्विनीकुमार's) part.

Similarly, the दध्यङ् ऋषि also has done a great feat for he took the risk of removing his head. When the ordinary surgery involves big risk, we cannot think of the removal of the head itself. Therefore, शङ्कराचार्य says जीवित अपाये सत्यपि. Even though the very life of the ऋषि was under the threat, in spite of that he accepted to give this teaching. That is said in the last two lines of this मन्त्र. दध्यङ् आथर्वणः वां अश्वस्य शीर्ष्णा, प्र उवाच. दध्यङ् आथर्वणः ऋषि also प्र उवाच taught to you with अश्वस्य शीर्ष्णा the horse's head. Thus, the शिष्यस also are great by doing terrible action and गुरु is also great because he has taken a great risk. The गुरु is great and शिष्यस are equally great. शङ्कराचार्य adds, therefore, the मधु विद्या is also glorious. Because so much risk is involved, therefore the

विद्या is also glorious. Thus, two feats have been talked about here. The glory of शिष्यs and the glory of the teacher. In the second line, the ऋषि says आविष्कृणोमि that I am going to reveal this story to the world. Because nobody knows what had happened, therefore I am going to report in the papers. आविष्कृणोमि means प्रकाशं करोमि. How I am going to reveal this to the world? An example is given. तन्यतुर्न वृष्टिम् । तन्यतु means मेघः. वृष्टि means rain. न means इव. Just as the clouds pour the rainwater all over the world, in the same way I am also going to pour out this news, bring down this news to the whole world.

What is the benefit of all this? Then the students will know that मधु विद्या is not an ordinary विद्या. Therefore proper respect should be given to this विद्या. Because the psychology is whatever is easily gained we don't value. So when something is cheaply available then we won't have respect. That is why we have the stories of people how they have done so much of sacrifice, they have taken so much risk for gaining this knowledge. That is the essence of this story. इति ऋषिः अवाचत्. Continuing;

मन्त्र 2-5-17

इदं वै तन्मधु दध्यङ्गार्थर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवाचत् ।
आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् । स वां मधु प्रवोचदृतायन् त्वाष्ट्रं
यद्ग्रावपि कक्ष्यं वाम् ॥ इति ॥ २-५-१७ ॥

The first portion is repetition. इदं वै तन्मधु दध्यङ्गार्थर्वणोऽश्विभ्यामुवाच. Here मधु means मधु विद्या. And

this मधु विद्या refers to the whole teaching that we have seen. ब्रह्म सत्यम् जगन्मिथ्या इति विद्या मधु विद्या. This आथर्वण ऋषि taught to अश्विनीकुमारः. तदेतदृषिः पश्यन्नवोचत्. Seeing this teaching, a ऋषि whose name is not known, declares the following मन्त्र after seeing this glorious teaching. What does he say? अश्विनौ दधीचे आथर्वणाय अश्व्यं शिरः प्रत्यैरयतम्. अश्विनीकुमारः प्रत्यैरयतम् connected, fixed अश्व्यं शिरः a horse's head दधीचे आथर्वणाय to the आथर्वण ऋषि known as दध्यङ् ऋषि. दधीचे is the चतुर्थी विभक्ति of दध्यङ्, चकारान्त पुल्लिङ्गः दध्यङ् शब्दः प्रत्यङ् शब्दवत्. दध्यङ्, दध्यञ्चौ, दध्यञ्चः, दध्यञ्चम्, दध्यञ्चौ, दधीचः, दधिचा, दध्यङ्भ्याम्, दध्यङ्भिः, दध्यचे, दध्यङ्भ्याम्, दध्यङ्भ्यः. So दधीचे means to दध्यङ् ऋषि. And who is he? आथर्वणाय. To him अश्व्यम् अश्वस्य स्वभूतम् शिरः प्रत्यैरयतम् he connected the horse's head. In the last two lines the ऋषि says that this दध्यङ् ऋषि taught two types of मधु विद्या with the head of horse.

One मधु विद्या is called त्वाष्ट्रम् मधु and the other is called कक्ष्यम् मधु. Now the question is what is त्वाष्ट्रम् मधु. For this there is another story. The details are occurring in the कर्मकाण्ड or the previous portion of बृहदारण्यकोपनिषत्. The story goes like this. Once विष्णु had a war with असुरः and then he got a victory over असुरः. Because of this victory विष्णु became very proud and all the other देवः became jealous of विष्णु. After the war विष्णु was sitting and resting his head on the bow with the strings connected. Normally the warriors connect the string to the bow only at the time of war. Now after the war विष्णु should have disconnected the string. But he

was so tired that he was resting his chin upon the bent bow. देवs thought it is a good chance and they became वम्भिः, termites and they ate and cut the string of the bow. Then you can imagine what could have happened. The bow, which was in tremendous tension the strain that was released and Lord विष्णु who had kept his chin there and his head was broken and it went up to the sky. What is that? That is सूर्य भगवान्. सूर्य is the head of विष्णु. सः एव त्वष्टा इति उच्यते. विष्णोः छिन्नं शिरः आदित्यरूपेण वर्तते सः त्वष्टा इति उच्यते. Then what happened? देवs wanted only to hurt Lord विष्णु but Lord विष्णु's head itself was gone and then the देवs got frightened because they cannot do उपासना and other कर्मs and the world also cannot do rituals as it involves the आहुतिs to be offered to विष्णु. In fact विष्णु is called as यज्ञ.

यज्ञो वै विष्णुः ॥ तैत्तिरीय संहिता १-७-४/ शतपथ ब्राह्मण १-१-१-२ ॥

They were worried that they could not do यज्ञ any more. Therefore, they approached अश्विनीकुमारs to connect it back. So just as we have got the local hospital where the plastic surgeries are performed so also the अश्विनीकुमारs, the greatest plastic surgeons, were approached and they again restored it and विष्णु survived. Now this story is said in the शतपथ ब्राह्मण or the previous portion of बृहदारण्यकोपनिषत्. Then, it is said that this story should be meditated upon and this उपासना is called त्वाष्ट्रम् मधु, an उपासना which is connected with त्वष्टा, सूर्यः, the severed head of विष्णु. This उपासना is prescribed as a part of ritual called प्रवर्ग्यम् कर्म. As a part of this प्रवर्ग्य ritual this उपासना should be done

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called त्वाष्ट्रम् मधु उपासना. Form दध्यङ् ऋषिः अश्विनीकुमारः learnt this उपासना. This is मधु विद्या number one called त्वाष्ट्रम् मधु.

The second मधु विद्या is कक्ष्यम् मधु. कक्ष्यम् means रहस्यम् गोप्यम्. रहस्यम् means a secret teaching. कक्ष्यम् मधु is nothing but the मधु विद्या of this ब्राह्मणम् which we saw in this section. The उपकार्य उपकारक भाव of the whole universe which we saw in the first fourteen मन्त्रः of this ब्राह्मणम् is the कक्ष्यम् मधु. So both these मधुः दध्यङ् ऋषिः taught अश्विनीकुमारः with horse's head.

Now look at the last two lines. सः means दध्यङ् ऋषिः वाम् प्रवोचत्. That दध्यङ् ऋषिः taught you the अश्विनीकुमारः. This मन्त्रम् was told by ऋषिः number two addressing अश्विनीकुमारः. He taught two things त्वाष्ट्रम् मधु and कक्ष्यम् मधु. अपि means चकारार्थे. These two मधु विद्याः दध्यङ् ऋषिः taught to you. In the last line there is a word दस्रौ, which is another word for the अश्विनीकुमारः. It is addressing them हे दस्रौ, O! अश्विनीकुमारः. All this is because of ऋतायन्, to keep his promise the दध्यङ् ऋषिः taught. He promised to teach them and then came this problem. First the शिष्यः came and asked दध्यङ् ऋषिः. He said he will teach them. Then only he remembered the promise he had given to इन्द्र that he will not teach anyone. But still when they said that they will give another horse's head even though it is a risky affair he accepted to teach just to ऋतायन् keep up his promise given to अश्विनीकुमारः. “ऋतायन् यत्पूर्वं प्रतिज्ञातं सत्यं तत्परिपालयितुमिच्छन्”. To keep up his promise even if he

was to lose his head. दध्यङ् ऋषिः really meant it and he did it also. Thus, ऋतायन् सत्यं करिष्यन् वाम् प्रवोचत् इति. Thus the essence of this is that this मधु विद्या is great and therefore don't take it for granted. Continuing;

मन्त्र 2-5-18

इदं वै तन्मधु दध्यङ्डाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।
पुरश्चक्रे द्विपदः, पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भुत्वा पुरः पुरुष आविशत् ॥ इति ।
स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः ; नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम्
॥ २-५-१८ ॥

After glorification of this मधु विद्या by giving the context in which it was learnt now in the following two मन्त्रs the essence of this मधु विद्या or the teaching is given. The first line happens to be repetition of what we had seen before. इदं वै तन्मधु दध्यङ्डाथर्वणोऽश्विभ्यामुवाच. आथर्वण ऋषि taught अश्विनीकुमारs this मधु विद्या. तदेतदृषिः पश्यन्नवोचत्. A third ऋषि, an anonymous ऋषि is sitting there, you have to remember all the time. This ऋषि seeing this teaching or having recognized these particular incidents he uttered the following मन्त्र. In this मन्त्र the सर्वात्मभाव, इदम् सर्वम् यदयमात्मा is summarized.

The essence of this मन्त्र is that the आत्मा alone has become everything. So everything means all the physical bodies the आत्मा became - the physical bodies of the human beings, the physical bodies of the animals etc. Having created all these physical bodies, the आत्मा itself entered the physical body in the form of the subtle bodies also. Thus, आत्मा

became the physical body, आत्मा itself became the subtle body, and आत्मा itself as the subtle body entered the physical body also. The essence is आत्मा is the physical and subtle bodies and therefore, everything. Of course, we have to make a note that when I say आत्मा became that 'became' should be understood clearly. It is not the परिणामि कारणम् but विवर्त कारणम्. आत्मा *apparently became*, it is *as though becoming* and not the real becoming. This is the subtle difference between विशिष्टाद्वैतम् and अद्वैतम्. In विशिष्टाद्वैतम् when they say आत्मा became everything it means आत्मा really became the world. Therefore, in विशिष्टाद्वैतम् आत्मा is also real and the world also is as real as आत्मा. In परिणामि कारणम्, both the cause and effect will have the same degree of reality. Therefore, in विशिष्टाद्वैतम् ब्रह्मन् and the world have got समान सत्ता because ब्रह्मन् is परिणामि कारणम् and It has become the world. Whereas what we say here is ब्रह्मन् and the world are not of same degree of reality but ब्रह्मन् has apparently become the world and therefore we call it विवर्त कारणम्. Therefore, one is पारमार्थिकम् and another is व्यावहारिकम्. This पारमार्थिक and व्यावहारिक difference is not there in विशिष्टाद्वैतम् and this difference is there only in अद्वैतम्. And how that apparent difference came? मायया भवति. The example is स्वप्न. In स्वप्न we become everything without becoming or रज्जुसर्पवत्. सः एव पुरश्चक्रे. Here पुरः means the physical bodies. Again शङ्कराचार्य is there therefore, we are safe. He says पुरः means the physical bodies

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and पक्षी means the subtle body. So पुरः सृष्ट्वा पक्षीरूपेण प्राविशत्. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this मधु ब्राह्मणम् which is the fifth section of the second chapter, the actual teaching is completed with the fifteenth मन्त्र and now from the sixteenth मन्त्र onwards the teacher or the उपनिषत् is glorifying this मधु विद्या and also giving the summary of this teaching in these मन्त्रs beginning from sixteenth up to nineteenth. And while glorification is done, the उपनिषत् is quoting some मन्त्रs also in support of this. Because बृहदारण्यकोपनिषत् is a ब्राह्मणोपनिषत् and often ब्राह्मणोपनिषत्s quote मन्त्रs in support of their teachings. Generally, the ब्राह्मण portions of the वेद are considered to be elaborations of the मन्त्र portions of the वेद. व्याख्यान व्याख्येय सम्बन्धः. And first, the teacher mentioned how this knowledge was received by the गुरु and शिष्य. गुरु being दध्यङ् आथर्वण ऋषि and शिष्यs being अश्विनीकुमारौ. The context in which they gained this knowledge, how दध्यङ् आथर्वण ऋषि had a threat from इन्द्र that his head will be cut off, if the former imparted the knowledge to anyone and therefore अश्विनीकुमारs removed the head, gained the knowledge and put back the head. Thus such terrible actions were done for the sake of receiving this teaching and therefore it is not an ordinary teaching.

Thus in the sixteenth and seventeenth मन्त्र the context was mentioned. Then in the eighteenth and nineteenth मन्त्र we get a summary of this teaching मधु विद्या. The essence being सर्वात्म भावः. Thus, मैत्रेयी ब्राह्मणम् and मधु ब्राह्मणम् are

complementary to each other and both together reveal इदम् सर्वम् यदयमात्मा. आत्मा alone is in the form the entire universe. And this सर्वात्मभाव is revealed in the मन्त्र eighteenth, पुरुश्चक्रे द्विपदः, पुरुश्चक्रे चतुष्पदः । पुरः स पक्षी भुत्वा पुरः पुरुष आविशत्. We were seeing this मन्त्र in the last class. The meaning of this मन्त्र is पुरुषः एव सर्वम् चक्रे. चक्रे is derived from कृ धातु आत्मनेपदि लिट् प्रथम पुरुषः एकवचनम्; चक्रे, चक्राते, चक्रिरे; चकृषे, चक्राथे, चकृध्वे; चक्रे, चकृवहे, चकृमहे. चक्रे means he created. So पुरुषः, the परमात्मा created everything out of 'Himself'.

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । ॥ तैत्तिरीयोपनिषत् २-६-१॥

How is the creation? बहुस्याम् I will create not out of some other raw material but I will create out of 'Myself'. When you say creating out of परमात्मा itself, it means परमात्मा Itself became the creation. And that is the meaning of चक्रे. Thus, पुरुषः द्विपदः द्विपादुपलक्षितानि मनुष्यशरीराणि पक्षिशरीराणि बभूव. पुरुषः himself became the two-legged beings. Here the word पुरः means the physical bodies. द्वितीया बहुवचनम्, रेफान्तः स्त्रीलिङ्गः पुरः शब्दः. पूः, पुरौ, पुरः; पुरम्, पुरौ, पुरः; पुरा, पूर्याम्, पूरिभिः; पुरे, पूर्याम्, पूर्यः; पुरः, पूर्याम्, पूर्यः; पुरः, पुरोः, पुराम्; पुरि, पुरोः, पूर्युः; पूः, पुरौ, पुरः. And द्विपदः is adjective to that. Therefore, द्विपदः पुरः means two legged physical bodies like that of human beings etc. So पुरुषः परमात्मा became all the two legged physical bodies. And चतुष्पदः पुरः चक्रे. The very same परमात्मा created the four-legged physical bodies. In short परमात्मा 'became' all the

स्थूल शरीरम्s, all the physical bodies. Of course you should remember *became* should be inverted commas for परमात्मा does not really undergo any change to become the physical bodies and we have to supply the words 'as though'. परमात्मा 'became' the physical bodies as though. It is विवर्त उपादान कारणम् not परिणामि उपादान कारणम्. By saying that what is the corollary that we get? When I say परमात्मा became the physical bodies *as though* it means परमात्मा is of the higher order of reality and physical bodies are of the lower order of reality. परमात्मा is पारमार्थिक सत्यम् and शरीरम्s are व्यावहारिक सत्यम्.

Having become all the physical bodies what did the परमात्मा do? पुरः स पक्षी भुत्वा. I told you in the last class the word पक्षी in this context means सूक्ष्म शरीरम्. So सः पक्षी भुत्वा having become the सूक्ष्म शरीरम्s. How many? As many स्थूल शरीरम्s are there so many सूक्ष्म शरीरम्s are also there. Therefore, having become the manifold सूक्ष्म शरीरम्s *as though*. Whatever परमात्मा does is to be taken *as though*. Therefore, पक्षी भुत्वा सूक्ष्म शरीराणि भुत्वा. पुरः पुरुष आविशत्. Then the परमात्मा in the form of सूक्ष्म शरीरम् entered पुरः (द्वितीया बहुवचनम्) आविशत् all the स्थूल शरीरम्s. So having become पक्षी, सूक्ष्म शरीराणि the परमात्मा entered the पुरम्s which are nothing but the स्थूल शरीरम्s. Thereafterwards all the transactions begin because परमात्मा by itself is not available for any transaction. Here there is स्थूलसूक्ष्म शरीर complex and we have got so many स्थूलसूक्ष्म शरीर complexes and therefore there is a teaching

going on. The teacher is also परमात्मा and the students are also परमात्मा.

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ गीता १७-१७ ॥

वेदान्तकृत् means गुरु and वेदवित् means शिष्य. Everything is इश्वर एव. This is the मन्त्र quotation. Then the उपनिषत् itself explains that मन्त्र. It says, because of this job, परमात्मा gets a special title पुरुषः. And the उपनिषत् defines the word पुरुषः in this portion and two types of derivations are given for this word. The first definition is पुरि शेत् इति. पुरि शयनात् पुरुषः because परमात्मा resides in the physical bodies it is called पुरुषः. पुरु means physical bodies. शः means residing. So पुरि शयनात् पुरुषः. And पुरि means स्थूल शरीर, शयनात् means सूक्ष्मशरीररूपेण शयनात् पक्षीरूपेण शयनात् पुरुषः इत्युच्यते. This is the first derivation. The second derivation is पूरयति सर्वम् इति पुरुषः. One who pervades everything, one who fills up everything, one who inheres everything is called पुरुषः. Both these derivations are given in the ब्राह्मण portion.

Now look at this portion. स वा अयम् पुरुषः सर्वासु पूर्णः. स वा अयम् पुरुषः this आत्मा is सर्वासु पूर्णः भवति is present in all these स्थूलशरीरम्s. पूर्णः means सर्वशरीरेषु पुरिशयः भवति वसति शेते in the form of सूक्ष्म शरीर पक्षि रूपेण परमात्मा सर्वासु पूर्णः भवति. Then पुरिशयः इति पुरुषः. पुरि means in the body, शयः means dwelling. Since it is the body dwelling therefore it is called पुरुषः. पुरि शेत् इति पुरिशयः. This is the first derivation.

Now the second derivation comes. न एनेन अनेन किञ्चन किञ्चिदपि अनावृतम् अनाच्छादितम्. The उपनिषत् wants to point out that आत्मा pervades everything but instead of putting in a positive language the उपनिषत् puts it in double negative language to give emphasis to the statement. The उपनिषत् wants to say that पुरुष pervades everything. This it puts in double negative. Nothing is not pervaded by पुरुषः. किञ्चन न अनावृतम्. न is one negative and अनावृतम् is another negative. न अनावृतम् means आवृतम्. Not not pervaded. Not + not = yes. So सर्वम् अपि परमात्मना आवृतम् इति कृत्वा सर्वस्य पूरणात् पुरुषः भवति. So नैनेन is split as न एनेन. अनेन एनेन आभ्याम् एभिः. इदं शब्दः पुंलिङ्गः. अयं, इमौ, इमे; इमं/एनं, इमौ/ एनौ, इमान्/एनान्; अनेन/एनेन आभ्यां, एभिः; अस्मै, आभ्यां, एभ्यः; अस्मात्, आभ्यां, एभ्यः; अस्य, अनयोः/एतयोः, एषां; अस्मिन्, अनयोः /एनयोः, एषु. Then न एनेन किञ्चना असंवृतम्. In fact असंवृतम् is the same as अनावृतम्. But शङ्कराचार्य makes a subtle difference. He takes the word संवृ here to mean to inhere. अन्तरननुप्रवेशितम्. Everything is inhered by परमात्मा. And this also is presented in double negative language. Instead of everything is inhered the उपनिषत् says nothing is not inhered by परमात्मा. To put it in simple language परमात्मा is inherent in all. परमात्मा is the immanent principle. It is like just as the clay is inherent in all pots, just as water is inherent in all waves, just as the rope is inherent in the imaginary snake, just as the waker is inherent in every dream object similarly, परमात्मा is inherent in all. In fact परमात्मा is the content of

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all, and therefore परमात्मा fills up all, and therefore परमात्मा is पुरुषः. With this the first summary is over. The essence is परमात्मा is everything. Remember सर्वात्मभाव. Now comes the second summary.

मन्त्र 2-5-19

इदं वै तन्मधु दध्यङ्डाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्वोचत् ।
रूपंरूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति । अयं वै हरयः, अयं वै दश च सहस्रणि, बहूनि
चानन्तानि च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः,
इत्यनुशासनम् ॥ २-५-१९ ॥

The first two lines are repetitions of the previous मन्त्रs, that means this मधु विद्या was taught by आथर्वण ऋषि to अश्विनीकुमारौ and this is same as in the previous cases. Having seen this teaching some other ऋषि declares the essence of their learning through a ऋग् मन्त्र. So तदेतत् पश्यन् ऋषिः अवोचत्. Some ऋषि who witnessed the dialogue between दध्यङ् and अश्विनौ after witnessing that ऋषि is talking about that dialogue through this ऋग् मन्त्र. So thus we get another ऋग् मन्त्र quotation in the ब्राह्मणोपनिषत्. Here also the same सर्वात्मभाव is revealed and this मन्त्र is a very famous मन्त्र. What does it say? रूपम् रूपम् प्रतिरूपो बभूव. This we have seen in कठोपनिषत्.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । ॥
कठोपनिषत् २-२-९ ॥

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । ॥
कठोपनिषत् २-२-१० ॥

What does that mean? परमात्मा does not have any form of its own, it is the general unlocated nonspecific, un-particularized and un-localized Awareness. But what happens is when the very same परमात्मा pervades the स्थूलसूक्ष्म शरीर complex, the परमात्मा *seemingly* assumes the form of the स्थूलसूक्ष्म शरीरम्. रूपम् रूपम् प्रति means शरीरम् शरीरम् प्रति. In each body प्रतिरूपो बभूव the आत्मा also assumes a similar form.

The formless आत्मा assumes a seeming form, that is why we feel that the Awareness is pervading the whole body and the shape of the body seems to be the shape of the Awareness also and I also say that awareness is of the size of the body and the awareness is not there outside the body it appears. The Consciousness seems to have a boundary, a limit, a periphery. Thus the Consciousness gets seemingly endowed with a form and that seeming form is here called प्रतिरूपः. It is an image. The आत्मा is endowed with a similar form in keeping with every body. तत् अस्य रूपम्. And how does this form, that seeming image helps us? The उपनिषत् says this form is very useful. Which form? The localized form of Awareness is very useful. Useful for what? तत् अस्य रूपम् here अस्य रूपम् means the localized form, which we call as चिदाभास, individualized awareness, this रूपम् अस्य परमात्मनः तत् रूपम् प्रतिचक्षणाय is useful for the revelation of आत्मा or for the knowledge of आत्मा. Because of चिदाभास only आत्मज्ञानम् is possible. Remember pure Awareness cannot gain आत्मज्ञानम्. Therefore it is for the blessing only. In fact we have got similar idea in ऐतरेयोपनिषत्. It is presented in

an interesting episode. ब्रह्मन् wanted to know itself it seems. As we like to see ourselves once in a while so we look at the mirror. Why we get such desire? Because ब्रह्मन् himself got it earlier. As we belong to the lineage of ब्रह्मन् we too have it. दयानन्द स्वामिजि tells if no mirror is available at least we see in the bald head of someone we look for our image. And therefore, तत् अस्य रूपम् ब्रह्मन् assumed the विदाभास रूपम् for revelation of or for the knowledge of परमात्मा itself.

इन्द्रः मायाभिः पुरुरूप ईयते. Here इन्द्रः means not देवेन्द्र, not सुराधिपति, here इन्द्रः means परमात्मा, सर्वगत चैतन्यम्. So इन्द्रः परमात्मा पुरुरूप ईयते assumes manifold forms. So one Awareness becomes many awarenesses because of मायाभिः. Here माया refers to the localized Awareness or विदाभास. Thus, in each intellect there is one, one reflected Consciousness and through each reflected Consciousness आत्मा appears to be many like if there are ten mirrors around me I will assume manifold form. In fact to show this alone in the temples behind the deity they keep a reflective mirror. In front of the reflecting mirror, they have got a lamp and that one lamp appears to be many. That mirror shows इन्द्रः मायाभिः प्रतिबिम्ब चैतन्यैः बहुरूप ईयते. पुरु means many. पुरुरूपः means बहुरूपः, नानारूपः ईयते प्राप्नोति. That is how one परमात्मा appears as many जीवात्माs. Not only that, once परमात्मा has assumed the form of the प्रतिबिम्ब चैतन्यम्, परमात्मा through the प्रतिबिम्ब चैतन्यम् is connected to many organs. युक्ताः हि अस्य. Connected to this परमात्मा is हरयः. हरयः means इन्द्रियाणि. हरणात् इन्द्रियाणि. हरि means

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इन्द्रियम्s. Why they are called हरि? Because विषयान् हरति that which takes विषयs unto itself. शब्दम् हरति, स्पर्शम् हरति etc. Since it takes or receives various sense objects the sense organs are called हरि, हरति इति हरि. Thus, परमात्मा has become प्रतिबिम्ब चैतन्यम् or चिदाभास, through the चिदाभास it is connected to many sense organs, and through sense organs varieties of knowledge is possible including the Self-knowledge. How many sense organs are there? शता दश. Ten sense organs. When you take the individual into account ten sense organs are there. पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि. But if you take the entire humanity into account there are many इन्द्रियम्s, शता, in hundreds. Here the number is not important but the plurality is indicated. बहुत्व द्योतनार्थम्. So now can you visualize the picture. परमात्मा alone was there, through the mind reflectors one परमात्मा has assumed many reflected Consciousness forms, and each through reflected Consciousness परमात्मा knows the entire world through one sense organ or the other. Just like I myself assume many forms in स्वप्न and through each dream individual, I gather many experiences similarly one परमात्मा. इति. इति is to conclude the ऋग् मन्त्र. The essence of this ऋग् मन्त्र is परमात्मा alone is in the form of all जीवात्माs. And therefore, परमात्मा alone experiences everything.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । ॥ गीता १८-६१ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । ॥ गीता १०-२० ॥

With this the ऋग् मन्त्र is over.

Now the उपनिषत् picks up and comments upon this statement. Because the ऋग् मन्त्र can create a doubt. How can there be a doubt? In the ऋग् मन्त्र, it is said that परमात्मा is associated with many sense organs. युक्ता ह्यस्य हरयः. युक्ता means associated, अस्य means परमात्मा, हरयः means the sense organs. So the sense organs are associated with the परमात्मा it is said. Then why should there be doubt in this statement? The doubt is since परमात्मा is associated with sense organs there seems to be sense organs separate from परमात्मा and thus there is duality or plurality, द्वैतापत्तिः. परमात्मा is there and sense organs are there is the plurality. So it becomes द्वैतम्. But the Vedantic teaching is there is nothing other than परमात्मा. Here the उपनिषत् says that परमात्मा is associated with sense organs. It seems there are sense organs other than परमात्मा. So परमात्मा व्यतिरिक्त हरि इन्द्रिय अस्तित्व दोषः इन्द्रिय अस्तित्व शङ्का. Therefore, the ब्राह्मण portion removes the doubt by saying that परमात्मा alone is in the form of sense organs also. So अयम् वै हरयः. It is बाधा सामानाधिकरण्यम्. परमात्मा alone is in the form of the sense organs also. अयम् वै दश च सहस्राणि. This परमात्मा alone is in the form of hundreds of sense organs and thousands of sense organs. बहूनि चानन्तानि च in the form of many sense organs or the countless sense organs. All these things will become clear if you remember स्वप्न. In dream, I get associated with a train. When I travel in a train in the dream I am associated with a train but at the same time I myself am appearing in the form of train also. In स्वप्न I myself appear in the form of

objects and then I myself get associated with those objects also. In the same way परमात्मा itself appears in the form of sense organs and परमात्मा itself gets associated with the sense organs.

If these are all false appearances, if परमात्मा alone appears in the form of sense organs, then the question is what is the original form or real nature of परमात्मा? That is given here. तदेतद्ब्रह्म अपूर्वम् अनपरम् अनन्तरम् अबाह्यम् अयमात्मा ब्रह्म सर्वानुभूः. A very important and a very famous statement a महावाक्य statement. शङ्कराचार्य's quotes umpteen times. तदेतत् ब्रह्म – this ब्रह्मन्, this परमात्मा is अपूर्वम् and अनपरम्. पूर्वम् means कारणम्. पूर्वम् means what was before. Always कारणम् was before. अपरम् means कार्यम्. अपरम् means later. And कार्यम् is always later. कारणम् is the former and the कार्यम् is the later. कारणम् means cause and the कार्यम् means effect. ब्रह्मन् is अपूर्वम् and अनपरम् means ब्रह्मन् is without a cause and ब्रह्मन् is without an effect also.

Then, you will get a doubt or I will create a doubt. In so many places we have said ब्रह्मन् is the निमित्त उपादान कारणम् of the Universe. And we have got the statement

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

In the मैत्रेयी ब्राह्मणम् itself we gave three examples one for सृष्टि, one for स्थिति and one for लयम्. आर्द्र एध अग्नेः, the fire with wet fuel example was given for सृष्टि. दुन्दुभि शङ्ख वीणा दृष्टान्त for स्थिति and for लय the salt example. Thus

through three examples it was pointed out that ब्रह्मन् is the कारणम् of the entire universe and if ब्रह्मन् is कारणम् the universe becomes the कार्यम्. Therefore, whether कार्यम् is there or not? कार्यम् is there in the form of universe. Therefore, in one place the उपनिषत् says that the world is a product of ब्रह्मन् and in another place the very same उपनिषत् shamelessly says that ब्रह्मन् has no product at all. Which statement is correct? This statement अनपरम् says there is no कार्यम्. If we see the examples it says there is कार्यम्. So which is correct? We say both are correct. You will ask how can both be correct as they are diagonally opposite. If there is कार्यम् then you cannot say there is no कार्यम्. How can both be correct? In fact both can be correct only under one condition. That is there is कार्यम् *as though*, really there is no कार्यम्. From व्यावहारिक दृष्ट्या कार्यम् अस्ति पारमार्थिक दृष्ट्या कार्यम् नास्ति. Seemingly there is कार्यम्, factually there is no कार्यम्. Experientially there is कार्यम्, factually there is no कार्यम्. It is like स्वप्न. Whether dream is there or not? Experientially the dream world is there, the dream money is there because I myself have counted it. And nobody can doubt it because I have counted with my own hands. Therefore, experientially the dream money is there, but factually the dream money is not there because I cannot buy anything with dream money. Like that the three examples given in मैत्रेयी ब्राह्मणम् are from व्यावहारिक दृष्ट्या and here by अपूर्वम् and अनपरम् it is said is from पारमार्थिक दृष्ट्या. That alone is said in माण्डूक्य कारिका.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ गौडपादीयकारिका २-३२ ॥

From the ultimate angle there is no creation, there is no creation and there is no resolution, there is no साधक, there is no गुरु, there is शिष्य, there is no श्रवणम्, there is no मननम् etc. So ब्रह्मन् is causeless, ब्रह्मन् is effectless. अनन्तरम् and अबाह्यम्. The literal meaning is ब्रह्मन् has nothing inside and ब्रह्मन् has nothing outside. अनन्तरम् is there is nothing inside and अबाह्यम् means there is nothing outside. So world is within ब्रह्मन् or outside ब्रह्मन्? In द्वैत philosophy world is outside ब्रह्मन्. In विशिष्टाद्वैत philosophy world is in ब्रह्मन् as the very part of ब्रह्मन्. अद्वैत says it is neither inside nor outside. Is dream elephant inside or outside? We saw in माण्डूक्य कारिका that dream elephant is not outside. If it were outside you cannot dream in a bed because where is the place for elephant. Can you say dream elephant is inside? This is also not possible. The head is so small and within a small head – however big the head may be or however empty the head may also be – it cannot accommodate an elephant. So is dream elephant inside or outside? It is neither inside nor outside. Dream elephant has got only a seeming existence and it is not there factually. So also is the world inside ब्रह्मन् or outside ब्रह्मन्? And whatever answer you gave you will have problem. So we say it is अनन्तरम् अबाह्यम्. There is nothing inside ब्रह्मन् and there is nothing outside ब्रह्मन्. Then what is the world? The world is a false appearance of ब्रह्मन्. To take another example. The snake is neither inside nor outside the

rope. Snake is the false appearance of rope alone. Thus world is false appearance of ब्रह्मन्. And how it happens? मायाभिः पुरुरूप ईयते. This is the literal meaning.

The commentators give another meaning. अनन्तरम् means निरसामान्यम्. अबाह्यम् means निर्विशेषम्. ब्रह्मन् cannot be said to be a general thing or a particular thing. सामान्यम् अपि न, विशेषम् अपि न. निरसामान्यविशेषम् ब्रह्म. I will explain this. Suppose I use the word मनुष्यत्वम्, the manliness or humanness. It is called सामान्यम्. It is a concept which pervades all individuals. It is generality that pervades all individuals. मनुष्यत्वम् is the common feature and this is called सामान्यम्. विशेष is an individual मनुष्य or व्यक्ति. जाति and व्यक्ति are सामान्यम् or विशेषम्. And generally, everything in the creation comes under either सामान्यम् or विशेषम्. मनुष्यः means सामान्यम्. Tree is सामान्यम्. When you say a mango tree, it is विशेषम्. Mr. रामकृष्णन् is विशेषम्. Everything in the creation is either सामान्यम् or विशेषम्. ब्रह्मन् is neither सामान्यम् nor विशेषम्. Therefore, it is अनन्तरम् and अबाह्यम्. Where is that ब्रह्मन्? The definition is wonderful, अयम् आत्मा ब्रह्म. This is महावाक्यम्. This is a complete teaching. The whole वेदान्त is given in this वाक्यम्. Both ब्रह्मलक्षणम् and ब्रह्म आत्मा ऐक्यम् is said here. अयम् आत्मा ब्रह्म. This very same महावाक्यम् comes in माण्डूक्योपनिषत्. That is why if you read बृहदारण्यकोपनिषत् it is as good as reading all उपनिषत्s. So

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥
माण्डूक्योपनिषत् २ ॥

जागरितस्थानो बहिष्प्रज्ञः ॥ माण्डूक्योपनिषत् ३ ॥

The same is explained here. अयम् आत्मा ब्रह्मन्. This very Self-consciousness being is ब्रह्मन्. This 'I', the very self is ब्रह्मन्. And what is the Self? सर्वानुभूः. सर्वमनुभवति साक्षितया पश्यति. This आत्मा is the experiencer of all and witness of all. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last four मन्त्रs of this मधु ब्राह्मणम्, the उपनिषत् glorified this मधु विद्या teaching and the उपनिषत् summarized this teaching in four श्लोकs or four ऋग् मन्त्र quotations. Of these four ऋग् मन्त्र quotations, two मन्त्रs were glorification of this विद्या sixteenth and seventh मन्त्र by showing the context and also the method by which this teaching was received. And then in the last two ऋग् मन्त्रs occurring in the eighteenth and the nineteenth the उपनिषत् summed up the मधु विद्या teaching viz., सर्वात्मभावः, पुरुश्चक्रे द्विपदः, पुरुश्चक्रे चतुष्पदः । पुरः स पक्षी भुत्वा पुरः पुरुष आविशत्. This पुरुष or आत्मा alone became the स्थूल शरीरम् and this आत्मा alone became the सूक्ष्म शरीरम् and thus this आत्मा is in the form of the entire creation. And since it is inherent in the entire creation it got the name पुरुष. The same सर्वात्मभाव was summed up in the nineteenth मन्त्र also. रूपंरूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिवक्ष्णाय । इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश. Thus one आत्मा alone, the nonspecific आत्मा alone appears in the form of various localized Awareness in the form of विदाभास, in the form of प्रमाता and thus आत्मा seemingly multiplies itself. Just as a person can multiply himself through many reflections in the mirror, similarly, one आत्मा multiplies itself *as it were* through many विदाभासs. So इन्द्रो मायाभिः पुरुरूप ईयते. Therefore the essence is all this plurality, all the जीवs are nothing but manifestations of one परमात्मा. Thus, सर्वात्मभाव was

summarized in the last two ऋग् मन्त्रs. And now the उपनिषत् concludes its teaching by giving the famous महावाक्यम् अयम् आत्मा ब्रह्म. And then, the उपनिषत् itself defines both ब्रह्मन् and आत्मा.

ब्रह्मन् is defined as अपूर्वम् अनपरम् अनन्तरम् अबाह्यम्. A beautiful definition of ब्रह्मन् often quoted by शङ्कराचार्य. In तैत्तिरीयोपनिषत्, the well-known quotation is सत्यम् ज्ञानम् अनन्तम् ब्रह्म. And equally well-known quotation is अपूर्वम् अनपरम् अनन्तरम् अबाह्यम् ब्रह्म. ब्रह्मन् is without a cause, ब्रह्मन् is without an effect, ब्रह्मन् has nothing inside, ब्रह्मन् has nothing outside. If you have to put this in another language it is सजातीय-विजातीय-स्वगत भेदरहितम् it is free from all types of distinctions. This is the definition of ब्रह्मन्.

What is the definition of आत्मा? The उपनिषत् itself defines आत्मा सर्वानुभूः. आत्मा is that which is the experiencer of all or which is the witness of all सर्व साक्षि इत्यर्थः. This word सर्वानुभूः must be carefully understood. When we use the word experiencer of all, experiencer does not indicate the action of experiencing. Normally, when you use the word writer it refers to a person who has got the action of writing. Goer means one who has got the action of going. Walker means one who has got the action of walking. In English normally the suffix 'er' indicates an action. When you add 'er' like walker, thinker writer etc. 'er' suffix refers to an action. But in the case of आत्मा it is an experiencer without action. If आत्मा is an experiencer without action that is निर्विकार साक्षि, then what does it mean. It means आत्मा does not willfully

know anything unlike the mind. When the mind knows the external world, the mind performs an action and the mind undergoes a change to know the external world. So when the mind is an experiencer the mind performs an action, it involves a change and only through change and action the mind becomes an experiencer of the world. But in the case of आत्मा there is neither change nor action. Then what happens? In the presence of आत्मा the mind gets illumined by forming a reflection of आत्मा by taking विदाभास. In the presence of आत्मा without a will on the part of आत्मा, without a change on the part of आत्मा, the mind receives the reflection of आत्मा, the mind receives the विदाभास, which is called the illumination of the mind. Since the mind gets illumined in the presence of आत्मा, आत्मा is figuratively said to be the illuminator or the experiencer. Mind gets illumined because of विदाभास formation and from that standpoint we say आत्मा is illuminator but there is question of will or change involved. It is like the formation of your reflection in the mirror. When you are in front of the mirror, you reflect in the mirror. Now I am using the verb you reflect in the mirror but even though I say you reflect in the mirror, there is no question of your will involved, whether you like it or not when you are in front of mirror the reflection will be formed. Sometimes you may not even look in the direction of the mirror, without any change on your part, without any will on your part you reflect in the mirror. Thus, you reflect in the mirror means in your presence reflection is automatically formed.

In the same way आत्मा experiences is equal to in the presence of आत्मा things are experienced without the will of आत्मा or whether you like or not. Either you experience जाग्रत् अवस्था or if you don't like it then स्वप्न अवस्था experience happens or सुषुप्ति अवस्था experience happens whether you like it or not. Thus, one अनात्मा or another अनात्मा is automatically experienced, whether आत्मा wills it or not, आत्मा wants it or not, आत्मा undergoes a change or not. This idea is figuratively said as आत्मा is the experiencer सर्वानुभूः.

Since this idea is subtle and it is little bit difficult to understand for some people सुरेश्वराचार्य gives another interpretation for सर्वानुभूः. This is different from शङ्कराचार्य's. सर्वानुभूः is a mixture of two words सर्व and अनुभूः. सर्व means everything and अनुभूः means not experiencer but it means चैतन्यम् or Consciousness, Awareness. सर्वानुभूः means that which is in the form of चैतन्यम्, that which is in the form of everything जड प्रपञ्चश्च.

सर्व refers to the entire जड प्रपञ्च, अनुभूः refers to चैतन्यम्. So सर्वानुभूः means that which is जड प्रपञ्च as also the चैतन्यम्, that which is अनात्मा and आत्मा, that which is दृश्यम् as also दृक् that is called सर्व अनुभूः. सर्वश्च असौ अनुभूः च सर्वानुभूः इति विशेषण उभयपद कर्मधारयसमासः. Thus, आत्मा means the चैतन्यरूपम्, ब्रह्म is सजातीय-विजातीय-स्वगत भेदरहितम् and this आत्मा and this ब्रह्म are one and the same. Thus, with the जीवात्मा परमात्मा ऐक्यम् this teaching is over. Therefore, the teacher says इति अनुशासनम्.

अनुशासनम् means this is the teaching of मधु विद्या. This is the teaching of सर्वान्मभाव. So, with this मधु ब्राह्मणम्, i.e., the fifth ब्राह्मणम् of the second अध्याय is over. Now we have to enter the sixth ब्राह्मणम्.

I will introduce the ब्राह्मणम् first and then take up the मन्त्र proper. In fact with मधु ब्राह्मणम्, teaching of the second chapter is over. The sixth ब्राह्मणम् is meant for the glorification of this teaching विद्या स्तुतिः, विद्या प्रशंसा, विद्या माहात्म्यकथनम् is the subject matter. And this विद्या can be glorified in different methods but here a particular method is used for glorification and this method is showing that this is not a recently originated teaching. It is not born out of a given human intellect. It is not born out of a particular human intellect because whatever is born of human intellect is full of defects only. That is why every knowledge is being revised every other day. One person discovers something and gets a PhD and another person refutes that and gets another PhD. This is called पौरुषेय दोषः. This विद्या does not have पौरुषेय दोष because it is अनादि परम्परा प्राप्तम्. And to prove this particular परम्परा प्राप्तत्वम् the sixth ब्राह्मणम् gives the गुरु शिष्य lineage. It gives a list or enumeration of the names of the शिष्यस and गुरुs. This is the easiest chapter of बृहदारण्यकोपनिषत्. This contains nothing but the गुरु शिष्य परम्परा list. And therefore, it is known by the name वंश ब्राह्मणम्. वंश means family. गुरु शिष्य family names are given. This is originating from साक्षात् हिरण्यगर्भ himself. So thus from सृष्टि आरम्भकालतः, from the सृष्टि itself,

originating from हिरण्यगर्भ the teaching has come up to us in the twentieth century. विद्या स्तुत्यर्थम् वंशः कथनम्.

Now there is a second purpose also for this ब्राह्मणम्, which शङ्कराचार्य indicates in his commentary. If it is अनादि परम्परा प्राप्तम्, the उपनिषत् could have easily mentioned that it is अनादि परम्परा प्राप्तम्. Why should it give the big list of the गुरुs and शिष्यs? Why not just say it is अनादि परम्परा प्राप्तम्? शङ्कराचार्य says since the उपनिषत् is particular in giving the names of these people it shows that it is good for पाठायणम् or to use शङ्कराचार्य language जपार्थः अयम् मन्त्रः (मन्त्रश्चायम् स्वाध्यायार्थो जपार्थश्च ।). Like विष्णुसहस्रनाम, there is no teaching in it but it is nothing but a list of the names of the Lord. Why we do पाठायणम्? By chanting those names we get चित्तशुद्धि in the same way by chanting the names of गुरुs and शिष्यs विद्या प्राप्त्यर्थम् चित्तसंस्कारः भवति. Therefore, there are two benefits for this ब्राह्मणम् one is स्तुत्यर्थः and another is जपार्थः. With this background we will go to the मन्त्र. We will read all the मन्त्रs together. You will find that the first two words will name the शिष्य and गुरु. Then the next pair will be that गुरु and his गुरु and so on. The names will repeat twice. In the first it is the name of गुरु and in the second the very same गुरु's name is repeated to indicate he was the शिष्य of next गुरु and so on. With this background we will read.

2.6 वंश ब्राह्मणम्

मन्त्र 2-6-1

अथ वंशः । पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः ॥ २-६-१ ॥

मन्त्र 2-6-2

आग्निवेश्यात्, आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्च, आनभिम्लात आनभिम्लातात्, आनभिम्लात आनभिम्लातात्, आनभिम्लातो गौतमात्, गौतमः सैतवप्राचीनयोग्याभ्याम्, सैतवप्राचीनयोग्यौ पाराशर्यात्, पाराशर्यो भारद्वाजात्, भारद्वाजो भारद्वाजाच्च गौतमाच्च, गौतमो भारद्वाजात्, भारद्वाजः पाराशर्यात्, पाराशर्यो वैजवापायनात्, वैजवापायनः कौशिकायनेः, कौशिकायनिः ॥ २-६-२ ॥

मन्त्र 2-6-3

घृतकौशिकात्, घृतकौशिकः प्राशर्यायणात्, पारशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिगौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽविश्रभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेर्, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः ; ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥ २-६-३ ॥

I have nothing to teach here and it is just a list of गुरु and शिष्य. Only a few points I have to indicate. Some words are repeatedly occurring. It is not a printing mistake. It means the same names have been used by different ऋषि. In some places a शिष्य has got two गुरुs, that is why चकार comes in between. भारद्वाजात्त्व गौतमात्त्व. From two गुरुs he has learnt. Thus, the list is given here. If you observe in between दधीच आथर्वण is there. That particular गुरु शिष्य alone are mentioned in this ब्राह्मण here. I want to discuss only the last line. परमेष्ठी ब्रह्मणः. परमेष्ठी refers to विराट्. ब्रह्म refers to हिरण्यगर्भ. So विराट् has learnt from हिरण्यगर्भ. Who is the गुरु of हिरण्यगर्भ? ब्रह्म स्वयम्भु. हिरण्यगर्भ is स्वयम्भु means for him the ब्रह्मविद्या occurred by himself without the requirement of a गुरु, because of the blessings of ईश्वर ब्रह्म got his knowledge on his own. हिरण्यगर्भ is called स्वयंभासवेदः. The one for whom the वैदिक knowledge occurred or arose by itself. Of course, because of the grace of the Lord.

ॐ यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै । ॥
श्वेताश्वतरोपनिषत् ६-१८ ॥

Of course, ईश्वर alone gives the knowledge to हिरण्यगर्भ but it is not in the form of regular गुरु शिष्य teaching but by the grace itself knowledge automatically happens. Therefore, ब्रह्म स्वयम्भु. Therefore, only one of the commentators point out that ब्रह्म or हिरण्यगर्भ is वेद रूपः in the form of वेदs. Or वेद is in the form of हिरण्यगर्भ. And that is why we have ब्रह्माजि

बृहदारण्यक उपनिषत्

वंश ब्राह्मणम्

with चतुर्मुख, the four faces representing ऋग्, यजुर्, साम and अथर्वण वेदs.

Having given the गुरु शिष्य परम्परा the उपनिषत् itself offers salutation to the आदिगुरु, ब्रह्मणे नमः. To that हिरण्यगर्भ my salutations. With this the वंश ब्राह्मणम् is also over. The second chapter is also over. Now in the remaining twenty minutes I will give you a summary of the second chapter.

Summary of the second chapter

The second chapter consists of six ब्राह्मणम्s viz., अजातशत्रु ब्राह्मणम्, शिशु ब्राह्मणम्, मूर्त-अमूर्त ब्राह्मणम्, मैत्रेयी ब्राह्मणम्, मधु ब्राह्मणम्, and वंश ब्राह्मणम्. To mention the contents briefly we can say that अजातशत्रु ब्राह्मणम् reveals जीवात्मा परमात्मा ऐक्यम् through the सुप्तपुरुष दृष्टान्त the sleeping man example. I hope you remember that there was a man sleeping and he was shaken etc. So सुप्तपुरुषद्वारा जीवात्मा परमात्मा ऐक्यबोधनम् अजातशत्रु ब्राह्मणस्य सारः. Then in the next two ब्राह्मणम्s - शिशु ब्राह्मणम् and मूर्त-अमूर्त ब्राह्मणम्, the उपनिषत् discusses the secret name of ब्रह्मन्, रहस्य नामधेयम् of ब्रह्मन्, the secret name being सत्यस्य सत्यम्, सत्यस्य सत्यम् इति रहस्य नामधेय विवरणम्. This is the content of the second and third ब्राह्मणम्. The fourth and fifth ब्राह्मणम् viz., मैत्रेयी ब्राह्मणम् and मधु ब्राह्मणम् it is the explanation of another famous statement इदम् सर्वम् यदयमात्मा. The last ब्राह्मणम् is easy to remember - the वंश ब्राह्मणम्. This is the brief content of the second chapter. If you have to connect the second chapter with first chapter the connection is given in this manner. The first three ब्राह्मणम्s, i.e., अजातशत्रु, शिशु and मूर्त-अमूर्त ब्राह्मणम् are supposed to be the अपवाद प्रकरणम्, which is complementary to the अध्यारोप discussed in the first chapter. Then the fourth and fifth ब्राह्मणम्s are supposed to be a commentary upon the विद्या सूत्रम् 'आत्मेत्येवोपासीत' occurring in the मन्त्र 1-4-7 of the first chapter. The sixth chapter of course is उपसंहार the conclusion.

Now I will go through briefly go through each ब्राह्मणम्. अजातशत्रु ब्रह्मन् is a dialogue between अजातशत्रु and गार्ग्य, a क्षत्रिय and a ब्राह्मण. It is a unique occasion in which a क्षत्रिय is teaching to a ब्राह्मण. And here गार्ग्य talks about सगुणम् ब्रह्म elaborately first not knowing निर्गुणम् ब्रह्म. Then अजातशत्रु negates the सगुणम् ब्रह्म and reveals निर्गुणम् ब्रह्म through the सुप्त पुरुष example. That is आत्मा is निर्गुण स्वरूपः but by taking the विदाभास आत्मा behaves as जीव.

So आत्मा expands itself through विदाभास in जाग्रत् अवस्था and स्वप्न अवस्था and through विदाभास medium it experiences the जाग्रत् world and स्वप्न world and in सुषुप्ति it withdraws the विदाभास and remains in चित् चैतन्यम् रूपम्. And this आत्मा, which is चैतन्यम्, is none other than ब्रह्मन् the जगत् कारणम्.

Thus, जीवात्मा परमात्मा ऐक्यम् is taught in the अजातशत्रु ब्राह्मणम्. The most important मन्त्र in this ब्राह्मणम् is मन्त्र twenty in which the ऐक्यम् is revealed. And in this twentieth मन्त्र अजातशत्रु reveals the secret name of this आत्मा also viz., सत्यस्य सत्यम् (2-1-20). अजातशत्रु himself comments upon सत्यस्य सत्यम् as प्राणा वै सत्यम् तेषाम् एष सत्यम्. But we do not know प्राणा वै सत्यम् and what is तेषाम् एव सत्यम्. Therefore the elaboration of this idea comes up in the next two ब्राह्मणम्s.

Now शिशु ब्राह्मणम्, the second ब्राह्मणम् is a commentary on प्राणा वै सत्यम्. Here the उपनिषत् shows that प्राण is nothing but the कार्यकरणसङ्घातः, the स्थूलसूक्ष्म शरीरम्.

For this प्राण also various secret names were given. The very word शिशु is a secret name of प्राण. इन्द्रियम्s are also given the names of गौतम भारद्वाजौ. The essence is that प्राण refers to कार्यकरणसङ्घातः. So प्राणा वै सत्यम्. If प्राण is a mixture of कार्यकरणसङ्घातः then what is the meaning of प्राणा वै सत्यम्? Therefore, word सत्यम् has to be commented and for that the मूर्त-अमूर्त ब्राह्मणम् comes as the third ब्राह्मणम्.

In the third ब्राह्मणम्, सत्यम् is commented as मूर्त-अमूर्त प्रपञ्च. Therefore, प्राणा वै सत्यम् means प्राण वै मूर्त-अमूर्त प्रपञ्च. प्राण was said as कार्यकरणसङ्घातः. So स्थूलसूक्ष्म शरीरम्s is nothing but मूर्त-अमूर्त प्रपञ्च. So प्राणा वै सत्यम् means स्थूलसूक्ष्म शरीरम्s is nothing but मूर्त-अमूर्त प्रपञ्च. स्थूल शरीरम् is मूर्त प्रपञ्च and सूक्ष्म शरीरम् is अमूर्त प्रपञ्च. सत् refers to मूर्त and त्यम् refers to अमूर्त and सत् त्यम् refers to मूर्त and अमूर्त प्रपञ्च. Then उपनिषत् concludes सत्यस्य सत्यम् means मूर्त-अमूर्त प्रपञ्चस्य सत्यम्. मूर्त-अमूर्त प्रपञ्चस्य सत्यम् means मूर्त-अमूर्त प्रपञ्चस्य अधिष्ठानम्. सत्यस्य सत्यम् means अधिष्ठानम् of मूर्त-अमूर्त प्रपञ्च. अधिष्ठानम् is beautifully defined in this ब्राह्मणम् as नेति नेति आत्मा. That अधिष्ठानम् is You. So the अधिष्ठानम् for मूर्त-अमूर्त प्रपञ्च is none other than You, the चैतन्यम् रूप आत्मा. In the second ब्राह्मणम् there are no important मन्त्रs. In the third ब्राह्मणम् the sixth मन्त्र is important where alone नेति नेति लक्षणम् comes.

Then we get the मैत्रेयी ब्राह्मणम् and here alone we have the famous dialogue between याज्ञवल्क्य and मैत्रेयी and through the introduction the उपनिषत् shows आत्मा is परमानन्द रूपः. Then in the actual teaching, याज्ञवल्क्य shows इदम् सर्वम्

यदयमात्मा, आत्मा is in form of everything. सर्वात्मभाव was taught. Later this was established by showing that आत्मा is सृष्टिस्थितिलय कारणम्. आत्मा being कारणम् and कारणम् alone is the form of the entire कार्य प्रपञ्च. And three examples were given. For सृष्टि it was the fire, for स्थिति it was दुन्दुभि, वीणा, शङ्ख दृष्टान्त and for लय it was the salt resolving. Thus, सर्वात्मभाव was established. Here many important मन्त्रs are there. They are the fifth, sixth, tenth, twelfth and fourteenth.

Then comes मधु ब्राह्मणम् in which the world was proved to be unreal by showing its interdependence elaborately. Interdependence is indicated by the word मधु उपकार्य उपकारक भाव मधु शब्देन उच्यते. And since the interdependence world is मिथ्या it must have सत्य अधिष्ठानम् and that अधिष्ठानम् is revealed as आत्मा. Then the उपनिषत् concludes by saying this आत्मा which is the अधिष्ठानम् of interdependence world that आत्मा alone is everything. सर्वात्मभाव was reasserted here in this ब्राह्मणम्. And the important मन्त्रs here are fourteen, fifteen, eighteen and nineteen. With that the teaching is over.

And then, in the sixth ब्राह्मणम् we get the वंश i.e., the गुरु शिष्य परम्परा for two purposes one is विद्या स्तुत्यर्थम् and another is जपार्थः. With this the sixth ब्राह्मणम् is also over, second chapter also is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Before going to the third chapter, I would like to make some general observations. We had seen before that the बृहदारण्यकोपनिषत् consists of six chapters. These six chapters are broadly divided into three pair's - the first and second chapter making the first pair, then the third and fourth chapter making the second pair, and fifth and six chapter making the third pair. These three pairs of chapters are called काण्डम्. Thus there are three काण्डम्s in बृहदारण्यकोपनिषत् each काण्डम् consisting of two, two chapters. The first काण्डम् is named as मधुकाण्डम्, the second काण्डम् is called मुनिकाण्डम् and the third काण्डम् is called खिलकाण्डम् with two chapters each. The first was called मधुकाण्डम्, because in that the most famous portion was the teaching of ब्रह्मविद्या as मधु विद्या, which we saw in the second chapter fifth ब्राह्मणम् recently. Thus because of the fifth ब्राह्मणम् of the second chapter the whole मधुकाण्डम् got the name मधुकाण्डम्. The second काण्डम् is called मुनिकाण्डम् because here alone the teacher happens to be the याज्ञवल्क्य मुनि. And therefore, the मुनिकाण्डम् consisting of two chapters are called मुनिकाण्डम् or याज्ञवल्क्य काण्डम्. And खिलकाण्डम् is called so because it consists of miscellaneous teachings. खिल means assorted or miscellaneous. These are the three काण्डम्s we saw in the introduction itself. And now from the third chapter we are entering into मुनिकाण्डम्. Really speaking मधुकाण्डम् and मुनिकाण्डम् both of them contain the same subject matter of

ब्रह्मविद्या alone. Then the question comes why do you differentiate them as मधुकाण्डम् and मुनिकाण्डम्? What is the basis of this differentiation? The basis is the following reasons.

मधुकाण्डम् is supposed to be उपदेश प्रधानम् and the मुनिकाण्डम् is supposed to be उपपत्ति प्रधानम्. उपदेश means the traditional teaching of the scriptures, whereas उपपत्ति means तर्क or reasoning. So thus मधुकाण्ड gives the traditional teaching without involving तर्क, whereas मुनिकाण्ड gives the supporting reasoning. श्रुति सम्मत तर्कः logic is given. When I say logic you should remember it is not independent logic but a logic in keeping with वैदिक statements. Thus, मधुकाण्डम् and मुनिकाण्डम् becomes complementary by providing श्रुति and युक्ति, the traditional teaching and the supporting logic. Only when both the श्रुति and युक्ति go together, then alone the knowledge becomes free from all doubts and the knowledge will be converted into conviction. Without श्रुति, logic is useless and without logic, श्रुति teaching is unsteady, it will be vague knowledge or doubtful knowledge. Thus, मधुकाण्डम् and मुनिकाण्डम् are supposed to be complementary making ब्रह्मविद्या हस्त आमलकवत्. The same difference is presented in another way also. If मधुकाण्डम् is 'तत्त्वमसि' वाक्यार्थ प्रधानम् then मुनिकाण्ड is 'त्वम् पद, तत् पद' पदार्थ प्रधानम्. The same idea is presented differently by सुशेखराचार्य. This is the difference between मधुकाण्डम् and मुनिकाण्डम्. The same idea is presented in another way also. मधुकाण्डम् is in the place of

श्रवणम् and मुनिकाण्ड is in the place of मननम्. मधुकाण्ड fulfills श्रोतव्य विधि and मुनिकाण्ड fulfills मन्तव्य विधि. So thus उपदेश प्रधानम् and उपपत्ति प्रधानम्. This is the contrast.

खिलकाण्ड is supposed to be उपासना प्रधानम्. Now, the question is if the entire मुनिकाण्डम् is तर्क प्रधानम्, why should it be subdivided into two chapters in the मुनिकाण्डम् itself. For that we can compare the first काण्डम्. We said मधुकाण्डम् is उपदेश प्रधानम्. It has been divided into two chapters. Both the chapters of the मधुकाण्डम् are उपदेश प्रधानम्. If you remember we made the difference in the introduction. The first chapter is अध्यारोप उपदेश प्रधान and the second chapter is अपवाद उपदेश प्रधान. And both are two aspects of उपदेश alone. Don't ask me what is अध्यारोप and what is अपवाद. If you remember I need not teach and if you don't remember then it is not worth teaching, either way I need tell you what is अध्यारोप and what is अपवाद, c/o your notes.

In the same way we make a differentiation between the third chapter and fourth chapter both being तर्क प्रधान. The third chapter is जल्प रूप तर्क प्रधानम् or जल्प रूप उपपत्ति प्रधानम् and the fourth chapter is वाद रूप तर्क प्रधानम् or वाद रूप उपपत्ति प्रधानम्.

What is the difference between जल्प and वाद? जल्प is defined as परमत निराकरण पूर्वकम् स्वमत स्थापनम्. It means the establishing one's own stand after negating the opposite

opinions, opposite stands and opposite speculations. This is called जल्पः.

वादः is तत्त्व निर्णयफलः कथा विशेषः, a discussion purely meant for arriving at the truth. In वाद परमत निराकरणम् is not taken, we are interested only in seeing what the वेदान्त says. That is called वादः. If you bring other philosophies, you discuss and thereafter dismiss them and then if you establish वेदान्त it is called जल्पः. But without discussing other philosophies if you discuss what has been said in the वेदान्त then it is called वादः.

There is a third thing called वितण्डा which is स्वपक्ष स्वमत स्थापनम् विना परमत निराकरण मात्रम्. Without discussing and establishing one's own मतम् but only condemning all other views is वितण्डा. The pure negative approach of dismissing all other views without being positively interested in establishing anything. So वितण्डा is totally negative. वाद and जल्प are useful. In this third chapter, we get जल्प and in the fourth, we get वाद.

Now coming to the third chapter which we are going to enter we have got nine sections or नव ब्राह्मणानि and the fourth chapter has got six ब्राह्मणम्s. Thus there are fifteen ब्राह्मणम्s in the मुनिकाण्ड.

The third chapter begins with a story as usual. In this story we find that जनक महाराज organizes a debate among scholars to find out the greatest scholar and offers as prize money thousand cows. And in this debate we find याज्ञवल्क्य

मुनि wins the debate and proves himself to be a greatest scholar. Before proving this various scholars challenge याज्ञवल्क्य. We find eight scholars challenge याज्ञवल्क्य including a well-known lady called गार्गी who is called ब्रह्मवादिनी. याज्ञवल्क्य replies all their questions. This is the content of the third chapter.

The debate with each scholar is the topic of each ब्राह्मणम्. So in each ब्राह्मणम् we have got the debate with one one scholar. याज्ञवल्क्य is common factor. There are only eight scholars and nine ब्राह्मणम्s are there because गार्गी challenges याज्ञवल्क्य twice. Therefore, two ब्राह्मणम्s are occupied by गार्गी. Thus, we have got नव ब्राह्मणानि, nine ब्राह्मणम्s. Of these nine ब्राह्मणम्s the first three are not dealing with ब्रह्मविद्या and the later six ब्राह्मणम्s are wonderful portions of ब्रह्मविद्या teaching.

And as I had pointed out before wherever ब्रह्मविद्या portion is not there those मन्त्रs or those ब्राह्मणम्s I will deal with only generally. I don't want to explain each word of the मन्त्रs. So for the first three ब्राह्मणम्s I will read the मन्त्रs and give you the essence of मन्त्रs explaining some of the key words or important words occurring in them. Whereas from the fourth ब्राह्मणम् onwards I will discuss every word because it will be important.

And शङ्कराचार्य discusses what is the purpose of this story, why should the उपनिषत् introduce a story to reveal this ब्रह्मविद्या. शङ्कराचार्य says twofold purposes are served here.

First we find that वेदान्त is taught in the form of a debate or discussion and through this the उपनिषत् shows the importance of discussion or debate in ascertaining the knowledge. This is indicated through the story. That is why they say

आचार्यात् पादम् आदत्ते पादम् शिष्यः स्वमेधया पादम्
सब्रह्मचारिभ्यः पादम् कालक्रमेण च ॥ सुभाषितम् ॥

In fact from the teacher a student directly acquires only one-fourth of any text. However much you listen, however repeatedly you listen by श्रवणम् you get only the one-fourth the significance of any text you learn. And if you should gather more then पादम् शिष्यः स्वमेधया. शिष्य has to do lot of homework going back, going forward, dwelling upon it, making a comparative study, making a contrast study etc. They are all useful in clarifying more and more, clarity of thinking comes. So second quarter he gets through his own reflection. Chewing the cud as we say. पादम् सब्रह्मचारिभ्यः. Another quarter he gets only through discussion among the students themselves. Because the other person will rise some questions or doubts which triggers certain line of thinking, otherwise you would not have thought in that line at all. Finally, पादम् कालक्रमेण च. The last quarter, the final thing which we call as पक्वम् he gets only in time. Remaining in वेदान्त itself for a long time will add some polish to it. Therefore, this discussion or debate is considered to be very useful for दार्ढ्यम्. This is indicated through the story. In this story, we get a debate between याज्ञवल्क्य and eight scholars.

The second significance of this story according to शङ्कराचार्य is the importance of दानम् or gift for gaining ज्ञानम्, ज्ञानप्राप्त्यर्थम् giving gift or दक्षिणा. Because जनक gives thousand cows as दक्षिणा just to organize this debate for his own benefit. विद्या प्राप्त्यर्थम् दानम्. So according to स्मृतिग्रन्थs which आनन्दगिरि mentions it seems there are three means to get विद्या from a गुरु.

गुरु शुश्रूषया विद्या पुष्कलेन धनेन वा । अथवा विद्यया विद्या चतुर्थो न उपलभ्यते ॥

By three methods one can gain knowledge. One is गुरु शुश्रूषया by doing service to गुरु in return to the knowledge received. शिष्य gives his service, his time, his mind. The second option is पुष्कलेन धनेन वा by giving धनम् or wealth or materials for gaining knowledge. The third option is अथवा विद्यया विद्या, if another person teaches you some art some knowledge in return you teach the other person something he does not know. The essence is that nothing should be received free of cost. This Awareness should be there always. Therefore, the idea is that you have to take विद्या through one of the three means and here जनक is taking through दानम्. Thus विद्यार्थम् दानम् is another significance of this story. So विद्यार्थम् discussion or debate or वाद is one significance and विद्यार्थम् दानम् is another significance. With this background, we will enter into the first section of the third chapter.

In the first section after the story the first challenger who comes to question याज्ञवल्क्य happens to be अश्वल मुनि and

बृहदारण्यक उपनिषत्

अश्वल ब्राह्मणम्

therefore, this ब्राह्मणम् is known as अश्वल ब्राह्मणम्. Each ब्राह्मणम् is known by the name of the challenger. We get the story part in the beginning and we will read the first मन्त्र.

3.1 अश्वल ब्राह्मणम्

मन्त्र 3-1-1

ॐ । जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे ; तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः ; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः स्विदेषां ब्राह्मणानामनूचानतम इति ; स ह गवां सहस्रमवरुोध ; दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ ३-१-१ ॥

I will give you the gist of the मन्त्र; as I said not every word but some of the important words I will explain at the end. There was a great emperor called the जनक who was the emperor of विदेह देश. Therefore, he was called वैदेहः. विदेहदेशे भवः वैदेहः. This जनक, the emperor performed a very big याग with plenty of दक्षिणा because he can afford it being an emperor. In that याग many people had come - some of them invitees, some of them were curious to know what is happening. So निमिन्त्रिताः, आकाक्षा युक्ताः had come. The majority of the people who visited, who came were scholars from कुरुदेश and पञ्चाल देश. Both are familiar to you. Those who came from कुरु are कौरवः; कुरुदेशे भवः कौरवाः. And the पञ्चाल देश also must be familiar to you because you have the heard the name of पाञ्चाली.

When जनक saw many scholars assembled together he had a desire to know the truth, to know the teachings regarding ब्रह्मन्. Because only when the scholars assemble

you can fulfill your desire for knowledge. When the sports people assemble the discussion will be about sports and when the music people assemble the discussion will be about music. जनक was interested in everything, an emperor should be an expert in everything, but he was a जिज्ञासु also. Therefore, he thought this is an ideal opportunity to organize a seminar or a debate through which I can learn a lot of things. And he said whoever becomes the greatest scholar to him he will give a prize money as गवां सहस्रम् – thousand cows. What type of cows? Not the cows of कठोपनिषत्. न तु पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः, not those miserable cows. These cows were very good one, which can give lot of milk, and not only that on the horns of the cows he had made a covering with gold. This is the gist of the first मन्त्र. जनक performed a very big याग, many scholars came, he decided to arrange a debate and he offered thousand cows with the gold covered horns as gift.

Some of the important words of this मन्त्र I will just refer to here. One word he uses is in the fourth line अनूचानतमः means the greatest वैदिक scholar. अनूचानः means वेदवित्.

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति । ॥ तैत्तिरीयोपनिषत् १-११॥

So अनूचक् stands for the वैदिक learning. वेदवित् includes वेद अङ्गवित्, वेद also he should know, वेद अङ्गम् also. वेद अङ्गम् we saw in मुण्डक –

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । ॥
मुण्डकोपनिषत् १-७ ॥

षडङ्गानि and the four वेदs. Not only just blindly repeating them but also their meaning. So वेद वेदाङ्ग तदर्थवित् अनूचानः इत्युच्यते. What does अनूचानतमः means? The superlative degree, the greatest वेदवित् i.e., वेदवित्तमः. So अनूचानतमः means वेदवित्तमः.

Then another word is पादाः. Though it is not that important word but since this word can confuse I want to give the meaning. It is given दश दश पादा. This you may misunderstand as cows with ten ten legs. Here, पादाः refers to a measurement or a particular weight. One third of an ounce is called a पादः. Like that ten पादs. This weight is kept in the horns. For this शङ्कराचार्य says 'दश दश पादा एकैकरस्या गोः शृङ्गयोः आबद्धा बभूवुः, पञ्च पञ्च पादा एकैकरिमन् शृङ्गे' each horn has got five पादs. Thus in each cow ten पादs of gold was kept. Going to the next मन्त्र.

मन्त्र 3-1-2

तान् होवाच, ब्राह्मणा भगवन्तः यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधूषुः ; अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच, एताः सौम्योदज सामश्रवा इति ; ता होदाचकार ; ते ह ब्राह्मणाश्चक्रुधुः, कथं नो ब्रह्मिष्ठो ब्रवीतेति ; अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव ; स हैनं पप्रच्छ, त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी इति ; स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मः, गोकामा एव वयं स्म इति ; तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ ३-१-२ ॥

So now the story is progressing. Having kept the thousand cows in front, जनक addressed all these वैदिक scholars and

said 'I want to find out who is the greatest वैदिक scholar. Whoever is the greatest scholar, he can take these thousand cows'. When this was declared, everybody was hesitant and none had the courage to come forward and at that time, there was some shuffling somewhere. याज्ञवल्क्य came forward. He called his disciple सामश्रवस् and said हे सामश्रवस् take away these thousand cows to our आश्रम. याज्ञवल्क्य did not even glance at the assembly. And सामश्रवस् also did not bother and being a शिष्य he just obeyed the orders of his गुरु and took away, drove away all the thousand cows. All the other वैदिक scholars assembled there वृकुधुः they became very angry. They felt that याज्ञवल्क्य is arrogant. Even without knowing who are all assembled there he unconditionally, independently, and unilaterally claims that he is the वैदिक scholar. Therefore, they thought he is very arrogant, and therefore, anger. Not only that when he takes away the thousand cows, he claims that he is the greatest scholar. Here not only arrogance is involved but if I claim as the greatest scholar, then it indirectly means that all other scholars are inferior which indicates disrespect or insult to the other scholars also. Thus याज्ञवल्क्य's action according to them implied two things one is his arrogance and another is his disrespect to the other scholars. Therefore, they became very angry. And among them there was one ब्राह्मण called अश्वत्त and he comes forward and threatens याज्ञवल्क्य 'how can you claim that you are the greatest scholar?'. याज्ञवल्क्य is going

बृहदारण्यक उपनिषत्

अश्वल ब्राह्मणम्

to give a simple answer and those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The second काण्डम् known as मुनिकाण्डम् or याज्ञवल्क्य काण्डम् has now begun with the third chapter. The third and the fourth chapters put together is called मुनिकाण्डम् or याज्ञवल्क्य काण्डम् which is तर्क प्रधान, which is मनन प्रधानम्. Here this first ब्राह्मणम् begins with a story and through the story the उपनिषत् introduces जनक, the विदेह king or वैदेह king. And this king जनक has performed a big याग, the name of the याग is not known but शङ्कराचार्य says perhaps it is अश्वमेध याग or any other याग in which a lot of दक्षिणा is involved. And for that याग many scholars from कुरु देश and पञ्चाल देश had come and जनक is a great जिज्ञासु interested in spiritual matters. Therefore, he decides to take this opportunity to organize a big debate. As prize money he arranges for thousand cows and on the horns of each cow he has placed gold, In fact, the horns are covered with gold. Then जनक makes an announcement that 'I want to know who is the ब्रह्मवित्तमः or वेदवित्तमः, the one who is the greatest वैदिक scholar of course through debate'. When we say वेदवित्तमः it is not वेदान्तवित् alone. वेद includes वेद पूर्व भागः as well as वेद अन्त भागः. Therefore, he must be a scholar in कर्मकाण्ड, he should a scholar in उपासनाकाण्ड and he should a scholar of course of ज्ञानकाण्ड. Therefore, he should be वेदवित् and वेदवित्तमः, the greatest among all the scholars. जनक makes an announcement whoever is this वेदवित्तमः among them, he can take these thousand cows as prize money. And in that

group of scholars, our hero याज्ञवल्क्य also was there with a disciple named सामश्रवः. And in the name of the disciple also शङ्कराचार्य finds a significance. सामश्रवः means the one who has studied सामवेद, 'सामविधिं हि शृणोति'. शङ्कराचार्य says from this we can infer that याज्ञवल्क्य can teach सामवेद also. Even though याज्ञवल्क्य is a scholar of शुक्ल-यजुर्वेद, but from the type of disciple we come to know that याज्ञवल्क्य can teach all the four वेदs. So even सामवेद disciples were with him. Therefore, he is not an ordinary वेदवित्तमः but he is चतुर्वेदवित्तमः. Only when we know that याज्ञवल्क्य is such a great person then only we listen to him properly. What does याज्ञवल्क्य do? He just calls this सामश्रवस् and that is why in that मन्त्र also सामश्रवा३ is said with 3 number. It indicates याज्ञवल्क्य is calling सामश्रवस् who is far away. Having called him, he says you please take all the thousand cows, just drive them to our आश्रम. He must have had a very big आश्रम. Even without a debate he says this. When this was done all the other scholars got angry. शङ्कराचार्य says for two reasons they got angry.

The first reason is by asking the disciple to drive the cows away, याज्ञवल्क्य is indirectly claiming that 'I am the greatest वैदिक scholar' which is nothing but arrogance according to those scholars. They concluded that याज्ञवल्क्य whether he is best scholar or not, in arrogance he is the greatest that is what they thought. Therefore, they got angry.

The second reason is शङ्कराचार्य says when याज्ञवल्क्य claims he is the greatest, indirectly he is saying that all others

are inferior to him. The superlative degree can be only one. They concluded that याज्ञवल्क्य has indirectly insulted all the other scholars.

So two mistakes - he claims he is greatest, therefore, arrogance is the first mistake and he has put others down, insult is the second mistake. Thus because of this arrogance and insult all the other people got so angry with याज्ञवल्क्य. Among those scholars who felt this is one scholar अश्वल who happens to be a priest of जनक. The priest who is an expert in ऋग्वेद and whatever ऋग्वेद कर्म he has to do he will do it in the जनक's rituals. And therefore he is called होता अश्वल. होता means in the याग whichever priest takes care of ऋग्वेद कर्म is called होता. And he is not an ordinary होता, but होता in जनक's court. This होता अश्वल on behalf of all other priests comes forward in front of याज्ञवल्क्य and challenges him 'how dare you ask your disciple to drive away these cows? How can you do that? Is it proper?' That anger alone is indicated by ब्रह्मिष्ठोऽसी३. Are you the greatest scholar? Who has to decide this? Are you to decide this or we to decide? Is जनक to decide? How did you decide to take these cows? And when होता अश्वल challenged याज्ञवल्क्य, याज्ञवल्क्य answers in a very, very humble manner. Because an impression has been created that याज्ञवल्क्य is arrogant. Therefore, the उपनिषत् wants to remove that misconception and to show that याज्ञवल्क्य is the humblest man on the earth. And therefore, याज्ञवल्क्य says नमो वयं ब्रह्मिष्ठाय कुर्मः. हे होता अश्वल! Don't get angry with me. I am not claiming I am

the greatest scholar. In fact, first I offer my prostration to whoever is the greatest scholar here. वयं ब्रह्मिष्ठाय नमस्कर्मः. I am offering my prostration to ब्रह्मिष्ठः. ब्रह्मिष्ठः is another word for अनूचानतमः which was used before. Both these words अनूचानतमः and ब्रह्मिष्ठः convey the same meaning वेदवित्तमः. What does याज्ञवल्क्य say? I don't claim I am the greatest scholar, in this gathering there must be a greatest scholar, and I don't know who he is and whomever he may be I offer my prostration. As one great devotee said

यादृशोऽसि महादेव तादृशाय नमो नमः ॥ शिवमहिम्न स्तोतम्
४१॥

Because many people quarrel which god is greatest. This devotee said I am not getting into this dispute. I don't know Lord whether you are विष्णु, शिव or ब्रह्म. यादृशोऽसि महादेव तादृशाय नमो नमः. In whatever form you are to that form I prostrate. In the same way याज्ञवल्क्य says I don't know who is the greatest scholar, and I don't claim I am the greatest but I offer my prostration to whomever be the greatest one. Then, the question comes if याज्ञवल्क्य doesn't consider himself to be the greatest, then how did he ask the disciple to drive the cows. This act of याज्ञवल्क्य led to the misconception. Because याज्ञवल्क्य commanded the disciple to take away the cows, therefore, this misconception came, this misinterpretation came. All over the society this is our problem. Somebody does some action and from that action we use all kinds of inference. Whether we know how to use अनुमान in the शास्त्र or not, this interpreting other people's

behavior we are greater than याज्ञवल्क्य. This problem is not twentieth century problem, the humblest of याज्ञवल्क्य has also been misunderstood by the so-called great वैदिक scholars as the most arrogant one. Then at least they came and talked to याज्ञवल्क्य therefore, याज्ञवल्क्य could open his heart. Thank god होता अश्वल came and openly asked. So याज्ञवल्क्य clarifies 'I took away the cows but not with an idea that I am the greatest. I took away the cows because I wanted the cows.' Such a simple, innocent affair we can blow up into a big issue. So simple is the answer of याज्ञवल्क्य 'I took away the cows as I have many शिष्यs.' Why do you infuse so much meaning into that. Therefore, he says गोकामा एव वयं स्म. I need cows that is why I took them.

So still होता अश्वल feels that o. k. even if you want cows in this assembly you should not drive away the cows unless you prove that you are the greatest scholar. These cows are not ordinary cows but they are prize cows. So if you want to take away the cows for here you will have to win the debate and therefore, I want to ask you some questions and you answer all my questions and then I will accept you as a great scholar. So this is the context. Now होता अश्वल is going to ask eight questions and याज्ञवल्क्य successfully answers all of them. Then होता अश्वल withdraws and another priest comes, don't think that by winning over one priest you will get away with the cows, I am going to ask you and like this each one is going to ask the questions. Now hereafterwards it will be होता

अश्वल's questions, that is the topic of the first ब्राह्मणम्. And therefore only the first ब्राह्मणम् is called अश्वल ब्राह्मणम्.

As I said in the last class itself in the first three ब्राह्मणम्s we get questions regarding only the पूर्व भागः of the वेदs dealing with कर्मs and उपासनाs and Vedantic questions are not there. Therefore, I am not going to deal with each मन्त्र elaborately and I will give you only the gist of the मन्त्रs. Now we will read four मन्त्रs from three onwards and then I will summarize the four मन्त्रs.

मन्त्र 3-1-3

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्युनाप्तम्, सर्वं मृत्युनाभिपन्नम्, केन यजमानो मृत्योराप्तिमतिमुच्यत इति ; होत्रर्त्विजाग्निना वाचा ; वाग्वै यज्ञस्य होता, तद्येयं वाक् सोऽयमग्निः, स होता, स मुक्तिः, सातिमुक्तिः ॥ ३-१-३ ॥

मन्त्र 3-1-4

याज्ञवल्क्येति होवाच, यदिदं सर्वमहोरात्राभ्यामाप्तम्, सर्वमहोरात्राभ्यामभिपन्नम्, केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति । अध्वर्युणर्त्विजा चक्षुषादित्येन ; चक्षुर्वै यज्ञस्याध्वर्युः, तद्यदिदं चक्षुः सोऽसावादित्यः, सोऽध्वर्युः, स मुक्तिः, सातिमुक्तिः ॥ ३-१-४ ॥

मन्त्र 3-1-5

याज्ञवल्क्येति होवाच, यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तम्, सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम्, केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इति । उद्गात्रर्त्विजा वयुना प्राणेन ; प्राणो वै यज्ञस्योद्गाता ; तद्योऽयं प्राणः स वायुः, स उद्गाता, स मुक्तिः, सातिमुक्तिः ॥ ३-१-५ ॥

मन्त्र 3-1-6

बृहदारण्यक उपनिषत्

अश्वल ब्राह्मणम्

याज्ञवल्क्येति होवाच, यदिदमन्तरिक्षमनारम्बणमिव, केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ; ब्रह्मणर्त्विजा मनसा चन्द्रेण ; मनो वै यज्ञस्य ब्रह्मा ; तद्यदिदं मनः सोऽसौ चन्द्रः, स ब्रह्मा, स मुक्तिः, सातिमुक्तिः – इत्यतिमोक्षाः ; अथ संपदः ॥ ३-१-६ ॥

In these four मन्त्रs होता अश्वल asks four questions and याज्ञवल्क्य gives four answers and through these four answers याज्ञवल्क्य introduces a set of उपासनाs which उपासनाs can be called अतिमोक्ष उपासना. And all these उपासनाs are in the form of यज्ञ अङ्ग उपासनाs, उपासनाs practiced as a part of यज्ञ or as a part of a ritual. We had discussed in some of the contexts before that उपासनाs are of two types – one type is independent उपासना and another is the यज्ञाङ्ग उपासना. उपासना done independently is called स्वतन्त्र उपासना and another उपासना is यज्ञाङ्ग उपासना is not independent but it is a part of a ritual. For example before any पूजा when we do the आवाहनम् and immediately after that before the पूजा starts we chant

अथ ध्यानम् । क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।

अथ ध्यानम् । सिन्दूरारुण विग्रहां त्रिनयनां माणिक्यमौलि

अथ ध्यानम् । शुद्ध- स्फटिक सङ्काशं त्रिनेत्रं पञ्चवक्त्रकम् ।

All these ध्यानम्s and उपासनम्s are not independently done but done as a part of रुद्राभिषेक or विष्णुसहस्रनाम अर्चन or as part of ललिता सहस्रनाम अर्चन. Such उपासनाs are called कर्माङ्ग उपासनम्, as a part of ritual. These we saw in छान्दोग्योपनिषत्.

यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवतीति
स्वत्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ छान्दोग्योपनिषत् १-
१-१०॥

What is the benefit of such उपासना? The कर्माङ्ग उपासनाs do not have independent, separate फलम्. Their benefits are the ordinary कर्मफलम् will be enhanced. So without उपासना if I get a type of फलम्, then with उपासना I will be getting enhanced results, increased results. That is why we divide into केवल कर्म and उपासना सहित कर्म. If केवल कर्म takes one to स्वर्गलोक then उपासना सहित कर्म will take one to ब्रह्मलोक. So this is the difference between स्वतन्त्र उपासना and कर्माङ्ग उपासना. Here याज्ञवल्क्य is going to teach कर्माङ्ग उपासनम् or put it in another language, उपासना सहितम् कर्म he is mentioning. याज्ञवल्क्य wants to point out that this उपासना सहित कर्म is superior to the other types of कर्मs, which can be divided into two.

1. One is स्वाभाविकम् कर्म and
2. Another is केवलम् कर्म.

So total three कर्मs. स्वाभाविकम् कर्म and केवलम् कर्म and the third is उपासना कर्म.

What do they mean? स्वाभाविकम् कर्म means any action we do because of our राग-द्वेष. Not because of शास्त्रम्, not because of any विधि, not because of any निषेध but I do it because I like it. They are called राग-द्वेष प्रयुक्तम् कर्म. शङ्कराचार्य writes it as स्वाभाविक अज्ञान आसङ्ग जनितम् कर्म. Because of अज्ञान आसङ्ग will come and that कर्म

which comes from आसङ्ग is स्वाभाविकम् कर्म. To put in common parlance राग-द्वेष प्रयुक्तम् कर्म. This is one type of कर्म possible.

Then the second type of कर्म is called केवलम् कर्म. What do you mean by the केवलम् कर्म? They are rituals prescribed by the scriptures without the addition of उपासना. They are mere rituals without उपासना joining them. For example in this विष्णुसहस्रनाम अर्चन 'अथ ध्यानम्' comes. We chant it without understanding its meaning. 'अथ ध्यानम्' means I am going to meditate now. That is why all the ध्यान श्लोकs describe the deity. क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां मालाकृप्त आसनस्थः how is the आसनम् of the Lord, so in the ocean of milk, which has a bed of sparkling pure emeralds, the God who can give salvation to his devotees is seated on a throne decorated with strings of pearls, स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।

शुभ्रैरश्रैरदश्रैरुपरिविचितैः covered by an umbrella of clouds, मुक्तपीयूष वर्षैः which shower nectarine dews as though they are flower petals, आनन्दी नः पुनीयादरिनतिनगदा शङ्खपाणिर्मुकुन्दः ॥ These are all the description of विष्णु. Why विष्णु is described? Not for पारायणम् but for ध्यानम्. When we don't do such ध्यानम् we just convert it to another पारायणम् then it becomes केवलम् कर्म without adding ध्यानम्. This is the second one.

The third one is उपासना सहितम् कर्म, उपासना समुत्थितम् कर्म. याज्ञवल्क्य wants to point out that the first two are inferior to उपासना कर्म because they will give only limited

results whereas the उपासना समुच्चितम् कर्म is superior and it will lead to अतिमोक्ष. So it is called अतिमोक्ष उपासना. अतिमोक्ष प्रदम् उपासनम् अतिमोक्ष उपासना. This is the topic of these four मन्त्रs. But the approach is different. We get different types of questions and then different types of approach is there. But this is the essence.

Now to see how the उपनिषत् develops it we should know certain fundamentals. The उपनिषत् points out that all our organs have got certain problems. All the organs ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि, अन्तःकरणम्s have got certain problems. What is the problem with them? The first problem is that they are limited being individual organs व्यष्टि. They are all physically limited, देश परिच्छिन्नः because they are all व्यष्टि organs, individual organs. We call it अध्यात्म परिच्छेदः, subjective limitations. And the second problem that these organs face is they are all bound by time. So काल परिच्छिन्नः. For some time these organs will be in good condition and then they will start giving problems. These are all परिच्छेदः. This is the second problem. The third problem is that these organs are capable now of doing स्वाभाविकम् कर्म that is राग-द्वेष प्रयुक्तम् कर्म, which also causes limitations only, which also keeps them limited only. They are under the control of स्वाभाविकम् कर्म. They are governed by our राग-द्वेष etc. They are governed by

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ गीता ३-३३ ॥

We further justify 'what can I do for it is my स्वभाव'. This is another problem that is we are governed by our स्वभाव, our प्रकृति, our राग-द्वेष which will not take me out of संसार but which keeps me very much bound. So स्वाभाविकम् कर्म वशम् गतानि. Sometimes these organs do take the help of शास्त्रम्. It wants to do some सन्ध्यावन्दनम् at least by mistake. Some people go to do these कर्मस or some पूजा or some जप. But there are also the problems is the organs are committed to केवलम् कर्म alone, which again keeps them in limitation. Either they do स्वाभाविकम् कर्म or they do शास्त्रियम् कर्म but there also they do not do उपासना समुच्चय. Therefore, all our organs are under the grip of केवलम् कर्म वशंगतः. This is the fourth problem. देश परिच्छेदः वशंगतः, काल परिच्छेदः वशंगतः, स्वाभाविकम् कर्म वशंगतः and केवलम् कर्म वशंगतः. वशंगतः means under the grip of. Under the grip of these four problems. Then, होता अश्वल asks how to get out of these limitations. This is the question. And also one more thing we have to add that when this person, the individual who is here called यजमानः and his organs have got these fourfold limitations and this यजमान performs rituals with the help of four priests, each priest taking care of one, one वेद - ऋग्वेद priests, सामवेद priest, यजुर्वेद priest and अथर्वणवेद priest. And all those four are known by the name होता – the ऋग्वेद priest, अध्वर्युः – the यजुर्वेद priest, उद्गाता – the सामवेद priest and ब्रह्मा – the अथर्वणवेद priest. Generally, the ऋग्वेद priest invites all the देवताs. अध्वर्यु is responsible for all the actual आहुतिस or oblations. He is यजुर्वेद priest. And सामवेद priest

called उद्गाता has to glorify the देवताs. This is the उद्गाता, सामवेद priest's job. अथर्वणवेद priest ब्रह्मा is the supervisor. He has to oversee whether the other three priests are doing their jobs properly. In short, अथर्वणवेदी must know all the four वेदs. Therefore, ब्रह्मा has to be चतुर्वेदी.

Now, what we want to say here is these four priests also have got their limitations अधियज्ञ परिच्छेद or अधिभूत परिच्छेद. They too have got these परिच्छेदs – देश परिच्छेदः वशंगतः, काल परिच्छेदः वशंगतः, स्वाभाविकम् कर्म वशंगतः and केवलम् कर्म वशंगतः. This is there on the part of the priests also. But when it is on the part of the priests we call it by a new name अधियज्ञ परिच्छेदः or अधिभूत परिच्छेदः. So there is limitation at the individual level अध्यात्म परिच्छेदः, and limitation at the priest level अधिभूत परिच्छेदः. Now what is the question? How to get over these परिच्छेदs, these limitations to attain अतिमोक्ष? Even this is not presented in a clear manner. This also होता अश्वल presents in a particular way that the organs and the priests are limited by or under the grip of स्वाभाविकम् कर्म or केवलम् कर्म. This होता अश्वल says in a different language. Instead of using स्वाभाविकम् कर्म or केवलम् कर्म, अश्वल uses the technical word मृत्युः. In this context the word मृत्युः means स्वाभाविकम् कर्म and केवलम् कर्म together. So both अध्यात्म and अधियज्ञ are under the grip of मृत्यु that is स्वाभाविक-केवलम् कर्म.

Then I said these two, अध्यात्म and अधियज्ञ i.e., the individual यजमान and the priest respectively are under the grip of काल. They are bound by कालम्. And this also होता

अश्वल presents this in different language. He divides the कालम् into two. Two types of कालम्s. One काल, time caused by सूर्य and another काल caused by चन्द्र. सूर्य निर्वतित कालः and चन्द्र निर्वतित कालः. What is the काल caused by सूर्य? अहोरात्र लक्षणः. The day and night, that is one type of कालम्. What is the काल caused by moon? तिथि आदि लक्षणः. पौर्णमी, अमावास्य, प्रथमा, एकादशी, प्रदोषम्, etc., are moon based कालम्. So होता अश्वल says the यजमान and the ऋत्विक्s are अहोरात्र वशंगतः and तिथ्यादि वशंगतः. The यजमान, i.e., अध्यात्मम् and ऋत्विक्, priest, i.e., अधियज्ञम् they are all under the grip of अहोरात्र वशंगतः and तिथ्यादि वशंगतः or पक्षादि लक्षण काल वशंगतः. Having eliminated the मृत्यु grip, having eliminated the काल grip how can the यजमान and priest attain अतिमोक्ष? For this याज्ञवल्क्य provides four types of उपासनाs. So these four मन्त्रs prescribe four उपासनाs. And each उपासना is to be done by one, one priest on behalf of यजमान, the master. The फलम् will go to both the priest and यजमान. This is the essence of four मन्त्रs. Now we have to find out what are the four उपासनाs. In each उपासना the priest has to equate three things and see them as one. ऐक्य उपासना. What are the three things to be taken? He has to take one organ of the यजमान and he has to take one priest who is there in the ritual and he has to take one देवता. One इन्द्रियम्, one ऋत्विक् and one देवता. Organ, priest and deity are to be seen as one while performing the उपासना. So the organ is called अध्यात्मम्, the priest is called अधियज्ञम् and the देवता is called अधिदैवम्. This is अध्यात्म अधियज्ञ अधिदैव

ऐव्य उपासना is the one to be done. As a result of this उपासना, the अध्यात्म will lose its limitation, अधियज्ञ will lose its limitation and they will merge into अधिदैवम्. The eyes will merge into सूर्य, similarly mind will merge into चन्द्र. That means after मरणम् both the priest and यजमान will merge into the समष्टि, which is otherwise called हिरण्यगर्भ प्राप्तिः. This is called अतिमोक्ष. This हिरण्यगर्भ प्राप्तिः is called अतिमोक्ष.

I will just enumerate the group. Remember ऋत्विक्, इन्द्रियम् and देवता. The first group is होता, वाक्, अग्निः. The second group is अध्वर्युः, चक्षुस्, आदित्यः. And the third group is उद्गाता, प्राणः, वायुः. And the fourth group is ब्रह्मा, मनस्, चन्द्रः. In these the first one is अधियज्ञ, second one is अध्यात्मम् and the third one is अधिदैवम्. All these have to be equated and meditated by the respective priests. होता has to do the first उपासना, अध्वर्युः has to do the second, उद्गाता the third, ब्रह्मा the fourth on behalf of यजमान. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

This is the first ब्राह्मणम् of the third chapter. याज्ञवल्क्य is answering eight questions raised by अश्वत्थ, who happens to be the ऋग्वेद priest of जनक महाराज. Of these we are seeing the answer to the first four questions, which occur from the third मन्त्र up to the sixth मन्त्र. Through the four answers याज्ञवल्क्य is teaching four उपासनाs known as कर्माङ्ग उपासनानि, meditations associated with rituals, unlike स्वतन्त्र उपासनानि which are independent meditations. Here याज्ञवल्क्य is not teaching स्वतन्त्र उपासनम् but कर्माङ्ग उपासनम् which we saw in the last class. These four उपासनम्s are to be practiced by the four priests who are associated with rituals. The four priests being होता the ऋग्वेद priest, अध्वर्यु the यजुर्वेद priest, उद्गाता the सामवेद priest and ब्रह्मा the अथर्वणवेद priest who happens to be the supervisor. Each ऋत्विक् has to do an उपासनम् in which three factors are combined. Three factors to be combined are one ऋत्विक्, one इन्द्रियम् and one देवता. ऋत्विक् इन्द्रिय देवता ऐक्य उपासनम् he has to do. The ऋत्विक् is called अधियज्ञ because he is connected with rituals, इन्द्रियम् is called अध्यात्म because it is connected with the individual and देवता is called अधिदैवम् and therefore in this उपासना one has to combine अधियज्ञ, अध्यात्म and अधिदैव ऐक्य उपासना. This उपासना is four in number. होता has to do one अधियज्ञ अध्यात्म अधिदैव ऐक्य उपासना. Similarly अध्वर्यु has to do one ऐक्य उपासना, similarly उद्गाता and similarly, ब्रह्मा. We saw in the last class

those three. होता has to do an उपासनम् in which the three factors combined are होता वाक् and अग्निः. And अध्वर्यु has to do one ऐक्य उपासनम् in which the factors are अध्वर्युः, चक्षुस्, आदित्यः and उद्गाता has to do one ऐक्य उपासनम् wherein the factors are उद्गाता, प्राणः, वायुः and finally ब्रह्मा has to do one ऐक्य उपासनम् which involves ब्रह्म, मनः and चन्द्रः. These four ऐक्य उपासनम्s are mentioned and as a result of this ऐक्य उपासनम् what is the फलम्? The फलम् is मृत्यु तरणम्. मृत्यु representing स्वाभाविकम् कर्म and केवलम् कर्म. स्वाभाविकम् कर्म means instinctive actions, राग-द्वेष प्रयुक्तम् कर्म and केवलम् कर्म stands for pure ritual without combining उपासना. These two स्वाभाविकम् कर्म and केवलम् कर्म together are called मृत्यु and this मृत्यु is crossed over by this उपासना. Second फलम् mentioned is काल तरणम् because of this उपासना one crosses over काल and that too two types of काल - one type of काल caused by सूर्य भगवान् and another type of काल caused by चन्द्र भगवान्. सूर्य निर्वर्तित काल and चन्द्र निर्वर्तित काल. सूर्य निर्वर्तित काल is day and night etc., अहोरात्रादि लक्षणः and चन्द्र निर्वर्तित काल is तिथि आदि लक्षणः. प्रथमा तिथिः, एकादशी तिथि, पौर्णमी तिथि etc. These two he crosses over. Therefore, कर्म लक्षण मृत्यु अतितरणम्, काल लक्षण मृत्यु अतितरणम् फलम् भवति. कर्म लक्षण means स्वाभाविक कर्म and केवलम् कर्म. स्वाभाविक केवल कर्म लक्षण मृत्यु अतितरणम्. And द्विविध काल लक्षण मृत्यु अतितरणम्.

Since the उपासक as well as यजमान. Who is the उपासक? Remember the यजमान does not do the उपासना, on behalf of

यजमान the priest does the उपासना and the फलम् will go to both the priest as well as यजमान. Thus the उपासकs and यजमान cross over the कर्म लक्षण मृत्यु and काल लक्षण मृत्यु and this फलम् is technically called अतिमुक्ति or अतिमोक्ष. This crossing over of कर्म लक्षण मृत्यु and काल लक्षण मृत्यु is called अतिमोक्ष or अतिमुक्ति and therefore these four उपासनाs can be called अतिमोक्ष उपासनाs according to याज्ञवल्क्य himself. अतिमोक्ष उपासना, अतिमोक्षार्थम् उपासनम् अतिमोक्ष उपासनम् चतुर्थी तत्पुरुषः. And how does one cross over if you ask, it is by becoming one with हिरण्यगर्भ. How do you say so? The logic is like this. In each of the उपासनाs the उपासक has meditated upon various देवताs आदित्य देवता, चन्द्र देवता, वायु देवता etc., i.e., अधिदैवम् and all देवताs put together is equal to हिरण्यगर्भ.

Since the उपासकs has meditated upon various देवताs he will become one with समष्टि हिरण्यगर्भ देवता because of the law,

तं यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०-७-२-२०॥

देवता उपासनया देवता भवति. This is the teaching in the four मन्त्रs.

Now I will just look at the मन्त्र and point out. In the third मन्त्र, अश्वल asks the question how can a person cross over कर्म लक्षण मृत्यु. कर्म means स्वाभाविक केवल कर्म लक्षण मृत्यु कथम् अतितरेत्. This is the first question. And he answers होत्रर्त्विजाग्निना वाचा वाग्वै यज्ञस्य होता तद्येयं वाक्सोऽयमग्निः स होता स मुक्तिः सातिमुक्तिः. This is the first

question. Here the two words repeated often are मुक्तिः and अतिमुक्तिः. Since these are key words in this ब्राह्मणम् I will just give you the meaning of those two words only. The word मुक्तिः refers to the उपासना रूपम् साधनम्. What type of साधनम्? उपासना रूपम् साधनम्. What type of उपासनम्? अधिदैव, अध्यात्म, अधिभूत ऐक्य रूपम् उपासनम् is called मुक्तिः in the following four मन्त्रs.

The next word is अतिमुक्तिः which refers to हिरण्यगर्भ पद प्राप्तिः रूपम् फलम् साध्यम्. मुक्तिः refers to साधनम् and अतिमुक्तिः refers to साध्यम्. मुक्ति refers to उपासना and अतिमुक्ति refers to हिरण्यगर्भ पद प्राप्ति. This is the third मन्त्र.

In the fourth मन्त्र अश्वल asks the second question how can one cross over अहोरात्र काल लक्षण मृत्यु. First, he asked how to cross स्वाभाविक केवल कर्म लक्षण मृत्यु. Now he asks अहोरात्र काल लक्षण मृत्यु. How to cross over मृत्यु in the form of काल? What type of काल? अहोरात्र लक्षण काल. सूर्य निर्वर्तित कालः. For this याज्ञवल्क्य says it is through second उपासनम् which involves अध्वर्युणर्त्विजा चक्षुषादित्येन. By combining अध्वर्युः चक्षुः and आदित्य. Then, here also मुक्तिः refers to ऐक्य उपासनम् and अतिमुक्ति refers to हिरण्यगर्भ प्राप्तिः.

In the fifth मन्त्र अश्वल asks the question how can one cross over तिथ्यादिरूप काल लक्षण मृत्युः. How can one cross over the काल conditioned by or caused by the moon in the form of तिथि. For that याज्ञवल्क्य gives the answer by the third उपासना उद्गात्रर्त्विजा वयुना प्राणेन.

And in the sixth मन्त्र the fourth question is asked. Here अश्वल asks how can a person attain स्वर्गलोक. स्वर्गलोक can be taken as the हिरण्यगर्भलोक or the ब्रह्मलोक. And the reason is given interestingly because अन्तरिक्षमनारम्बणम् इव. Because we do not see any steps to reach स्वर्ग he says. अनारम्बणम् अनालम्बनम् there is no support to hold on to. There is neither ladder nor rope to climb. परन्तु अन्तरिक्षम् अनालम्बनम् दृश्यते. As an answer to that याज्ञवल्क्य says that there is a ladder and by using that ladder alone you can go to ब्रह्मलोक and he says the उपासनम् is the ladder. What is the उपासना? It is the ऐव्यम् of ब्रह्मणर्त्विजा मनसा चन्द्रेण. ब्रह्म, मनः and चन्द्रः. So ब्रह्मा be careful don't think of any other ब्रह्म. ब्रह्म here means अथर्वणवेद priest and not चतुर्मुख ब्रह्म.

With this all the four उपासनाs have been mentioned and the फलम् is कर्म लक्षण, अहोरात्रादि काल लक्षण, तिथ्यादि काल लक्षण मृत्यु तरणम्. And therefore, these four उपासनाs are called इति अतिमोक्षाः. These are the four अतिमोक्ष उपासनाs. अथ सम्पदः so here afterwards another set of four उपासनाs are going to be mentioned which will be called सम्पद् उपासनानि. अतिमोक्ष उपासनाs four are over and now we are going to get four सम्पद् उपासनानि. We will read from मन्त्र number 7 to 10.

मन्त्र 3-1-7

याज्ञवल्क्येति होवाच, कतिभिरयमद्यर्भिर्होतास्मिन् यज्ञे करिष्यतीति ; तिसृभिरिति ; कतमास्तास्तिस्र इति ; पुरोनुवाक्या च याज्या च शस्यैव तृतीया ; किं ताभिर्जयतीति ; यत्किञ्चेदं प्राणभृदिति ॥ ३-१-७ ॥

मन्त्र 3-1-8

याज्ञवल्क्येति होवाच, कत्ययमद्याध्वर्युरस्मिन् यज्ञ आहुतीर्होष्यतीति ; तिस्र इति ; कतमास्तास्तिस्र इति ; या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते, या हुता अधिशेरते ; किं ताभिर्जयतीति ; या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति, दीप्यत इव हि देवलोकः ; या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयति, अतीव हि पितृलोकः ; या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति, अध इव हि मनुष्यलोकः ॥ ३-१-८ ॥

मन्त्र 3-1-9

याज्ञवल्क्येति होवाच, कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति ; एकयेति ; कतमा सैकेति ; मन एवेति, अनन्तं वै मनः अनन्ता विश्वेदेवाः, अनन्तमेव स तेन लोकं जयति ॥ ३-१-९ ॥

मन्त्र 3-1-10

याज्ञवल्क्येति होवाच, कत्ययमद्योद्गातास्मिन् यज्ञे स्तोत्रियाः स्तोष्यतीति ; तिस्र इति ; कतमास्तास्तिस्र इति ; पुरोनुवाक्या च याज्या च शस्यैव तृतीया ; कतमास्ताः या अध्यात्ममिति ; प्राण एव पुरोनुवाक्या, अपानो याज्या, व्यानः शस्या ; किं ताभिर्जयतीति ; पृथिवीलोकमेव पुरोनुवाक्यया जयति, अन्तरिक्षलोकं याज्यया, द्यूलोकं शस्यया ; ततो ह होताश्चल उपरराम ॥ ३-१-१० ॥

In these four मन्त्रs four questions are asked by अश्वल and as here answers to those four questions याज्ञवल्क्य is introducing four सम्पद् उपासनानि. What do you mean by सम्पद् उपासनम्? It is a technical word used. The general definition of सम्पद् उपासना is as following. The meaning is अग्निहोत्रादि निकृष्ट कर्मणि अश्वमेधादि उत्कृष्ट कर्म ध्यानम् or दर्शनम्. It is like imagining a small कर्म into a big कर्म, an ordinary कर्म is imagined to be a big कर्म. निकृष्ट कर्मणि उत्कृष्ट कर्म दर्शनम्. In fact the common example they give is

the very श्राद्धम् that a person performs at home is an ordinary श्राद्धम् but there is a very, very sacred and auspicious श्राद्धम् which is called गया श्राद्धम् which is done elaborately and for which one has to go to गया. It is very auspicious. They say one should do गया श्राद्धम् to his fore fathers at least once in a lifetime. But if a person cannot perform गया श्राद्धम् due to various reasons, so suppose he doesn't have the facility or he doesn't have the help or he doesn't have the conditions for that, then it is said the very ordinary श्राद्धम् that he performs at home he can think of it as गया श्राद्धम्. By that very भावना the ordinary श्राद्धम् becomes, makes it as गया श्राद्धम् and not only that it gives the फलम् of गया श्राद्धम्. Another example is our daily स्नानम्. We have got an ordinary स्नान कर्म making use of chlorinated Redhills water and there is very उत्कृष्ट स्नानम् called गङ्गास्नानम् whose फलम् is infinitely greater. Many people may not be able to go to गङ्गा due to various reasons. Then you have a भावना that the ordinary स्नान कर्म is गङ्गास्नानम्. That is why during श्रावणी पूर्णिमा also after doing महासङ्कल्पम् they say गङ्गास्नानमहम् करिष्ये. Now isn't it a bluff? Aren't we telling a lie? A lie on श्रावणी पूर्णिमा itself. We say गङ्गास्नानमहम् करिष्ये but we have not taken गङ्गास्नानम्. And even the local water also he doesn't bathe. Because there is a fear that if one take many baths for श्रावणी पूर्णिमा one may fall sick. Therefore, before कामोकाशीन् already one bath is over and so after महासङ्कल्पम् the bath is उद्धरणि जल प्रोक्षणाख्य स्नानम् करिष्ये. But still that ordinary

स्नानम् becomes equal to गङ्गास्नानम् because of the भावना and that भावना is called सम्पद् उपासनम्. So निकृष्ट कर्मणि उत्कृष्ट कर्म ध्यानम् or दर्शनम्. This is the general definition of सम्पद् उपासनम्. In this particular context it is going to be slightly different. So based on that a second definition is also given to suit this particular context. What is the second definition? निकृष्ट कर्मणि उत्कृष्ट कर्म फल ध्यानम्. So seeing big कर्म in the small कर्म is सम्पद् उपासनम् or else one has to see big कर्म फल in the small कर्म. So first उपासना is कर्म दृष्टिः and second उपासना is फल दृष्टिः इति विवेकः. And in this सम्पद् उपासनम् that we are going to see is going to be of the second type. So in these four उपासनाs we have got निकृष्ट कर्मणि उत्कृष्ट कर्म फल दर्शनम्. And here what we he is going to show is the four priests have got four different functions in a ritual. Who are the four priests? होता, अध्वर्यु, उद्गाता and ब्रह्मा.

Now the होता's function is शस्त्र उत्च्चारणम्. शस्त्रम् means ऋग्वेद मन्त्र chanted without स्वर. We have seen this in तैत्तिरीयोपनिषत्.

ओमिति सामानि गायन्ति । ओँ शोमिति शस्त्राणि शँ सन्ति ।
ओमित्यध्वर्युः प्रतिगारं प्रतिगृणाति । ॥ तैत्तिरीयोपनिषत् १-७-१ ॥

Therefore, शस्त्र शंसनम्, शस्त्र उत्च्चारणम् is nothing but chanting the ऋग्वेद मन्त्रs without स्वर. गीति रहिताः ऋमन्त्राः. This is the कर्म done by the होता. This chanting done by होता occurs at three times and they are known by three different names. As they come in the context of

कर्मकाण्ड, it appears to be difficult for us. Since we have scrupulously avoided कर्मकाण्ड, it is difficult to follow. And you should not wonder why such questions in the बृहदारण्यकोपनिषत्. Why this कर्मकाण्ड portion? Remember याज्ञवल्क्य has got a title ब्रह्मवित्तमः. ब्रह्मवित्तमः includes scholar in the entire वेद. याज्ञवल्क्य has to be an expert in कर्मकाण्ड, उपासनाकाण्ड and ज्ञानकाण्ड. Therefore, these challengers are putting questions on all topics. And what are these three मन्त्रs called? They are called पुरोनुवाक्या याज्या शस्या. पुरोनुवाक्या is chanted before offering oblations, याज्या is chanted while the oblations are offered and शस्या is chanted after the oblations are offered. These are the three कर्मs of होता. And what याज्ञवल्क्य wants to say here is that these three कर्मs are to be seen as three types of उत्कृष्ट कर्मफलम् which is सम्पद् उपासना. These three कर्मs - chanting पुरोनुवाक्या, chanting याज्या and chanting शस्या - of होता have to be imagined not as उत्कृष्ट कर्म but as three उत्कृष्ट कर्मफलम्. What are they? The three लोकs - भूलोक, भुवर्लोक and सुवर्लोक. भूलोक फलम्, भुवर्लोक फलम् and सुवर्लोक फलम् we have to imagine. What is the benefit of imagination? One gets the three लोकs as फलम्. During the next जन्म also one can be born as मनुष्य. He can return to भूलोक. Or you can go to भुवर्लोक or you can go to अन्तरिक्षलोक. This is the first सम्पद् उपासना.

The second सम्पद् उपासना is in the context of अध्वर्यु. अध्वर्यु the यजुर्वेद priest is the one who offers oblations. ऋग्वेद priest will sit by his side and chant पुरोनुवाक्या याज्या शस्या

मन्त्रs without offering oblations and अध्वर्यु has to give oblations. आहुति प्रधानम् is the कर्म of अध्वर्यु. Here याज्ञवल्क्य says that three types of आहुतिस are offered. Certain types of आहुतिस like ghee etc., which will brightly burn the moment they are offered. Brightly burning आहुतिस like ghee etc., are called उज्ज्वलनरूप आहुतयः. There are certain other types of आहुतिस especially offered during big यागाs in which the animal sacrifice is involved, certain portions of animals are to be offered. We need not discuss here whether the offering of animals is proper or not. And it seems that when they are offered, it makes certain sounds and those oblations are called अतिनेदन रूप आहुतयः. नेदनम् means sounding, crackling. So sounding oblations, flaring oblations and then the third type of oblations is like milk etc., which do not make sound, which do not flare up but which goes down to the ground. This is अधिशयनरूप आहुतयः. अधिशयनम् means that which lies down, that remains down, that which goes down. उज्ज्वलनरूप, अतिनेदनरूप and अधिशयनरूप these are three types of oblations offered by अध्वर्यु. On these कर्मs of अध्वर्यु again we have to have the भावना of three उत्कृष्ट फलम्, which is the same as भूलोक, भुवर्लोक and सुवर्लोक; but in the reverse order. उज्ज्वलनरूप is सुवर्लोक; अतिनेदनरूप is भुवर्लोक and अधिशयनरूप is भूलोक. This is the second उपासना.

The third उपासना is in the context of उद्गातृ's कर्म. The role of उद्गाता also is the chanting of वैदिक मन्त्रs during different contexts. The slight difference will be his chantings

will be in the form of music songs. Therefore they are called स्तोत्रियाः गानानि. This स्तोत्रिय songs of उद्गाता also occurs at three times i.e., before आहुति, during आहुति and later. They are also known by three names viz., पुरोनुवाक्या, याज्या and शस्या. What is said of ऋग्वेद that same three are applied to सामवेद priests also. पुरोनुवाक्या, याज्या and शस्या are the three types of स्तोत्रियम्s sung by उद्गाता. Upon the three कर्मस of उद्गाता we have to meditate upon three उत्कृष्ट फलम्s in the form of भूलोक, भुवर्लोक and सुवर्लोक. Three शस्त्रम्, three आहुति, and three स्तोत्रियम् and you have to see three लोकs in them.

Only one is left out that is ब्रह्मा. The function of ब्रह्मा is that he doesn't chant anything, he doesn't offer anything, he supervises the whole thing which involves an alert mind. Like a cricket umpire he has to do अष्टावधानम्. ब्रह्मा cannot chant, cannot offer oblations, can't do anything but at the same time he should not sleep also and he should see everyone. So he requires an alert mind with अनन्त वृत्तयः. So ब्रह्मा uses an alert mind with अनन्त वृत्ति. अनन्त वृत्ति means countless or limitless thoughts are to be used by him. So अनन्तं वै मनः. Mind is अनन्तम् because of अनन्त वृत्तयः. And now comes the उपासना. Upon the अनन्त mind, one should think of अनन्त विश्वे देव लोकः. In our scriptures they talk about विश्वे देवाः. The uniqueness of विश्वेदेवाः is that they are not one but they are अनन्ता विश्वे देवाः. Mind वृत्तिs are also अनन्तम्, देवs are also अनन्तम् and their लोकs विश्वे देव लोक otherwise called अनन्त लोक has to be meditated upon अनन्तम् मनः.

As a result of this he will get अनन्तलोक फलम्, a limitless world he will get as फलम्. These are the four सम्पद् उपासनाs about which अश्वल asked and याज्ञवल्क्य successfully answers. Hereafterwards I have to only go through the मन्त्रs and indicate this which I will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

अश्वल ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this अश्वल ब्राह्मणम्, अश्वल the ऋग्वेद priest of जनक asks eight questions to याज्ञवल्क्य. Of these eight questions the answers to the first four questions become one topic and answers to the second four questions become the second topic. We have seen the answers to the first four questions which form the topic of अतिमोक्ष उपासनानि. And in this four उपासनाs were pointed out in which अध्यात्मम्, अधियज्ञम् and अधिदैवम् are combined and these four उपासनाs are done by the four priest involved in the याग. The result is हिरण्यगर्भ पदम् i.e., freedom from all limitations. This हिरण्यगर्भ पदम् is called अतिमोक्ष and therefore it is called अतिमोक्ष उपासनानि. We said that this फलम् will go to the priests who perform the उपासना as well as the यजमान on behalf of whom they do the उपासना. After the अतिमोक्ष उपासनाs come the second group of उपासनाs called सम्पद् उपासनाs. In this सम्पद् उपासना we have निकृष्ट वस्तुनि or निकृष्ट कर्मणि उत्कृष्ट कर्म उपासनम् or निकृष्ट कर्मणि उत्कृष्ट कर्मफल उपासनम्. These four सम्पद् उपासनाs are also performed by the four priests होता, अध्वर्यु, उद्गाता and ब्रह्मा. Here what is the उपासना? The उपासना is taking the three functions of the होता which are nothing but शस्त्र पारायणम्, शस्त्रम् means ऋग् मन्त्र without स्वर and the होता's function is three types of शस्त्र पारायणम् called पुरोनुवाक्या, याज्या and शस्या. These three कर्मs should be seen as three types of फलम्s - भूलोक फलम्, भुवर्लोक फलम् and सुवर्लोक फलम्. पुरोनुवाक्या and भूलोक must be

equated, याज्या and भुवर्लोक, शस्या and सुवर्लोक. Similar thing is to be done in the case of उद्गाता the सामवेद priest also. His function is again पारायणम् and his पारायणम् is called स्तोत्रिय पारायणम् where he chants the very same ऋग्वेद not without स्वर but with साम स्वरस and it becomes सामगानम्. So गीतिरूपाः मन्त्राः स्तोत्रियाः उच्यन्ते. गीतिरहिताः मन्त्राः शस्त्राणि इति उच्यन्ते. होता chants शस्त्रम्, उद्गाता sings स्तोत्रियम्. Here also three types of स्तोत्रिय पारायणम् called पुरोनुवाक्या, याज्या and शस्या and here also पुरोनुवाक्या and भूलोक should be equated in उपासना. याज्या and भुवर्लोक, शस्या and सुवर्लोक. Then came the function of अध्वर्यु whose function is offering oblations which are divided into three types. उज्ज्वलन रूप आहुतयः, अतिनेदन रूप आहुतयः and अधिशयन रूप आहुतयः. The उज्ज्वलन रूप आहुतिs flare up when offered is equated to सुवर्लोक because सुवर्लोक is bright.

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ ॥ मुण्डकोपनिषत् २-१-४ ॥

सुवर्लोक is supposed to be bright. Therefore, उज्ज्वलन रूप आहुति and स्वर्गलोक फलम् should be equated. Then अतिनेदन रूपम् means making much noise. We saw मांसादि आहुतयः and they are called अतिनेदनम्, which means making noise, crackling, sounding. That should be equated to भुवर्लोक or पितृलोक. Then the last one is अधिशयन रूप आहुति which are oblations in the form of liquid like milk etc., which go down and they must be equated to भूलोक which is also down as compared to the other लोकs. The fourth one is the कर्म of ब्रह्मा the supervisor who does not chant anything but he should

be alert in watching the functions of all the other priests and therefore his mind has to be extremely active. And therefore, the mind with many functions is equated to the विश्वे देवाः. The mind is one with so many thoughts and विश्वे देवा is one group of देवताs with countless members. Mind is one but there are many thoughts in it. विश्वे देवा is one in group but there are countless members. How many thoughts are there? Countless thoughts. All together is one mind. All देवाs put together is one विश्वे देवा group. Therefore, the अनन्तम् मनः and अनन्तम् विश्वे देवाः are to be meditated upon. He will get अनन्त लोक फलम्. This is the essence of these four मन्त्रs. Now I will just give you the meaning without going into the details. These मन्त्रs we have read in the last class.

Here अश्वल asks कतिभिः ऋग्भिः होता अस्मिन्यज्ञे करिष्यति. How many ऋग् मन्त्रs called शस्त्र मन्त्रs will a होता use in a याग. And याज्ञवल्क्य answers as three and then he enumerates them as पुरोनुवाक्या, याज्या and शस्या. And what is the फलम् for that? Here उपासना has not been mentioned, that we have to supply. Seeing these three as three लोक is the उपासना. How do you know these are the उपासनाs? In the previous मन्त्र the last expression is अथ सम्पदः. This word gives the clue that the following four मन्त्रs are उपासना रूप मन्त्रs. And for the उपासना the फलम् is यत्किञ्चेदं प्राणभृत् इति. Here the word प्राणभृत् refers to all the three लोकs viz., the भूलोक, भुवर्लोक and सुवर्लोक.

Then in the eighth मन्त्र अश्वल asks कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति. What are the

बृहदारण्यक उपनिषत्

अश्वल ब्राह्मणम्

आहुतिs offered by the अध्वर्यु. याज्ञवल्क्य answers उज्ज्वलान्ति अतिनेदन्ते अधिशेते. Certainly three types of आहुतिs which I had enumerated before. And he talks about the three लोकs - देवलोक which is to be equated with उज्ज्वलन रूप आहुति because of brightness. And अतिनेदन रूप आहुति is equated with पितृलोक where there is much noise. Then या हुता अधिशेते मनुष्यलोकमेव ताभिर्जयति. And some other oblations which go down like milk etc., which goes down and reaches earth. And this has got connection with भूलोक. Therefore, one has to meditate it as associated with भूलोक.

Then in the ninth मन्त्र instead of asking about उद्गाता - for the normal order is होता, अध्वर्यु, उद्गाता and ब्रह्मा, i.e., ऋक्, यजुस्, साम and अथर्वण – but here he just reverses the order perhaps अश्वल wants to trap याज्ञवल्क्य. Sometimes we will be mechanically answering. Remember this a debate with the aim of defeating the other person. That is why we said जल्प रूप तर्क प्रधानम्. अश्वल's is not knowing the truth but his aim is to trap याज्ञवल्क्य so that he doesn't deserve the cows with gold in their horns. So commentators off and on point out that ऋषिs are trying to trap and that is why they are asking such questions. So here he reverses and instead of asking about उद्गाता he asks about ब्रह्मा. कतिभिरयमद्य ब्रह्मा. And another trap is also used. So how many देवताs the ब्रह्मा uses to control the priest? And the answer is मनः, it is only one. But अश्वल asks in plural 'how many देवताs'. Even though the answer is in singular अश्वल is asking in plural number to trap याज्ञवल्क्य. This is said by one commentator. Then याज्ञवल्क्य

is not trapped by plural number. He says एकया. Only one देवता named मनो देवता. So ब्रह्माजि uses the mind alone to control all the activities. This mind should be equated to अनन्तम् वै मनः अनन्ता विश्वे देवाः अनन्तमेव स तेन लोकम् जयति. So mind is also अनन्तम्, i.e., अनन्त वृत्ति युक्तम् विश्वे देवाः also अनन्त व्यक्ति युक्ताः. Therefore, you can equate them. And by that the फलम् is अनन्तलोकः. This line alone शङ्कराचार्य quotes in his समन्वय अध्याय in the समन्वयसूत्र there is an occasion of सम्पद् उपासना where he quotes this line.

In tenth मन्त्र अश्वल asks about उद्गाता and when उद्गाता chants the स्तोत्रियाः and that is also ऋग् मन्त्र only. The name of chanting done by होता is called शस्त्रम् and that is also ऋग् मन्त्र only. Both are ऋग् मन्त्र and the difference is in शस्त्रम् there is no स्वरम् and in स्तोत्रियम् there is musical स्वर in the form of गान रूप मन्त्राः. What are they? The names are same. पुरोनुवाक्या, याज्या, and शस्या. The type of उपासना also is same. पुरोनुवाक्या equated with भूलोक. Similarly, भुवर्लोक and सुवर्लोक. याज्ञवल्क्य himself tells this. पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्यूलोकं शस्यया. In between, there is an additional information also given. प्राण एव पुरोनुवाक्यापानो याज्या व्यानः शस्या. पुरोनुवाक्या can be equated with प्राणः and भूलोक. याज्या can be equated to अपानः and अन्तरिक्षलोक or भुवर्लोक. And शस्या can be equated to व्यान and the स्वर्गलोकम्.

With this the four सम्पद् उपासनाs are also over. The four अतिमोक्ष उपासनाs are over, four सम्पद् उपासनाs are over,

answers to all the eight questions of अश्वल are given. Now अश्वल does not have any further stock of questions. Whatever he knew he asked. Therefore, what did अश्वल do? होता अश्वल उपराम. Quietly withdrew with the awareness that याज्ञवल्क्य is not an ordinary person and he is not even a ब्रह्मवित् but ब्रह्मवित्तमः. Here तमः means the greatest scholar. So naturally, याज्ञवल्क्य must be ready to go with the cows but another ऋषि comes. This is going to be discussed in the second ब्राह्मणम्, which we will read. अश्वल ब्राह्मणम् is over. The essence is four अतिमोक्ष उपासनाs and four सम्पद् उपासनाs. Now let us go to the next one.

3.2 आर्तभाग ब्राह्मणम्

मन्त्र 3-2-1

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ; याज्ञवल्क्येति होवाच, कति ग्रहाः, कत्यतिग्रहा इति । अष्टौ ग्रहाः, अष्टावतिग्रहा इति ; ये तेऽष्टौ ग्रहाः, अष्टावतिग्रहाः, कतमे त इति ॥ ३-२-१ ॥

In the previous ब्राह्मणम् याज्ञवल्क्य taught that by the practice of अतिमोक्ष उपासना one can get हिरण्यगर्भ पदम्. And हिरण्यगर्भ पदम् is called अतिमोक्ष because one is free from all types of limitations, which we call by the name मृत्यु. स्वाभाविक कर्म लक्षण मृत्यु, केवल कर्म लक्षण मृत्यु, सूर्य निर्वर्तित काल लक्षण मृत्यु, चन्द्र निर्वर्तित काल लक्षण मृत्यु, in short, spatial limitations, time wise limitations all will go because हिरण्यगर्भ is no more limited by अध्यात्म instruments, is no more limited by अधियज्ञ उपाधिस but he has got समष्टि उपाधि. अध्यात्म also has got व्यष्टि उपाधि. अधियज्ञ denotes priests. That अधियज्ञ also has got व्यष्टि उपाधि. अध्यात्म also has got व्यष्टि उपाधि whereas अधिदैवम् हिरण्यगर्भ has got समष्टि उपाधि.

आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वावपतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । ॥ तैत्तरीयोपनिषत् १-६-२ ॥

हिरण्यगर्भ is not limited by individual equipment but he refers to समष्टि. So there is no काल परिच्छेदः, no देश परिच्छेदः. So परिच्छेदः अभावात् that is called अतिमोक्ष. हिरण्यगर्भ पदम् is called as अतिमोक्ष.

Now how to connect this to the next ब्राह्मणम्? The connection is called सङ्गति. All these connections शङ्कराचार्य nicely does. Only we have to understand what he says. What he says is when याज्ञवल्क्य says that हिरण्यगर्भ is अतिमोक्ष, freedom from मृत्यु some people may think that this itself is मोक्ष the परम पुरुषार्थ. Because हिरण्यगर्भ पदम् is called अतिमोक्ष, because it is free from मृत्यु some people may consider that हिरण्यगर्भ पदम् itself is अमृतम्, हिरण्यगर्भ पदम् itself is परम पुरुषार्थ thus some people may consider. But we want to point out that हिरण्यगर्भ पदम् is not the real मोक्ष, not the परम पुरुषार्थ. If हिरण्यगर्भ पदम् is परम पुरुषार्थ मोक्ष, then it will mean through उपासना itself one will attain मोक्ष. By doing this अतिमोक्ष उपासना one will get अतिमोक्ष. Let it be so, what is the problem? So if through उपासना one attains हिरण्यगर्भ पदम् and that is मोक्ष if that is true then why ज्ञानकाण्ड and वेदान्त at all? If उपासनाकाण्ड gives मोक्ष where is the question of ज्ञानकाण्ड and where is the question of गुरु प्राप्तिः, where is the question of श्रवण मनन निदिध्यासनम्, all those things will become redundant, the entire वेदान्त becomes meaningless and therefore we want to make sure that हिरण्यगर्भ पदम् is called मोक्ष only in the relative sense. आपेक्षिक मोक्षः, it is freedom in the relative sense. Because most of the problems belonging to मनुष्य do not exist for हिरण्यगर्भ. Like we saw in कठोपनिषत्

स्वर्गलोका अमृतत्वं भजन्त ॥कठोपनिषत् १-१-१३ ॥

There we said people of स्वर्ग are immortal. The other name for देव is अमराः. अमराः means those who don't have death.

But the fact is even the people of स्वर्गलोक will have to drop their body and come back to Madras.

ते तं भुवत्वा स्वर्गलोकं विशालं क्षीणे पुण्ये ॥ गीता ९-२१ ॥

Then how do you call them अमराः? The answer is relatively they have a long life. Similarly, हिरण्यगर्भ's मोक्षत्वम् is आपेक्षिकम्. And this idea the उपनिषत् wants to convey here. And therefore, in the first part of this ब्राह्मणम् through questions and answers we come to that हिरण्यगर्भ is also under the grip of मृत्यु. Really speaking, हिरण्यगर्भ is also under the grip of मृत्यु. In the last ब्राह्मणम्, we said that मनुष्यs are under the grip of मृत्यु and to cross over the grip of मृत्यु one has to go to हिरण्यगर्भ पदम् to get free. Now he says हिरण्यगर्भ पदम् also will help you only in relative freedom from मृत्यु and really speaking हिरण्यगर्भ also is in the grip of मृत्यु. What type of मृत्यु हिरण्यगर्भ is gripped by? Because in the previous ब्राह्मणम् we talked about different types of मृत्यु. स्वाभाविक कर्म लक्षण मृत्यु, केवल कर्म लक्षण मृत्यु, सूर्य निर्वर्तित अहोरात्रादि लक्षण मृत्यु, चन्द्र निर्वर्तित तिथ्यादि लक्षण मृत्यु four types of मृत्युs. In this ब्राह्मण we are discussing another two types of मृत्यु, which affects हिरण्यगर्भ. Those two types of मृत्युs are called ब्रह्मः and अतिब्रह्मः. ब्रह्म लक्षण मृत्युः and अतिब्रह्म लक्षण मृत्युः. आभ्याम् मृत्युभ्याम् पीडितः हिरण्यगर्भः. Thus, the first part of the ब्राह्मणम् deals with the ब्रह्म-अतिब्रह्मौ.

Then the second part of this ब्राह्मणम् we will talk about the means of going beyond this ब्रह्म अतिब्रह्म मृत्यु also. In the

second part of this ब्राह्मणम् we will deal with the means of going beyond ब्रह्म अतिब्रह्म मृत्यु also, going beyond हिरण्यगर्भ also. What is that? That is called आत्मज्ञानम्. There is no other way other than ज्ञानम्. So the second part of this ब्राह्मणम् deals with ब्रह्मविद्या very briefly. Of course all these are taught in the form of question and answer, in the form of debate and the second ऋषि has come for debate and he is आर्तभागः. आर्तभागः is the name of the second challenger. He has got another name also and it is जारत्कारवः. Since the challenger here is आर्तभागः this ब्राह्मणम् is called आर्तभाग ब्राह्मणम्. First is अश्वत्थ ब्राह्मणम् and the second one is आर्तभाग ब्राह्मणम्. He appears in front of याज्ञवल्क्य and asks the question कति ब्रह्मः कति अतिब्रह्मः. हे याज्ञवल्क्य tell me how many ब्रह्म are there and how many अतिब्रह्म are there. What we would have replied for कति ब्रह्मः? For many ब्रह्म we would have said nine. And we would have lost the cows! Nine ब्रह्म are there and maximum ten. Do you remember? जामाता दशमो ब्रह्मः. The son-in-law is the tenth planet. And याज्ञवल्क्य answers अष्टौ ब्रह्मः and अष्टौ अतिब्रह्मः. There are eight ब्रह्म and eight अतिब्रह्म. And then आर्तभाग asks once again tell me what are those eight ब्रह्म and अतिब्रह्म and याज्ञवल्क्य is going to detail them in the following मन्त्रs. We will read from मन्त्र number 2 up to मन्त्र number 9. These eight मन्त्रs deal with eight ब्रह्म and eight अतिब्रह्म.

मन्त्र 3-2-2

प्राणो वै ग्रहः, सोऽपानेनातिग्राहेण गृहीतः, प्राणेन हि गन्धाब्जिघ्रति ॥ ३-२-२

वाग्वै ग्रहः, स नाम्नातिग्राहेण गृहीतः, वाचा हि नामान्यभिवदति ॥ ३-२-३ ॥

मन्त्र 3-2-4

जिह्वा वै ग्रहः, स रसेनातिग्राहेण गृहीतः, जिह्वया हि रसान् विजानाति ॥ ३-२-४ ॥

मन्त्र 3-2-5

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः, चक्षुषा हि रूपाणि पश्यति ॥ ३-२-५ ॥

मन्त्र 3-2-6

श्रोत्रं वै ग्रहः, स शब्देनातिग्राहेण गृहीतः, श्रोत्रेण हि शब्दाञ्छृणोति ॥ ३-२-६ ॥

मन्त्र 3-2-7

मनो वै ग्रहः, स कामेनातिग्राहेण गृहीतः, मनसा हि कामान् कामयते ॥ ३-२-७ ॥

मन्त्र 3-2-8

हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः, हस्ताभ्यां हि कर्म करोति ॥ ३-२-८ ॥

मन्त्र 3-2-9

त्वग्वै ग्रहः, स स्पर्शेनातिग्राहेण गृहीतः, त्वचा हि स्पर्शान् वेदयत । इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ ३-२-९ ॥

So याज्ञवल्क्य enumerates eight ग्रहs and eight अतिग्रहs. I will be just giving the essence of these eight मन्त्रs. The eight ग्रहs are none other than the इन्द्रियाणि, the sense organs are

called ग्रहs. And why are the sense organs called ग्रहs? The sense organs keep the जीव under their control. Every जीव is a captive of the sense organs. We have seen in गीता.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ गीता २-६० ॥

The sense organs are so powerful that they drag the person to different directions. And that is why in the कठोपनिषत् again the sense organs are compared to the horses especially the दुष्ट अश्वाः, the wild unruly horses and a person who is seated over such a horse is under the control of the horse and they take him anywhere they like. Therefore, the sense organs मनुष्यम् गृणाति इति ग्रहः. Since they bind, they control they are called as ग्रहम्. What are the अतिग्रहs? The sense objects or the विषयs are called अतिग्रहs. The sense objects or the विषयs themselves are called अतिग्रहाः. What is the reason? The sense organs themselves are under the control of the sense objects. Every sense organ is tempted by sense objects, is seduced by the sense objects, is dragged by the sense objects. So certain things which we are asked to refrain from eating seeing in the plate we are tempted to eat. Some people say that you should not prepare at home. Other members are not having that problem. But they will say that if you prepare in the house I am not able to keep quite. Now the tongue is under the control of the objects around. And I am under the control of tongue. So I am controlled by the tongue and tongue is controlled by the taste. I am controlled by the eyes and eyes are controlled by the T.V. Similarly, every organ is controlled. Since the

sense organs are controllers they are called ब्रहः and sense objects are the controllers of the controller and therefore they are called अतिब्रहः. Sense organs are called small controller and sense objects are called big controller. Sense organs are bosses and since the bossy sense organs are bossed over boss' boss is अति-boss. ब्रह्मणाम् ब्रहः अतिब्रहः. Master's master is अति-master. Here याज्ञवल्क्य enumerates eight sense organs and eight sense objects. Actually speaking we have got पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि and चत्वारि अन्तःकरणानि. There are nineteen organs and he is choosing one, one sample from ज्ञानेन्द्रियम्, कर्मेन्द्रियम् etc. I will just give you the list of the organ and the विषय.

	ब्रहः	अतिब्रहः
1 st pair	प्राणः (ग्राणः), organ of smell	अपानः, which means गन्धः or smell
2 nd pair	वाक्, organ of speech	नाम, names or generally the words etc. Sometimes though we do not wish to speak we speak out, slip of the tongue, there is a pressure. I don't want to speak, I don't want to use such words but the words come out of me. शङ्कराचार्य himself tells

		this in his commentary.
3 rd pair	जिह्वा, tongue	रस, taste
4 th pair	चक्षु, eyes	रूपम्, form
5 th pair	श्रोत्रम्, ears	शब्द, sound
6 th pair	मनः, mind	कामः, desire
7 th pair	हस्तौ, hands	कर्म, action
8 th pair	त्वक्, skin, the organ of touch.	स्पर्श, the touch experience itself like the heat, cold, soft, hard etc.

Here you will find याज्ञवल्क्य has taken some from ज्ञानेन्द्रियs also like जिह्वा, चक्षु, श्रोत्रम्, त्वक्; हस्तौ and वाक् are कर्मेन्द्रियम्s and मनः for the समष्टि. प्राणः for the समष्टि. One for समष्टि रजोगुण, one for समष्टि सत्त्वगुण. Some for व्यष्टि रजोगुण and some other for व्यष्टि सत्त्वगुण. He has taken sample from all and he concludes इत्येतेऽष्टौ ब्रह्मा अष्टावतिब्रह्माः. I have nothing to mention about the मन्त्रs because मन्त्रs are self-evident. Therefore, I am not going to the मन्त्रs proper. I want to refer to only one thing, very small and incidental point. That is in the मन्त्रs there is a word अतिब्राहेण गृहीतः. अतिब्राह्मः is वैदिक usage. 'अतिब्राहेणेति दैर्घ्यं छान्दसम्'. It should be read as अतिब्रह्मः. So now the first

part of the second ब्राह्मणम् is over. Now आर्तभाग is going to talk about crossing the ब्रह्मः अतिब्रह्मः मृत्यु also. Incidentally, one more point I would like to add here. So the individual is bound by the individual इन्द्रियम् and individual विषयः. But remember the same rule is to be extended to हिरण्यगर्भ also. हिरण्यगर्भ is not free because he is bound by the समष्टि इन्द्रियम्. So हिरण्यगर्भ's bondage ब्रह्म will be समष्टि चक्षुः, समष्टि श्रोत्रा or चक्षुः देवता, श्रोत्र देवता etc. And similarly the विषय also the समष्टि विषय will be the bondage. So the idea conveyed is हिरण्यगर्भ is also bound by his उपाधि and the only difference is हिरण्यगर्भ is bound by समष्टि उपाधि while जीव is bound by व्यष्टि उपाधि. ब्रह्म अतिब्रह्म affect the individual जीव, ब्रह्म अतिब्रह्म affect the समष्टि हिरण्यगर्भ also. From the tenth मन्त्र onwards the question is how can one cross over this मृत्यु ब्रह्म अतिब्रह्म लक्षण मृत्यु. That is the question here, we will read the मन्त्र.

मन्त्र 3-2-10

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्योरन्नम्, का स्वित्सा देवता यस्या मृत्युरन्नमिति ; अग्निर्वै मृत्युः, सोऽपामन्नम्, अप पुनर्मृत्युं जयति ॥ ३-२-१० ॥

Before going to this मन्त्र, one more point I would like to mention though it is not directly connected. This portion has got an incidental use in कठोपनिषत्. This portion can be advantageously used in कठोपनिषत्. In कठोपनिषत् there is a difficult मन्त्र where पञ्चकोश विवेक is done.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ कठोपनिषत् १-३-१० ॥

There the teacher wants to take the student more and more interior. So he wants to say that superior to अन्नमय is प्राणमय and superior to प्राणमय is मनोमय etc. And the normal method is first we will say compared to the external world अन्नमय is superior and closer and compared to अन्नमय प्राणमय, from world to अन्नमय and अन्नमय to प्राणमय and then to मनोमय etc. This is the normal development. But in कठोपनिषत् the उपनिषत् does a mischief. यमधर्मराज makes a mischief. Instead of going to the body from the external world, he says इन्द्रियेभ्यः परा ह्यर्था. He says the sense objects are superior to sense organs. Normally it should come from sense objects to sense organs and from sense organs to the mind. That should be the normal development. But in कठोपनिषत् says the sense objects are superior to sense organs and superior to the sense objects is the mind. For that the explanations is found here. Sense organs are inferior because they are ब्रह्मः. given here. Sense objects are superior because they are अतिब्रह्मः. इन्द्रियेभ्यः परा ह्यर्थाः. कस्मात्? अर्थानाम् अतिब्रह्मत्वात् इन्द्रियाणाम् ब्रह्मत्वात्. So thus this portion solves one of the ticklish questions of कठोपनिषत्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The second ब्राह्मणम् of the third chapter is called आर्तभाग ब्राह्मणम् because here a ऋषि by name आर्तभाग is asking questions to याज्ञवल्क्य. आर्तभाग asks five questions and याज्ञवल्क्य answers all of them. The first question is regarding ब्रह्म and अतिब्रह्म. While discussing this topic what याज्ञवल्क्य and the उपनिषत् is trying to communicate is that हिरण्यगर्भ is also limited, हिरण्यगर्भ also falls within संसार. So this should be taken as a continuation of the first ब्राह्मण. In the first ब्राह्मण हिरण्यगर्भ was pointed out as the उपासना फलम्, अतिमोक्ष उपासना फलम्. And in this ब्राह्मण what याज्ञवल्क्य conveys is हिरण्यगर्भ is great one it is a great फलम् all right but still हिरण्यगर्भ is limited by मृत्यु, which indicates ब्रह्म अतिब्रह्म लक्षण मृत्यु, under the grip of ब्रह्म अतिब्रह्म. Here याज्ञवल्क्य talks about eight types of ब्रह्म and अतिब्रह्म and in the last class we saw ब्रह्म is nothing but the organs or इन्द्रियाणि and अतिब्रह्म is nothing but विषय. Organs are called ब्रह्म because an individual जीव is under the grip of the organs, enslaved by the organs and therefore the organs are called ब्रह्म. Like tongs which grasps an object, we are all grasped by, under the control of our sense organs. Therefore, गृह्णाति इति ब्रह्म. जीवम् गृह्णाति इति ब्रह्म. That is why planets are also called ब्रह्म, which is different from गृहम्. There also the word ब्रह्म has come because it holds the human beings. राहु, केतु, etc., the holder is ब्रह्म. These sense organs themselves are held by the विषय. Therefore, the sense

objects are the holders of the holders. Therefore, they are called अतिग्रहाः. ग्रहस्य ग्रहातिग्रह. ग्रहम् अपि गृह्णाति इति कृत्वा अतिग्रहाः उच्यन्ते. And of course, we can talk about many organs. पञ्च ज्ञानेन्द्रियाणि are there, पञ्च कर्मेन्द्रियाणि are there, चत्वारि अन्तःकरणानि are there. Thus we can talk about many ग्रहs and अतिग्रहs but here याज्ञवल्क्य is talking about eight ग्रहs and eight अतिग्रहs. These इन्द्रियs and विषयs bind an individuals but when you extend it to हिरण्यगर्भ we have to take the corresponding समष्टि. So हिरण्यगर्भ is bound by समष्टि इन्द्रियs and समष्टि विषयs. Thus, the सोपाधिकत्वम् itself is the bondage of हिरण्यगर्भ. Therefore, the ग्रहs and अतिग्रहs are called मृत्यु, which is the cause of bondage, cause of limitation, cause of death, cause of संसार. Thus हिरण्यगर्भः ग्रह अतिग्रह लक्षणः मृत्युना व्याप्तः. This was the topic taken up to the ninth मन्त्र. Then we read the tenth मन्त्र where the second question is asked to याज्ञवल्क्य. What is the question? याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्योरन्नम्, का स्वित्सा देवता यस्या मृत्युरन्नमिति.

So we found that everything in the creation is bound by ग्रह अतिग्रह लक्षण मृत्यु. मृत्यु as per dictionary meaning is death. Here it means ग्रह अतिग्रह रूप मृत्युः. मृत्यु in the form of sense organs and sense objects bind everyone including हिरण्यगर्भ. Even हिरण्यगर्भ is bound by ग्रह अतिग्रह लक्षण मृत्यु. That means what? Here आर्तभाग is putting in a different language. So everything in the creation is bound by मृत्यु that means everything is अन्नम् for मृत्यु. All the जीवs are eaten by, consumed by ग्रहातिग्रह लक्षण मृत्यु. Now the question is,

Is there someone else for whom ब्रहातिग्रह लक्षण मृत्यु itself become the अन्नम्? So मृत्यु eats everyone and whether is there anything that eats this मृत्यु. Like small fish are eaten by big ones and big fish are eaten by shark etc. sometimes they say frog is in the mouth of a snake. Now while being in the mouth of the snake the frog tries to catch a fly it seems. So from the standpoint of the fly the frog is मृत्यु and from the standpoint of the frog the snake is मृत्यु. From the standpoint of the frog the fly is अन्नम्, from the standpoint of the snake the frog is अन्नम्. Now here what is the comparison? ब्रहातिग्रह लक्षण मृत्यु is like a frog. And this frog eats everyone. Now is there some snake which is capable of swallowing the ब्रहातिग्रह लक्षण मृत्यु itself. That only he is asking का सिवत्सा देवता? What is that देवता 'यस्याः मृत्युः अपि अन्नम् भवति'? for whom even ब्रहातिग्रह becomes अन्नम्. This is आर्तभागस्य द्वितीय प्रश्नः. For which याज्ञवल्क्य gives the answer. He says it is possible. First he gives an example to show that there is a possibility of मृत्योर्मृत्युः. Such a destroyer of the destroyer is possible he says. What is the example? अग्निर्वै मृत्युः, सोऽपामन्नम्. Fire itself is a मृत्यु for all beings because fire can burn everything. Therefore, fire is मृत्यु. And what is अन्नम्? Everything in the creation is अन्नम्. But what do we find? The fire itself becomes अन्नम् for अपाम्, the water. So that very fire becomes अन्नम् for जलम्. Water eats अन्नम्. How do you know? Pour some water on fire then fire will disappear and water will become hot. Water becoming hot means that water

has absorbed, eaten the fire. Therefore, water is मृत्यु for fire. Fire itself is a मृत्यु and therefore, water is called मृत्योर्मृत्युः, destroyer of the destroyer. Now in the same way ब्रह्मतिब्रह्म itself a मृत्यु and this ब्रह्मतिब्रह्म itself, this मृत्यु itself is destroyed by some other देवता and that देवता याज्ञवल्क्य doesn't say here. But याज्ञवल्क्य has hinted at the answer, which we come to know from the next questions. And therefore, शङ्कराचार्य supplies the answer and the answer is ब्रह्मज्ञानम्, सम्यक् दर्शनम्, परमात्म दर्शनम् is the देवता. So विद्यादेवता, ज्ञानदेवता is the मृत्यु for ब्रह्मतिब्रह्म which limits हिरण्यगर्भ. Only by आत्मज्ञानम् one can go beyond हिरण्यगर्भ. And अप पुनर्मृत्युं जयति. अपमृत्युम् जयति. The one who knows this crosses over अपमृत्यु, crosses over mortality and he becomes immortal. From the second question ब्रह्मविद्या topic has come. So मोक्षमार्ग is ब्रह्मज्ञानम्. Continuing;

मन्त्र 3-2-11

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो३ नेति ; नेति होवाच याज्ञवल्क्यः, अत्रैव समवनीयन्ते, स उच्छ्वयति, आध्मायति, आध्मातो मृतः शेते ॥ ३-२-११ ॥

Now comes the third question which is dealing with a wise man. So विद्वान्, who has gained ब्रह्मज्ञानम् and therefore, who has swallowed ब्रह्मतिब्रह्म लक्षण मृत्यु. Otherwise, in short he has crossed the संसार. What happens to this विद्वान् at the time of death? This is a question regarding the विदेहमुक्ति. The death of a wise man is called विदेहमुक्ति. The question is dealing with विदेहमुक्ति topic. So he asks the question

बृहदारण्यक उपनिषत्

आर्तभाग ब्राह्मणम्

याज्ञवल्क्येति होवाच यत्रायं पुरुषः म्रियते. पुरुषः here it means विद्वान्. So when a wise man dies what happens to his प्राण? What happens in the case of an अज्ञानि? In the case of an अज्ञानि only the स्थूल शरीरम् dies and the प्राण will come out through various नाडिs.

शतम् चैका च हृदयस्य नाड्यस्तासाम् मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥
कठोपनिषत् २- ३-१६ ॥

In the case of an अज्ञानि whether he is a कर्मि or उपासक the प्राणs will go out through various नाडिs. Even in the case of a क्रममुक्त, the person who is an उपासक, the प्राण goes out. But the difference is it goes out through सुषुम्णा नाडि, comes out through ब्रह्मरन्ध्र, and goes to ब्रह्मलोक and gains ज्ञानम् there and ultimately attains मोक्ष. What about a सन्न्यासि? Whether the सन्न्यासि is अज्ञानि वा ज्ञानि वा. We cannot automatically say every सन्न्यासि is a ज्ञानि nor can we say every ज्ञानि is a सन्न्यासि. ज्ञानि can also be a गृहस्थ. So therefore, every सन्न्यासि need not be a ज्ञानि and every ज्ञानि need not be a सन्न्यासि. Suppose he is an अज्ञानि for the very सन्न्यासाश्रम that he has taken and followed he will get the क्रममुक्ति फलम्. That is why सन्न्यासाश्रम is so great. Therefore, for him also प्राण goes out through ब्रह्मरन्ध्रम् and he attains क्रममुक्ति. Remember this is in the case of an अज्ञानि सन्न्यासि. What happens to the प्राण of a ज्ञानि? This going out of प्राण is called प्राणोत्क्रमणम्. प्राण उत्क्रमणम् means पुनर्जन्म. All अज्ञानिs will have प्राण उत्क्रमणम् and अज्ञानिs will have पुनर्जन्म also. Even in the case of उपासक, remember पुनर्जन्म may not be

बृहदारण्यक उपनिषत्

आर्तभाग ब्राह्मणम्

there in this लोक but he is born in ब्रह्मलोक. पुनर्जन्म does not mean coming to this लोक but going to any लोक is पुनर्जन्म. Therefore, कर्मि has also प्राणोत्क्रमणम् पुनर्जन्म and उपासक also has got प्राणोत्क्रमणम् पुनर्जन्म. Therefore, प्राणोत्क्रमणम् and पुनर्जन्म are common for all the अज्ञानिs. Now आर्तभाग's question is what about ज्ञानिs? Does the प्राण goes out or not? उदरमात्प्राणाः क्रामन्ति. उत् अस्मात् then join उत् to क्रामन्ति. उत्क्रामन्ति. प्राणाः उत्क्रामन्ति. आहो नेति. Or not? Whether the प्राणs of a wise man goes out or not? Or to put in another language does a wise man have प्राणोत्क्रमणम् or not? If you say there is प्राणोत्क्रमणम् then what will it mean. पुनर्जन्म. प्राणोत्क्रमणम् is synonymous with पुनर्जन्म. This is the question for which याज्ञवल्क्य answers 'No.' नेति होवाच याज्ञवल्क्यः. न means प्राणाः न उत्क्रामन्ति. The wise man's प्राण does not go out. That is why when a सन्न्यासि dies they have a habit of breaking the head. It is frightening to hear. It is supposed to be an indication of the क्रममुक्ति. Of course this practice is assuming that the सन्न्यासि is an अज्ञानि. Even if he is an अज्ञानि having क्रममुक्ति, the breaking of ब्रह्मरन्ध्र should be done by प्राण. But they have a practise of breaking open the head after death. After the प्राण has already gone. Somehow it is a peculiar practice, but anyway it is there in the tradition as an option and not compulsory. All this is based on this idea alone. But in the case of a ज्ञानि, we need not break also and प्राण also does not break ब्रह्मरन्ध्र. Because अत्रैव समवनीयन्ते. The प्राण resolves into the समष्टि here itself without traveling. In this very body

itself the प्राण resolves. It means प्राणs do not go out. समवनीयन्ते means प्रलीयन्त इत्यर्थः.

Now the question is how do you know? If you say, प्राणs do not go out, then the प्राणs may be within the body itself. How do you know that the प्राणs have resolved? याज्ञवल्क्य says you know that the प्राणs have resolved because the body is no more alive. He says स उच्छ्वयति. The body becomes bloated. आध्मायति बाह्येन वायुना पूर्यते. Same meaning body becomes bloated. आध्मानम् means to be filled with air. It swells, it gets filled with वायु. ध्मानम् means we saw in गीता शङ्खान्दध्मुः पृथक्पृथक् ॥ गीता १-१८ ॥ There ध्मानम् means to blow. So the body becomes blown up, inflated with वायु. So उच्छ्वयति आध्मायति. In short, अध्मातः मृतः शेते. The body lies down dead. And therefore the प्राण is not there in the body. प्राण did not go out and it is not there in the body also. Then what should have happened to प्राण? It has merged with the समष्टि. And therefore, प्राणोत्क्रमणम् and पुनर्जन्म are not there for a ज्ञानि. Here the most important portion is अत्रैव समवनीयन्ते. Remember it very well for it is quoted umpteen times. And how does it help? This will help in refuting some of the philosophies where they talk about मोक्ष by traveling. There are certain philosophies who talk about मोक्ष after death by traveling especially विशिष्टाद्वैत philosophy talks about मोक्ष after death by traveling. By शुक्लगति they attain विष्णुलोक. परमपदम् etc., have been told. That is supposed to be indicated by the ब्रह्मरन्ध्र and the जीव is supposed to go through ब्रह्मरन्ध्र and attain वैकुण्ठलोक and वैकुण्ठलोक is

supposed to be the मोक्ष for them. And when we refute that philosophy we quote this मन्त्र saying who is there to travel when all the प्राणs have resolved अत्रैव समवनीयन्ते. And remember once the प्राणs are gone, you cannot say that the mind alone is gone. प्राण indicates the entire सूक्ष्म शरीरम्. Therefore, सूक्ष्म शरीरम् resolves at the time of death and for that this मन्त्र is an important प्रमाणम्. With this third question is over. Now comes the fourth question.

मन्त्र 3-2-12

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियते । किमेनं न जहातीति ; नामेति, अनन्तं वै नाम, अनन्ता विश्वेदेवाः ; अनन्तमेव स तेन लोकं जयति ॥ ३-२-१२ ॥

So the fourth question by आर्तभाग. He says at the time विदेहमुक्ति the wise man gives up everything. स्थूल शरीरम् gets merged into विराट्. सूक्ष्म शरीरम् is given up, अत्रैव समवनीयन्ते. Or if you want a corresponding quotation

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥
मुण्डकोपनिषत् ३-२-७ ॥

And there is another one also in the same मुण्डकोपनिषत्.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥
मुण्डकोपनिषत् ३-२-६ ॥

Another name given here is परान्तकाल. All these मन्त्रs talk about विदेहमुक्ति. गताः कलाः, वेदान्तविज्ञान and अत्रैव

समवनीयन्ते all are विदेहमुक्तौ प्रमाण वाक्यानि. He gives up the स्थूल शरीरम्, he gives up the सूक्ष्म शरीरम् and he gives up the कारण शरीरम् also. The other name for कारण शरीरम् is अविद्या. There also an incidental point. अविद्या has got two शक्तis viz., विक्षेप शक्ति and आवरण शक्ति. During जीवन्मुक्ति he gives up आवरण शक्ति, he nullifies the आवरण शक्ति and he retains विक्षेप शक्ति. During विदेहमुक्ति, विक्षेप शक्ति of अविद्या is also resolved. Thus, अविद्या is gone, its आवरण शक्ति is gone before and its विक्षेप शक्ति is gone now. Therefore, स्थूल सूक्ष्म कारण शरीराणि सर्वाणि अपि त्यक्तानि विदुषा विदेहमुक्ति काले.

Now आर्तभाग asks a question. Even though wise man gives up everything but one thing he does not give up. What is that? That is the question. यत्रायं पुरुषो म्रियते. पुरुषः here is विद्वान्. In the previous मन्त्र also पुरुषः means विद्वान्. विद्वान् म्रियते विदेहमुक्तिम् प्राप्नोति किमेनं न जहाति. What is that that does not give him up? And what is the answer? नाम. His name does not give him up. Because still we remember

नारायणं पद्मभुवं वसिष्ठं शक्तिञ्च तत्पुत्र पराशरञ्च व्यासं शुक्रं
गौडपदं महान्तं गोविन्दयोगीन्द्रमथारस्य शिष्यम् ।
श्रीशङ्कराचार्यमथारस्य पद्मपादञ्च हस्तामलकञ्च शिष्यं तं
तोटकं वार्तिककारमन्यान्स्मद्गुरुन् सन्ततमानतोऽरिम् ॥

The names continue even after thousands of years. Therefore, he says नामेति. Incidentally one more point. In the प्रश्नोपनिषत्, an individual is divided into sixteen षोडशकलाs. Of these sixteen कलाs, one कला is supposed to

be नाम, the name. कला means part and in that one part is नाम. In the मुण्डकोपनिषत्, it is said गताः कलाः पञ्चदश प्रतिष्ठा. Fifteen कलाs goes away. In the प्रश्नोपनिषत्, it is said that there are षोडशकलाs. Naturally, if you remember both simultaneously, you will have the question which one कला does not go. And for that the answer this 3-2-12 मन्त्र of बृहदारण्यकोपनिषत्. See the connection between the three उपनिषत्s. Thank god the commentators come to our rescue. They explain everything. They quote the मन्त्र and relevant details for our understanding. Therefore, नाम does not give him up. And as a conclusion some kind of an उपासना like thing is mentioned here. It is not an उपासना but it is knowledge itself. He says अनन्तं वै नाम. The names are अनन्तम्. पदम्s are अनन्तम्. अनन्ता वै विश्वे देवाः. विश्वे देवाः means a set of देवताs and these देवताs indicate all the पदार्थs of the world. विश्वे देवा is a उपलक्षणम्, is an indicative of all the पदार्थs. अनन्तम् वै पदम् अनन्ता वै पदार्थाः. Names are also infinite, objects are also infinite. नामs are infinite and नामीs are also infinite. And what does a ज्ञानि do? ज्ञानि sees that I am all the नामs and the नामीs. I am all the पदम्s and the पदार्थम्s. Thus, a wise man sees. I am the शब्द प्रपञ्च as well as अर्थ प्रपञ्च. I am the वाक् प्रपञ्च as well as अर्थ प्रपञ्च. This you will understand if you remember माण्डूक्योपनिषत्. अकार and स्थूल प्रपञ्च, उकार and सूक्ष्म प्रपञ्च, मकार and कारण प्रपञ्च. All of these are superimposed on me, the तुरीयम्. अकार उकार मकार विलक्षणम् विश्व तैजस प्राज्ञ विलक्षणम् स्थूल सूक्ष्म कारण प्रपञ्च विलक्षणम् विशट्

हिरण्यगर्भ ईश्वर विलक्षणम्. So thus a wise man sees that I am the infinite names and forms. In fact form has to be taken for पदार्थम्. I am the infinite names and forms. And by seeing this fact अनन्तमेव स तेन लोकं जयति. He attains the infinite लोक called मोक्ष. अनन्तम् लोकम् means मोक्ष. So the wise man attains मोक्ष as a result of this vision that I am the अनन्त नाम and that I am the अनन्त रूप, अनन्त पदम् and अनन्त पदार्थम्. Continuing;

मन्त्र 3-2-13

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्मा, ओषधीर्लोमानि, वनस्पतीन् केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति ; आहर सौम्य हस्तमार्तभाग, आवामेवैतस्य वेदिष्यावः, न नावेतत्सजन इति । तौ होत्क्रम्य मन्त्रयां चक्राते ; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ ह यत्प्रशंसतुः कर्म हैव तत्प्रशंसतुः ; पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ ३-२-१३ ॥

Now comes the fifth and final question of आर्तभाग and here he wants to know what happens to an अज्ञानि during death or after death. So previous two मन्त्रs were of a ज्ञानि, and now he is asking about an अज्ञानि. Here he himself tells that at the time of death all the organs of an अज्ञानि are resolved, they become non-functional. This आर्तभाग himself tells this. Now look at the मन्त्र. यत्रास्य पुरुषस्य मृतस्य. So here you have to carefully note that the word पुरुषस्य refers to an अज्ञानि. In the last मन्त्र पुरुष meant ज्ञानि. Here पुरुष means अज्ञानि. So when an अज्ञानि dies what happens to his

organs? All the organs are resolved. आर्तभाग gives a list of which all organs resolve into which all places. वाक् अग्निमप्येति. वाक् organ resolve into अग्नि. वातम् प्राणः. प्राण resolves into वायु. Then eyes into Sun, mind into moon, ears into directions, body into the earth. There is word आत्मा. Its means हृदयाकाशम्. आत्मा the हृदयाकाशम् resolve into आकाश, the समष्टि आकाश. हृदयाकाशम् resolve into बहिराकाशम्. The hairs on the body resolve into ओषधी the herbs or plants. Hair is लोमानि. Then केशाः hair on the head resolve into वनस्पति the trees. लोहितं च रेतश्च. The creative power, the sperm and ovum of male and female respectively resolves into अप्सु waters. All this is said by आर्तभाग himself. But here शङ्कराचार्य makes an incidental and useful note. Suppose we say all the organs are resolved into देवताs, it will mean विदेहमुक्ति. Because in the case of a ज्ञानि also all the organs resolve into देवता. In the case of an अज्ञानि also if all the organs resolve into देवता then there will be no difference between ज्ञानि and अज्ञानि. Therefore, शङ्कराचार्य makes a subtle difference. He says every organ has got a देवता अंश in it, a portion of देवता शक्ति. In the eyes there is सूर्य अंश. It is called अधिदैव अंश. Eyes are अध्यात्मम्. In the eyes अधिदैव अंश is there. Similarly in श्रोत्रम् there is आकाश देवता अंशम् is there. Just like the representatives of the center. Sometimes if there is a committee in the local state government then they will have people from the state and one observer from the center. Likewise in every organ we have got देवता अंशम् which is said in the गीता as

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

That देवता अंश in the organ is blessing the organ to do the function. In the case of an अज्ञानि's death, शङ्कराचार्य says, organs do not resolve, इन्द्रियम्s do not resolve and what resolve is देवता अंश of the organ will be withdrawn by the देवता. The organ will be there but it will not work because the देवता has withdrawn the power from the इन्द्रियम्. So the organs will go to another body which is called पुनर्जन्म. When they go to another body the देवता will once again bless. And suppose a person has got some पापम् and for that पापम् the फलम् is blindness, then in such a case that देवता will withdraw the देवता अंश, the इन्द्रियम् will be there but that person cannot see. इन्द्रियम् is there but the देवता blessing is withdrawn. In the next जन्म suppose the पापम् is exhausted, then in the next जन्म again he gets back the eyes, not that इन्द्रियम् comes once again, इन्द्रियम् was there all through but the देवता blesses when पापम् is not there. This is all said by आर्तभाग. शङ्कराचार्य adds a note here. वाक् अग्निमप्येति. वाग् इन्द्रियम् resolves into अग्नि. शङ्कराचार्य says you should not translate as वाग् इन्द्रियम् but you should translate it as वाग् देवता अंशम् अग्निमप्येति. Similarly चक्षुः देवता अंशम् अदित्यमप्येति. In the case of a ज्ञानि what happens? गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु. Here देवाः means along with देवता अंश all the इन्द्रियम्s will go away. Now आर्तभाग's question is if the इन्द्रियम्s are also not functioning, physical body is also not there then who controls

the जीव, the अज्ञानि जीव after death? The mind cannot control because the mind cannot function as देवता has withdrawn his blessing. बुद्धि cannot control, the entire सूक्ष्म शरीरम् cannot control, स्थूल शरीरम् is not there, कारण शरीरम् of course is निर्विकल्पम्. Such being the case who controls then. For this याज्ञवल्क्य will give the answer in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this second ब्राह्मणम् of the third chapter known as आर्तभाग ब्राह्मणम् याज्ञवल्क्य is asked five questions by आर्तभाग.

One question was ब्रहातिग्रह लक्षण मृत्यु. Bondage is in the form of ग्रह and अतिग्रह.

The second question was *is there a means to go beyond this मृत्यु and if so what is the means?* And याज्ञवल्क्य gave the answer ज्ञानम् is the means of ब्रहातिग्रह लक्षण मृत्युतरण उपायः.

Then third question was regarding the death of wise man, *what happens to a wise man at the time of death?* For which याज्ञवल्क्य answered after the death of the wise man nothing remains न तस्य प्राणाः उत्क्रामन्ति अत्रैव समवनीयन्ते. The entire individuality gets resolved, स्थूल शरीरम् gets resolved, सूक्ष्म शरीरम् gets resolved and the विक्षेप शक्तिमत् कारणशरीरम् also get resolved. Therefore, there is no individual called ज्ञानि. There is only ब्रह्मन्.

Then the fourth question was *is there anything that does not leave a ज्ञानि?* For which याज्ञवल्क्य answered that there is one thing that does not leave a ज्ञानि and which gives a seeming individuality from the standpoint of व्यावहार and that is the नाम of the ज्ञानि, नाम न जहाति. Thus, one was regarding ज्ञानम् and two questions were based on the death of ज्ञानि.

Then the fifth and final question is regarding the death of an अज्ञानि. अज्ञानि मरणे किम् सम्भवति? आर्तभाग himself gives some details - the physical body resolves here itself, it merges with पञ्चभूतs and the सूक्ष्म शरीर करणानि, the various organs of सूक्ष्म शरीर cannot function after death because the देवता अंशs are withdrawn. In the case of a ज्ञानि the organs are also resolved but in the case of an अज्ञानि organs becomes non-functional as if. शङ्कराचार्य gives the example व्यस्तदात्रादिवत्. It is like an instrument, which is lying down when it is not handled by any चेतन पुरुष. When pen is associated with my hand it is functional. When it is not associated with my hand, the pen exists but it becomes non-functional. So when करणम्s or organs are associated with देवता अंशs then the organs are functional. At the time of death the देवता अंशs are withdrawn and they join the समष्टि देवता. Therefore, करणम्s are not more capable of functioning and therefore they are passive. So then what happens to that अज्ञानि? Where does he remain and under whose control is he is the question We read the last मन्त्र. **क्वायं तदा पुरुषो भवतीति**. At that time where is the पुरुषः? And याज्ञवल्क्य tells that this is not an easy thing to answer. There are so many opinions regarding that. If in a group we start this discussion it will create lot of confusion as in the parliament when a controversial topic is taken all start shouting. Therefore, the best thing is we get out of this group of people. Therefore, he says **आहर सौम्य हस्तमार्तभाग**. In the crowd we may miss so you hold my hand and let us both go to a quiet place.

बृहदारण्यक उपनिषत्

आर्तभाग ब्राह्मणम्

आवामेवैतस्य वेदिष्यावः. So we two only will discuss this question. एतस्य प्रश्नस्य उत्तरम् आवाम् एव वेदिष्यावः. We two alone will discuss and there is no need for others to hear it. न नौ आवयोः एतत् वस्तु सजने जनसमुदाये निर्णेतुं शक्यते इति. This should not be discussed amidst many people. सजन means group of people. विजनः means a place where people are not there. विगताः जनाः यस्मात् स प्रदेशः विजनप्रदेशः. जनैः स वर्तते इति सजनप्रदेशः. So we need talk here, let us go to विजनप्रदेशः. Then the उपनिषत् comes and tells तौ ह उत्क्रम्य सजनात् देशात् मन्त्रयाग्वक्राते. उत्क्रम्य should not be taken as after death but it means having gone away from this place, having gone to a quiet place they discussed, मन्त्रयाग्वक्राते. And then after long discussion or after long teaching to be precise, they arrived at the conclusion, तौ ह यदूचतुः कर्म हैव तत् उचतुः. The answer is that the individual is under the control of कर्म. So the individual who is not a ज्ञानि for ज्ञानि has lost individuality. In the case of an अज्ञानि who is not under the control of his own organs because organs are non-functional. He cannot think and act because बुद्धि is not functional because देवता अंशs are withdrawn. Therefore, eyes cannot see, ears cannot hear, बुद्धि won't think in a normal way. Then under whose control is the जीव? कर्म हैव तत् उचतुः. शङ्कराचार्य adds here कालकर्मदैवेश्वरेष्वभ्युपगतेषु हेतुषु that there are so many opinions in this regard. Some people say स्वभावः, nature will decide. Some give the answer as कालः which decides the lot of the individual. Some others say ईश्वर decides where the individual should go. And

याज्ञवल्क्य came to the conclusion that all these three are wrong. स्वभाव does not decide, काल does not decide, ईश्वर also does not decide. Then the कर्म alone is the decider. Then does that mean that other factors are not required? If you say कर्म is the deciding factor then do you mean to say that स्वभाव is not required, काल is not required, ईश्वर is not required? No. All the other three factors also are required in addition to the कर्म. Then how do you say कर्म determines? Then we give the answer कर्म is प्रधानम्. कर्म is the primary determining factor and all other factors are गुण भूताः. गुण भूताः means the supporting factor, contributory factors, subservient factors, auxiliary factors and not primary factor. So कर्म won't come by following काल but by following कर्म काल comes. That is why we say, people think that a person's destiny is determined by the time of birth. Some people say that the काल determines the destiny of the person whereas we answer that the काल of birth itself is determined by the कर्म of the person. And if कर्म is good, कर्म uses good कालम् to bless the person, कर्म itself uses a bad time to create problems for the person. Thus, कर्म itself functions or makes use of काल medium. Similarly, some say that the ग्रहs, the planets are influencing the destiny but we say it is meaningless. No planets, which are thousands of miles away can influence the individual's destiny nor the constellation stars which are millions of light years away can determine the destiny. Then do you mean to say that the horoscope is false? No. What we say is the planets do not influence the individual but the

planets indicate the कर्म which influences the individual. Planets are the indicators of good कर्म and planets are the indicators of bad कर्म, it is good and bad कर्म that affects the individual. Therefore nothing directly influences; कर्म alone influences directly. But कर्म cannot give सुखम् and दुःखम् directly therefore कर्म uses a good body, कर्म uses an environment, कर्म uses the parentage, कर्म uses the planets, कर्म uses the neighbors. पूर्वजन्म कृतम् कर्म पुत्ररूपेण आगच्छति. It is not the son who is giving trouble or giving you joy. It is पूर्व जन्म कर्म पुत्ररूपेण सुखम् दधाति पुत्ररूपेण दुःखम् दधाति पत्निरूपेण सुखम् दधाति पत्निरूपेण दुःखम् दधाति. Therefore, कर्म is the प्रधानम्. For more details we have to refer back to the first chapter of बृहदारण्यकोपनिषत् मन्त्र 1-4-10 of the शङ्कराचार्य भाष्यम् where we have discussed this in detail. You can refer back to your notes or memory whichever is stronger. In fact मन्त्र 1-4-10 itself is very big मन्त्र. There at the middle तस्य ह न देवाश्चनाभूत्या ईशते । Even देवs cannot obstruct the मोक्ष of a ज्ञानि it is discussed there. There स्वभाव, काल, ईश्वर have been talked about. Therefore, what did they do? अथ यत्प्रशंसन्तुः कर्म हैव तत्प्रशंसन्तुः. Therefore, if you have to glorify you have to glorify the कर्म alone among these four factors. Even ईश्वर gets the glory later only. Even god is subservient to कर्म alone, god cannot give you pleasure if you don't deserve it, god cannot give you pain if you don't deserve it. And therefore, कर्म alone is to be praised. There is a श्लोक by भर्तृहरि who says at the end of one of his श्लोकs

बृहदारण्यक उपनिषत्

आर्तभाग ब्राह्मणम्

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे विष्णुर्येन
दशावतारगहने क्षिप्तो महासङ्कटे । रुद्रो येन कपालपाणिपुटके
भिक्षाटनं कारितः सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः
कर्मणे ॥ नीतिशतकम् ९६ ॥

तस्मै कर्मणे नमः. By which कर्म even शिव is begging, even
the gods are under the control of that कर्म etc., he writes.
Therefore, he concludes पुण्यो वै पुण्येन कर्मणा भवति.
Therefore the lot of the individual after the death will depend
upon the कर्म. And he will have a good lot, good journey,
comfortable journey, comfortable लोक etc., only if he is
backed by पुण्येन कर्मणा पुण्यः भवति. पुण्येन भवति means
पुण्य फलम् भवति सुखम् भवति. पापः पापेन भवति, पापेन
कर्मणा पाप फलम् भवति दुःख फलम् भवति. This is a famous
sentence often quoted by शङ्कराचार्य. “As you sow, so you
reap” so it is said for this the वैदिक parallel of this adage is
पुण्यो वै पुण्येन पापः पापेनेति.

यथा कर्म यथा श्रुतम् ॥ कठोपनिषत् २-२-७ ॥

With this याज्ञवल्क्य has answered the fifth question of
आर्तभाग also. So now आर्तभाग has no more topics to trap
याज्ञवल्क्य. All these people are not primarily students,
remember. They are all scholars trying to trap याज्ञवल्क्य in
debate so that he cannot take the cows. Therefore, what did
आर्तभाग do? ततो ह जारत्कारव आर्तभाग उपराम. Thereafter
पञ्चम प्रश्न उत्तर अनन्तरम् आर्तभाग withdrew. Then you have
to imagine both of them came back to the same assembly.

बृहदारण्यक उपनिषत्

आर्तभाग ब्राह्मणम्

With this the second ब्राह्मणम् is over. Now we will go to third ब्राह्मणम्. First we will read the मन्त्र.

3.3 भुज्यु ब्राह्मणम्

मन्त्र 3-3-1

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ ; याज्ञवल्क्येति होवाच । मन्त्रेषु चरकाः पर्यव्रजाम, ते पतञ्जलस्य काप्यस्य गृहानैम ; तस्यासीद्गृहिता गन्धर्वगृहीता, तमपृच्छाम कोऽसीति ; सोऽब्रवीत्सुधन्वाङ्गिरस इति ; तं यदा लोकानामन्तानपृच्छाम, अथैनमब्रूम, क्व पारिक्षिता अभवन्निति ; क्व पारिक्षिता अभवन्, स त्वा पृच्छामि याज्ञवल्क्य, क्व पारिक्षिता अभवन्निति ॥ ३-३-१ ॥

Now comes the third ब्राह्मणम्, a very short ब्राह्मणम् with two मन्त्रs only. This is based on the third question from the third challenger who happens to be भुज्युः ऋषि who has got another name लाह्यायनिः. Since the question is asked by भुज्यु the third ब्राह्मणम् is called भुज्यु ब्राह्मणम्. What is the content of this ब्राह्मणम्? The content is the dimensions of हिरण्यगर्भलोक or ब्रह्मलोक are pointed out which happens to be the कर्म उपासना समुत्त्वय फलम्. The result of the combination of कर्म and उपासना is the content. But in his introduction शङ्कराचार्य points out the significance of this ब्राह्मणम्. He points out that this is to show that even हिरण्यगर्भलोक is finite in nature. By showing the dimensions the उपनिषत् wants to point out that even हिरण्यगर्भलोक is परिच्छिन्नः, limited or to put it in another language that all कर्म उपासना फलम्s are limited. And to convey this idea शङ्कराचार्य enters into a small enquiry. We are now getting into कर्मफल विचार भाष्यम्. A भाष्यम् which takes up the enquiry into कर्मफलम्. And शङ्कराचार्य wants to establish that it cannot be मोक्ष. मोक्ष is not कर्मफलम्. Therefore, before

going into the मन्त्र proper I will give you a summary of the enquiry by शङ्कराचार्य. So now you have to imagine a debate. पूर्वपक्ष सिद्धान्त will come. We have to attentively listen to it else after some time which is पूर्वपक्ष and which is सिद्धान्त will get mixed up. So let us closely follow.

कर्मफल विचार भाष्यम्

So पूर्वपक्षि says कर्मफलम् can be मोक्ष. We can have मोक्ष as the result of कर्म, actions. Actions can produce मोक्ष is the argument of पूर्वपक्ष. The reply by us the सिद्धान्तिs, शङ्कराचार्य says no. मोक्ष can never be the result of action because actions can produce only four types of फलम्s.

The first result is आप्तिः. Reaching a place is the फलम्, the result of action. The second possible result is उत्पत्तिः, producing something can be the result of action. Then the third result of action possible is विकारः, modification of a thing, remodeling etc. And the fourth result possible is संस्कारः the purification of a thing. So thus reaching, producing, modifying or purifying are the four results that a person can accomplish through different types of actions. And even in purification they make a subdivision. Purification is twofold. One is गुण आधानम्, adding some extra virtues or properties like painting a house or pasting wallpaper etc. Here you add some more extra properties. And another thing is दोष अपनयनम्, removal of impurities. Taking bath comes under दोष अपनयनम् and afterwards not coming out of dressing room is गुण आधानम्. Both will come under संस्कार. Now

शङ्कराचार्य points out that मोक्ष cannot fall within any one of the four कर्मफलम्s. Because मोक्ष is Infinite ब्रह्मन्. मोक्ष is पूर्णत्वम् and पूर्णत्वम् is ब्रह्मन्. And ब्रह्मन् cannot fall within any one of the above four. How do you say so? Reaching of ब्रह्मन् is meaningless because ब्रह्मन् is all-pervading. सर्वगतत्वात् आप्तिः न भवति. Production of Infinite is not possible because it is नित्यत्वात् उत्पत्ति न भवति. ब्रह्मन् is नित्य वस्तु. Infinite was, is and will be and therefore there is no question of उत्पत्ति. Then the third one is विकारः; ब्रह्मन् cannot be reached through modification because निर्विकारत्वात् ब्रह्मणः. ब्रह्मन् does not have विकारः, modification. And the fourth one is संस्कारः. ब्रह्मन् cannot be attained through purificatory processes because निर्गुणत्वात्, निर्दोषत्वात्. ब्रह्मन् being निर्गुण there is no possibility to add गुण. And being निर्दोष there is no need to eliminate दोष. Therefore, शङ्कराचार्य asks नित्यशुद्धस्य किम् स्नानम्? Since I do पूजा I bathe ईश्वर daily. Is it possible for anybody to bathe ईश्वर? नित्यशुद्धस्य किम् स्नानम्? Remember we are bathing ईश्वर not to purify ईश्वर but to purify the mind.

सङ्गम् त्यक्त्वा आत्म-शुद्धये ॥ गीता ७-११ ॥

So there is no need to purify ईश्वर nor put perfume to Him. Therefore, संस्कार फलम् अपि न भवति. चतुर्विध कर्मफल विलक्षणत्वात् मोक्षस्य since मोक्ष is different from all the four कर्मफलs मोक्षः कर्मकार्यः न भवति. This is our argument.

Now पूर्वपक्षि comes. We are entering into the मीमांसा type of discussion.

➤ पूर्वमीमांसक comes and tells that मोक्षः नित्यकर्मणाम् फलम् भवति. मोक्ष is the result of नित्यकर्म. Here you should remember that the मीमांसकs talk about different types of कर्मs. नित्यकर्म means the compulsory actions to be done as long as one is alive. नित्यकर्म cannot be translated as daily action. नित्य is a technical word in मीमांसा शास्त्रम्. Even any compulsory action done once in four months also will be called नित्यकर्म. The कर्म done on every अमावास्या is also called as नित्यकर्म because नित्य means the compulsory कर्म. अवश्यानुष्ठेय कर्माणि इत्यर्थः.

➤ Then, they talk about नैमित्तिक कर्मs. Actions do be done on occasions but called compulsorily. It is also compulsory but if occasions arises then it should be done. If there is no occasion you need not do it. It is just like पुत्र उत्पत्ति काले. If a child is born certain कर्मs are prescribed and they need be done only if a child is born and if a child is born it is compulsory also. It is occasional but compulsory कर्म.

➤ Then the third type of कर्म is काम्यकर्म. The कर्मs to be done to fulfill the desires. This is not compulsory for all people. It is only optional for a person if he has got a desire. It is not that he should do that कर्म only, he can do some other कर्म also. If he wants to have a son, then पुत्रकामेष्टि is prescribed. One who is कुचेत for him what is the need for पुत्रकामेष्टि याग. Even if a person has got desire for पुत्र it is not compulsory that he should do पुत्रकामेष्टि. He may use some other दृष्ट methods of going to a doctor etc. So

पुत्रकामेष्टि is not compulsory, it is optional if there is desire that also if he wants to do.

➤ Then the next type of कर्म is निषिद्ध कर्माणि, which are prohibited actions to be avoided. मांसम् न अश्नीयात्, meat eating is prohibited. न सुराम् पिबेत्, touching liquor, even smelling it is prohibited. हिंसाम् न कुर्यात्, one should not injure other people. They are निषिद्ध कर्मसः.

➤ Then we talk about प्रायश्चित्त कर्मसः, the कर्मसः to compensate a mistake but often प्रायश्चित्त कर्मसः are included in नैमित्तिक कर्मसः. It is done on the occasion, निमित्तम् of a mistake. So thus different types of कर्मसः are mentioned.

Now पूर्वमीमांसक says नित्यकर्मसः have got the फलम् of मोक्ष. For this शङ्कराचार्य answers. He says प्रमाण अभावात्. What is the proof or what is the means by which you say this? On what basis do you conclude that मोक्ष is the फलम्? Certainly you cannot talk about प्रत्यक्ष प्रमाण. We do not see directly that whoever does नित्यकर्म attains मोक्ष. There is no प्रत्यक्ष प्रमाण, there is no अनुमान, there is no अर्थापत्ति, there is no अनुपलब्धि; प्रमाण अभावात्. So says शङ्कराचार्य.

Now पूर्वपक्षि comes and says प्रमाणम् अस्ति. I have got a प्रमाणम्, a basis to assert that नित्यकर्म will produce मोक्ष फलम्. Then what is the basis he explains? This we have to understand properly; lot of मीमांसा rules we should know. In the कर्मकाण्ड of the वेदसः for certain types of कर्मसः, certain types of rituals the फलम्सः, the results are not mentioned. But the results must be there for all the rituals. Why results should

be there? This is the thinking pattern of मीमांसकs. He says results must be there because without a result if a कर्म is prescribed then nobody will perform that कर्म. This is the argument of मीमांसक. कर्मफलम् विना कोऽपि किमपि कर्म न कुर्यात्. Because the very motive of doing something is to gain some benefit only.

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ॥
सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः ११ ॥

Without expecting a result even a मन्द पुरुष will not act. The only difference is a मन्द पुरुष will expect मन्द फलम्. Shrewd पुरुष will expect shrewd फलम्. But फल expectation is there. And therefore, मीमांसकs say that wherever there are rituals without फलम् there we should supply the फलम्. Now the question comes what is the basis on which you supply the फलम्. It cannot be your wild imagination. If imagination is used different people will do different कल्पनाs. Therefore, there should be some basis on which फलम्s will have to be supplied by us for the कर्मs. And to supply this फलम्, the मीमांसकs themselves give two types of basis.

➤ One is based on a general statement in the वेदs कर्मणा पितृलोकः. That means all the कर्मs will give the पितृलोक फलम्. Applying this general rule मीमांसकs say wherever there are कर्मs without the mention of फलम् you should understand the फलम् is पितृलोक. We should take it like that. This is कर्मणा पितृलोक न्याय. That is how they justify. This is the rule number one for wherever there are rituals without

फलम् there we should supply the फलम्. What is the फलम् to be supplied? In some cases we are to apply this rule.

➤ Then there is a second rule also called विश्वजित् न्याय or विश्वजिन्न्याय. What is that? In that it is said that when there are certain कर्मs without फलम्, you supply स्वर्गलोक as the फलम् because स्वर्गलोक is desired by all the people. सर्व इष्टत्वात् सर्व इच्छा विषयत्वात् स्वर्गलोक is the फलम्. Once you supply स्वर्गलोक as the फलम् who will perform that कर्म? Whoever is desirous of स्वर्ग can do that कर्म and get that फलम्. This is called विश्वजित् न्याय because this law is applied in the case of a ritual called विश्वजित्. Thus on these two basis we have to say that the कर्मफलम् is either स्वर्गलोक or पितृलोक.

Now पूर्वमीमांसक says when you come to नित्यकर्म, we find no फलम् is mentioned for नित्यकर्म. And therefore what should we try? We should try to apply the above two न्यायs कर्मणा पितृलोकः न्याय or विश्वजिन् न्याय. That is the normal method. If you apply the first न्याय the फलम् is पितृलोक and if you apply the second न्याय the फलम् will be स्वर्गलोक. पूर्वमीमांसक says both these न्यायs are not applicable in the case of नित्यकर्म. And therefore, पितृलोक cannot be given as फलम्. स्वर्गलोक also cannot be given as फलम्. Therefore, I conclude that मोक्ष नित्यकर्मणाम् फलम्. Now, the question is why cannot you apply these two न्यायs? He gives the reason.

The reason is he says कर्मणा पितृलोकः this न्याय can be applied only to those rituals which are occurring in that

particular portion of the वेद where this मन्त्र is occurring. As they say about state laws in America. Each state is having its own law. There are certain laws which vary from state to state. So if they find some law not suiting they will go to the next state and finish the job and come back. Nobody can do anything, because that law is applicable to that state only. Like that here he says the कर्मणा पितृलोकः is applicable only to that chapter, that प्रकरणम् of the वेद and नित्यकर्मs do not fall within that context. Therefore, that cannot be applied. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

भुज्यु ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this third ब्राह्मणम् of the third chapter known as भुज्यु ब्राह्मणम् याज्ञवल्क्य is talking about the dimensions of हिरण्यगर्भलोक which हिरण्यगर्भलोक one can attain through कर्म and उपासना, उपासना समुत्तित कर्मफलम्. शङ्कराचार्य points out the significance of this chapter that all कर्मफलम्s are परिच्छिन्नम् and they all have got limitations. Thus by talking about the dimensions of हिरण्यगर्भलोक the उपनिषत् talks about the limitations of all कर्मफलम्s, whether it is केवल कर्म or उपासना समुत्तित कर्म. And extending this idea शङ्कराचार्य points out that therefore, मोक्ष cannot be the कर्मफलम्. And to establish that शङ्कराचार्य is entering into a small enquiry, a small debate with पूर्वमीमांसकs who talk about कर्मणा मोक्ष. Who are the पूर्वमीमांसकs? Those people who totally depend upon the पूर्व भाग of the वेदs or the कर्मकाण्ड of the वेदs. That is why they are called पूर्वमीमांसकs. पूर्वमीमांस अनुयायिनः. And this debate we had started in the last class. I would like to continue this discussion.

First, शङ्कराचार्य logically dismissed the idea of मोक्ष through कर्म by showing that कर्म can produce only four types of फलम् – आप्तिः, उत्पत्तिः, संस्कारः and विकारः. And मोक्ष does not fall within all the four types of कर्मफलम्s. मोक्षः चतुर्विध कर्मफल विलक्षणत्वात्. And since मोक्ष is not one of the four कर्मफलम्s, मोक्ष cannot be achieved through कर्म.

Then the पूर्वमीमांसकs pointed out that even though it is logical I would say that नित्यकर्मs prescribed in the वेदs can give मोक्ष. This was the contention of पूर्वमीमांसकs for which शङ्कराचार्य gave the answer that it is not so because there is no प्रमाणम् or any support or any evidence to show that नित्यकर्म will give मोक्ष फलम्.

Then the पूर्वमीमांसक said that he has got an evidence in support of the statement नित्य कर्मणाम् फलम् मोक्षः इति. This point alone we are discussing now. There I talked about certain basic principles of पूर्वमीमांसा. Two principles I pointed out. One principle is कर्मणा पितृलोक न्याय. There are certain कर्मs for which फलम्s are not mentioned and when such कर्मs are mentioned in the वेदs we have to supply the फलम् as पितृलोक. The evidence is कर्मणा पितृलोकः इति श्रुतेः. This is the principle number one. The second principle is called विश्वजित् न्याय. Because it is based on the याग called विश्वजित् याग for which also no फलम् is mentioned in the वेदs. This विश्वजित् याग does not come under the chapter or section where कर्मणा पितृलोकः is applicable. Else for विश्वजित् याग also कर्मणा पितृलोकः न्याय could have been applied. But विश्वजित् याग does not fall under the section under कर्मणा पितृलोक प्रकरणम्. When such यागs come like विश्वजित् for which the first principle cannot be applied then we have to apply the second principle that is all the यागs for which फलम्s are not mentioned, for which the first principle cannot be applied, for all such यागs स्वर्गः फलम्, स्वर्गम् is the फलम्. This is the second principle. All rituals for which

फलम्s are not mentioned should fall under one of these two categories - कर्मणा पितृलोक category or विश्वजित् न्याय category. If it falls under first category then it is पितृलोक and for second category it is स्वर्गलोक. These are the two principles applied in पूर्वमीमांसा.

➤ Now पूर्वमीमांसक argues that the नित्यकर्मs do not come under any one of these two categories. What is his argument? He says that कर्मणा पितृलोक cannot be applied for नित्यकर्म because नित्यकर्म do not occur in that particular chapter. Just as the Indian constitutional rule will be applicable only within the Indian limit, and hence those who defect from these rules will enter into the embassy premises of some other foreign country. There this law won't apply. Because it has gone beyond the limits. Thus नित्यकर्म do not fall within the प्रकारणम् of कर्मणा पितृलोक:.

➤ Then question is why cannot you apply the second principle of विश्वजित् न्याय. Now he says that is also not possible. He says for विश्वजित् याग स्वर्ग फलम् is supplied for what purpose? If the फलम् is not mentioned no अधिकारि will come forward to do the ritual.

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ॥
सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः ११ ॥

इति न्यायात् no कर्म should be mentioned in the वेदs without citing the फलम्. Therefore, the स्वर्ग फल is given for the purpose of only to introduce a performer, an अधिकारि, who is desirous of स्वर्ग. Whosoever desirous स्वर्ग they will perform

the विश्वजित् याग to get स्वर्ग फलम्. Like that for all those यागs for which फलम् has not been mentioned for them स्वर्ग कामः अधिकारित्वेन सिद्ध्यति. Therefore, पूर्वमीमांसक argues विश्वजित् न्याय is for स्वर्ग काम अधिकारि सिद्ध्यर्थम्. It is for the sake of अधिकारि, a person who does the याग and he says for नित्यकर्म this problem is not there. For नित्यकर्म we need not invent an अधिकारि. For getting an अधिकारि विश्वजित् न्याय is used and by विश्वजित् न्याय स्वर्ग फलम् is supplied and when this is supplied स्वर्ग काम will become an अधिकारि. That is why विश्वजित् न्याय is used for अधिकारि सिद्ध्यर्थम्. फलकल्पना द्वारा अधिकारि सिद्ध्यर्थम् विश्वजित् न्याय. He says नित्यकर्म will not come under this category. Because for नित्यकर्म you need not invent an अधिकारि. You need not invent a candidate because every living person, वैदिक of course, is an अधिकारि for नित्यकर्म. If you are alive, you are a candidate for नित्यकर्म. यावज्जीवम् अग्निहोत्रम् जुहोति इति न्यायात् जीवनविशिष्टः नित्यकर्म अधिकारि सिद्ध्यः. जीवनविशिष्टः means one who is surviving. So अधिकारि is already सिद्ध्यः. Why should you apply the विश्वजित् न्याय? Therefore, for नित्यकर्मफलम् first principle also cannot be applied and the second principle also cannot be applied. Therefore, for नित्यकर्म I have to present a new फलम् which will not be based on either first or the second principle. I will have to supply a फलम् for नित्यकर्म and that is मोक्ष फलम्. So कर्मणा पितृलोक न्यायात् पितृलोक फलम् अपि कल्पयितुम् न शक्यते or विश्वजित् न्यायात्

बृहदारण्यक उपनिषत्

भुज्यु ब्राह्मणम्

स्वर्गलोक फलम् अपि कल्पयितुम् न शक्यते तस्मात् नित्यकर्मणाम् फलम् मोक्षः.

For this शङ्कराचार्य gives the answer. He says No. You say the first principle cannot be applied and the second principle of विश्वजित् न्याय cannot be applied because it is for अधिकारि सिद्ध्यर्थम्. Therefore, you say you have to apply a separate न्याय and the फलम् that I am supplying is मोक्ष फलम्. Now शङ्कराचार्य argues that once you supply a फलम् then विश्वजित् न्याय has automatically come. Because it is a न्याय specially utilized for फल invention. It is a rule, a maxim applied for फल कल्पना. You are saying it is meant for अधिकारि कल्पना but it is not for अधिकारि कल्पना, विश्वजित् न्याय is applied for फल कल्पना alone i.e., to supply a फलम्. Once you are going to talk about फलम् for नित्यकर्म, then automatically विश्वजित् न्याय will come. Once विश्वजित् न्याय is applied स्वर्ग फलम् alone will come. So नित्यकर्मणाम् स्वर्ग फलम् एव भवति न तु मोक्ष फलम्. This is the argument of शङ्कराचार्य. यदि फल कल्पना क्रियते विश्वजित् न्याय एव तस्मात् स्वर्गः एव फलम् भवितुम् अर्हति.

For this पूर्वमीमांसक comes with another argument. He accepts this argument. If I am supplying a फलम् विश्वजित् न्याय will have to be applied and get स्वर्ग फलम्. I would say that मोक्ष is not a फलम् at all. मोक्षः अफलम् says पूर्वमीमांसक. नित्य सिद्धत्वात्. If I have to do फल कल्पना, स्वर्ग you get according to विश्वजित् न्याय. Now I want to avoid विश्वजित् न्याय and as long as I try to supply a फलम् विश्वजित् न्याय will come. Therefore, I say मोक्ष is not at all a फलम्. So they

say मोक्ष अफलम् for it is नित्य सिद्धत्वात्. शङ्कराचार्य has a hearty laughter. शङ्कराचार्य answers if you say मोक्ष is not a फलम् then how can you say that it is the फलम् of नित्यकर्म. You have forgotten the fundamental argument. You started the argument by saying that मोक्ष is the फलम् of नित्यकर्म. Now you are saying मोक्ष is not a फलम्. If मोक्ष is not a फलम्, if you agree मोक्ष is a सिद्धवस्तु then how can you say that it is नित्यकर्मफलम्. What is the answer in one sentence? नित्यसिद्धस्य मोक्षस्य नित्यकर्मफलत्वम् कथम् भवति. This शङ्कराचार्य is asking the पूर्वमीमांसकs.

Now for this पूर्वमीमांसक comes with an answer. He says that it is possible. नित्यसिद्धस्य मोक्षस्य नित्यकर्मफलत्वम् सम्भवति. It can be नित्यकर्मफलम्. He says you Advaitins also say that मोक्षः is नित्यसिद्धः. Having said मोक्ष as नित्यसिद्धः, you yourself say मोक्ष is ज्ञानफलम्. ज्ञानात् एव कैवल्यम्.

ब्रह्मविदाप्नोति परम् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

स यो ह वै तत्परं ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥

तदात्मानमेवावेत् तस्मात्तत्सर्वमभवत् ॥ बृहदारण्यकोपनिषत् १-४-१० ॥

So you are saying that मोक्षः नित्यसिद्धः and नित्यसिद्ध मोक्षः ज्ञानफलम्. If नित्यसिद्धः can be ज्ञानफलम्, why can't it be नित्यकर्मफलम्? This is the argument of पूर्वमीमांसक.

शङ्कराचार्य answers that we do say मोक्ष is ज्ञानफलम्. But it is only a figurative usage. Because मोक्ष cannot be a फलम् चतुर्विध कर्मफल विलक्षणत्वात्. Really speaking मोक्ष is not the फलम् for ज्ञानम्. In fact मोक्ष is already there. But there a distance is created between me and मोक्ष because of अज्ञानम्. मोक्षः अज्ञान व्यवहितः A notional distance is created because of अज्ञानम् and ज्ञानम् removes the अज्ञान veil alone. मोक्ष is not ज्ञानफलम्. What is ज्ञानफलम्? अज्ञान निवृत्तिः एव ज्ञानफलम्. शङ्कराचार्य tells this to पूर्वमीमांसक. नित्यसिद्ध मोक्षः ज्ञानफलम् चेत् कस्मात् कर्मफलम् न स्यात् इति पूर्वपक्षिणा पृष्टे सति अस्माभिः उत्त्यते नित्यसिद्ध मोक्षः ज्ञानफलम् अपि भवितुम् न अर्हति ज्ञानस्य फलम् अज्ञान निवृत्तिः एव मोक्षः इति उपचर्यते तत्. And for that पूर्वमीमांसक says if ज्ञानफलम् is only अज्ञान निवृत्तिः which you call मोक्ष, I would say नित्यकर्मणाम् फलम् अपि अज्ञान निवृत्तिः अस्तु. If you say ज्ञानफलम् is अज्ञान निवृत्तिः, I would say that नित्यकर्म's will remove ignorance and thus will indirectly give मोक्ष. What is wrong? This is पूर्वमीमांसक's question.

शङ्कराचार्य gives the answer. No. I cannot accept that because ज्ञानम् and अज्ञानम् are परस्पर विरोधि, mutually opposed whereas कर्म and अज्ञानम् are not mutually opposed. अविरोधितया कर्म नाविद्यां विनिवर्तयेत् । विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ आत्मबोधः ३ ॥

शङ्कराचार्य nicely presents in आत्मबोध. So ज्ञानम् can destroy अज्ञानम् because they are opposed to each other and कर्म cannot destroy अज्ञानम् because they are not परस्पर

विरोधिः. शङ्कराचार्य gives the reason also. ज्ञानस्य प्रकाशरूपत्वात् अज्ञानस्य अप्रकाशरूपत्वात् प्रकाशाप्रकाशयोः विरोधः भवति. Therefore, ज्ञानम् can destroy अज्ञानम्, नित्यकर्म cannot destroy अज्ञानम्. And शङ्कराचार्य points out that not only this is logical but this is दृष्ट फलम्. This we are seeing with our own eyes. Suppose you have the ignorance of the color of crow. How to remove this अज्ञानम्? Suppose if I do a lot of action by cleaning the room etc., to remove अज्ञानम्. Any amount of कर्म I do, the ignorance does not go. It is not logic based alone. It is our experience based, not only लौकिक कर्म cannot remove ignorance even वैदिककर्म cannot remove ignorance. Suppose I chant विष्णुसहस्रनामम् to know the color of crow. You may get पुण्यम्. The अज्ञानम् regarding the color of the crow does not go. And we also see that ज्ञानम् removes ignorance is दृष्ट फलम्. Thus कर्म cannot remove ignorance is दृष्टम्. ज्ञानम् can remove ignorance is दृष्टम्. Therefore, नित्यकर्म cannot remove ignorance, so argues शङ्कराचार्य with पूर्वमीमांसक.

For which पूर्वमीमांसक comes with another argument. He says you are talking about दृष्ट फलम्. But you should remember that कर्मस have got अदृष्ट फलम् also, it has got powers which are not visible. For example, when you are giving food to a person अन्नदानम् there is a दृष्ट फलम् that the other person's hunger is gone. He feels full. There is क्षुन्निवृत्तिः, पूर्ण तृप्तिः. This is दृष्ट फलम् we see it clearly. At least we hear his burping and know that he is satisfied. But we say अन्नदानम् will lead him to स्वर्ग later, when you say that

power of अन्नदानम् you are not able to see. You are not able to see because it is अदृष्ट शक्ति. You offer some oblations into the fire. Then they say the rain will come or पुत्र will be born. But they are all not दृष्टम्. So the कर्म's have got अदृष्ट शक्ति. So पूर्वमीमांसक argues नित्यकर्म has got some दृष्ट फलम् but नित्यकर्म's have got that अदृष्ट फलम्. That अदृष्टम् can destroy ignorance. So नित्यकर्मणाम् अदृष्टफलम् अज्ञान निवृत्तिम् कुर्यात्. Therefore, you don't talk about our day-to-day experience because day-to-day experience is within the दृष्ट field. Whereas I am talking about अदृष्ट field. Similarly, नित्यकर्मणाम् अदृष्टफलम् अज्ञानम् निवर्तयति. So says पूर्वमीमांसक.

Now शङ्कराचार्य answers and he says that there is an important rule. The rule is that दृष्ट सति अदृष्ट कल्पना अन्याय्या. What is that rule? What can be explained through दृष्टम्, you should not explain with the help of अदृष्टम्. The very अदृष्टम् itself is imagined, is supplied to explain something which cannot be explained through दृष्ट फलम्. For example, when a person is doing a याग what is the दृष्ट फलम्? That ghee is taken and put into the fire. दृष्ट फलम् is ghee is destroyed. He gives दक्षिणा the other person receives it. It is दृष्ट फलम्. He feeds some people and their hunger is gone. It is दृष्ट फलम्. How does the कर्म produce स्वर्ग you are not able to explain through perceptible reason. So what cannot be explained through perceptible reason we explain through अदृष्टम्, the imperceptible aspect. Therefore what can be directly explained through दृष्ट फलम्, there you need not

talk about अदृष्टम्. For that शङ्कराचार्य gives the example. Before particular oblations are offered they have to pound the paddy, त्रीहीनवघातयेत्. By pounding the paddy the grain will be separated. The separation of the grain is दृष्ट फलम् or अदृष्ट फलम्? It is very visible and it is दृष्ट फलम्. You cannot say it is अदृष्ट फलम्. If grain separation gives you पुण्यम् then that is अदृष्टम्. Here also ज्ञानम् removes अज्ञानम्, so अज्ञान निवृत्ति is दृष्ट फलम् and when अज्ञान निवृत्ति can be explained as दृष्ट फलम् it is improper to explain it as नित्यकर्म अदृष्टफलम् and therefore it cannot be अदृष्ट फलम्. So दृष्ट सति अदृष्ट कल्पना अन्याय्या.

Then पूर्वमीमांसक comes and changes his track. Now he argues. नित्यकर्मs are totally different from other कर्मs like नैमित्तिक कर्म, काम्य कर्म, निषिद्ध कर्म, प्रायश्चित्त कर्म etc. नित्यकर्म belongs to a totally different category. And all other कर्मs are producing the परिच्छिन्न फलम् - आप्ति, उत्पत्ति, संस्कार, विकार. So all the other कर्मs produce परिच्छिन्न फलम्, अनित्य फलम् whereas नित्यकर्म is a totally different category. That is why it is called नित्यकर्म. Therefore, other कर्मs produce अनित्य फलम्, नित्यकर्म is different from others, and so नित्यकर्म should produce नित्यफलम्. Because it is different. This is the argument of पूर्वमीमांसकs.

For this शङ्कराचार्य answers 'no'. You say नित्यकर्म is different from all other कर्मs and I say नित्यकर्म is not different from all other कर्मs because it is also a कर्म. For you yourself say it is नित्य कर्म. You are seeing the word नित्यम् is different from other words, it is different from नैमित्तिक,

काम्य, निषिद्ध, प्रायश्चित्तम्. But I say नैमित्तिकम् is कर्म. प्रायश्चित्तम् is कर्म. निषिद्धम् is also कर्म. नित्यम् is also कर्म. Therefore, if you say नित्य वैलक्षण्यात् शङ्कराचार्य कर्म सालक्ष्यण्यात्. That also comes under कर्म and therefore it should be परिच्छिन्न फलम् alone. शङ्कराचार्य says thus.

For that पूर्वमीमांसक tells o.k. All of them are कर्म I accept but the conditions for doing नित्यकर्म is different from the conditions for doing the other कर्मस. निमित्त वैलक्षण्यात्. Because नैमित्तिक कर्म is done occasionally and प्रायश्चित्त कर्म is also occasional. काम्य कर्म also is only when there is काम. Whereas नित्यकर्म is यावज्जीवम्. So जीवन निमित्तम् कर्म तत्. Therefore, the conditions for doing नित्यकर्म is different and therefore the फलम् should be different. This is said by पूर्वमीमांसक.

For which, शङ्कराचार्य says 'yes, I agree'. The conditions are for नित्यकर्म are different and therefore the फलम् should be different. But even though the फलम् must be different, but it should be within the परिच्छिन्न कर्मफलम् alone. It should be within आप्तिः, उत्पत्तिः, संस्कारः, विकारः. It has to be कर्मफलम् only because it is कर्म. The conditions for that कर्म may be different. But it is after all कर्म. And therefore, it will have a unique कर्मफलम्, and therefore, unique आप्तिः, unique उत्पत्तिः, unique संस्कारः, unique विकारः. But it will fall within the परिच्छिन्न फलम् alone. Therefore, it should be within आप्तिः, उत्पत्तिः, संस्कारः, विकारः.

Now पूर्वमीमांसक applies another argument. He says that the other कर्मs have exhausted all the परिच्छिन्न फलम्s, all the limited results. Then what is left out for the नित्यकर्म? Only मोक्ष is left out. पारिशेष्यात् मोक्षः अस्तु. So नैमित्तिक, काम्य, निषिद्ध, प्रायश्चित्तम् all will give only परिच्छिन्न फलम्s and we have exhausted all the परिच्छिन्न फलम्s and the only फलम् left out is मोक्ष. So नित्यकर्म is there, मोक्ष is there. नष्टाश्वदग्धरथन्यायेन this is included. This is the argument of पूर्वमीमांसक.

For which शङ्कराचार्य answers 'न, कर्मफलव्यक्तीनाम् आनन्त्यात् पारिशेष्यन्यायानुपपत्तेः', परिच्छिन्न फलानाम् अनन्तत्वात् पारिशेष्यम् न सम्भवति. The परिच्छिन्न फलम्s cannot be exhausted. If you have exhausted all the परिच्छिन्न फलम्s then you can talk about मोक्ष being left out for नित्यकर्मफलम्. But परिच्छिन्न फलम्s अनन्तानि. We have to remember one principle here. There is one न्याय called पारिशेष्य न्याय. Suppose five people entered your house. Then at that time the fan was not on. You went out and came. Then you found that the fan switch was on and then you know that one of these five people should have switched on the fan. Now you don't know which one. So you will ask each one. Now four people have said that they have not switched on. For that we say you need not ask the fifth person because among the five one has switched on and four have said that they have not and therefore by the law of exclusion the fifth person must have switched on. Now this law of exclusion can function here because we have got only five people. Suppose imagine in that

room limitless number of people are there. Then what will happen is you can never apply law of exclusion. What is the condition? The law of exclusion can function only in a limited field. Whereas परिच्छिन्न फलम्s are अनन्तम् and therefore the law of exclusion cannot function.

Then पूर्वमीमांसक comes to the last argument that I am going to discuss. There are some more arguments by शङ्कराचार्य but I have edited the version and giving you only some portions. The नित्यकर्मफलम् cannot be मोक्ष. I accept it. But the scriptures point out that the कर्मफलम् can be increased by combining उपासनाs. By combining उपासनाs कर्मफलम् can be improved. And he gives an example also. विषदध्यादिवत्. What is normally poison can become even medicine if proper ingredients are added. Even cobra poison can become medicine if proper ingredients are added, proper treatment of the medicine is done. Similarly, even curds which is supposed to be not good for health is supposed to be good if you put some शर्कर, jaggery. The same curd is good for the body if jiggery is added. This rule is according to आयुर्वेद. In the same manner, कर्म by itself cannot give मोक्ष but if उपासना समुत्थितम् कर्म also can give मोक्ष. The scriptures themselves say

यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवति ॥
छान्दोग्योपनिषत् १-१-१०॥

Therefore, केवलकर्म मोक्षम् न दधाति, उपासनम् सहितम् कर्म मोक्षम् दध्यात्.

बृहदारण्यक उपनिषत्

भुज्यु ब्राह्मणम्

For this शङ्कराचार्य says 'no'. It is not possible. श्रुति युक्ति अनुभव विरोधात्. It is against श्रुति, it is against युक्ति, and it is against अनुभव, and therefore उपासना समुचितम् कर्म मोक्षम् न दधाति. What is श्रुति युक्ति अनुभव विरोध? That I will discuss in the next class and complete.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In his introduction to the third ब्राह्मणम् of the third chapter शङ्कराचार्य is analyzing the nature of कर्मफलम्, so we get कर्मफल विचार भाष्यम्, an analysis of the nature of कर्मफलम्. And we saw this भाष्यम् elaborately in the last class in which शङ्कराचार्य showed that कर्मफलम् cannot be मोक्ष. नित्यकर्म also has got a फलम् and नित्यकर्मफलम् is also स्वर्ग alone by applying विश्वजित् न्याय. We have to conclude that नित्यकर्मफलम् is also स्वर्ग and if a person doesn't want स्वर्ग, नित्यकर्म can be done as कर्मयोग and then the very same नित्यकर्म will lead to वित्तशुद्धि alone. So नित्यकर्म can lead to twofold results as we want. Either it will lead to स्वर्ग and if you don't want स्वर्ग it will lead you to वित्तशुद्धि. Either way one thing is definite that नित्यकर्म cannot give मोक्ष. This we saw elaborately in the last class.

Now as a last attempt the पूर्वमीमांसक gives one more question and the question is as follows. No doubt, नित्यकर्म cannot give मोक्ष by itself, it is inefficient, it is weak. But the नित्यकर्म can be strengthened by combining the उपासना. And this strengthened नित्यकर्म, reinforced नित्यकर्म, the boosted नित्यकर्म, like by putting an extra aerial you get more channels, you put an extra aerial called उपासना and with the support of उपासना, नित्यकर्म can produce wonderful results which it cannot produce independently. Not only wonderful results, even opposite results it can produce. What do you mean by opposite results? Independent नित्यकर्म may produce

बृहदारण्यक उपनिषत्

भुज्यु ब्राह्मणम्

अनित्य फलम् but उपासना सहित नित्यकर्म, उपासना समुच्चित नित्यकर्म can produce the opposite result which is नित्यफलम्. And what is that नित्यफलम्? It is मोक्ष. Thus, उपासना समुच्चित कर्मणाम् फलम् मोक्षः. This is पूर्वपक्षि's contention. In support of this contention he gives two examples also. विषदध्यादिवत्. The examples are such that they produce opposite results. An ordinary poison leads one to death on the other hand when the poison is given with some मन्त्र not only it does not kill a person on the other hand, it enlivens or resuscitates a dying man, उज्जीवनम् करोति. केवल विषस्यफलम् मरणम् मन्त्र सहित विषस्यफलम् उज्जीवनम्. Similarly दधि, the second example that he gives. According to आयुर्वेद the curds is not good for health. On the other hand they glorify the buttermilk a lot. तक्रस्तुति. Even there is a श्लोक called तक्र श्लोक.

न तक्र सेवी व्यथते कदाचित् न तक्र दग्धाः प्रभवन्ति रोगाः ।
यथा सुराणाममृतं दिवि स्यात् तथा नराणाम् भुवितक्रमाहुः ॥

न तक्र सेवी – one who drinks buttermilk, व्यथते कदाचित् – he never comes to ill health. न तक्र दग्धाः प्रभवन्ति रोगाः - the buttermilk burns all the diseases and the diseases will not come again. And how great is तक्रम्? यथा सुराणाममृतं दिवि स्यात् – as is the nectar for देवताs in स्वर्गलोक so तथा नराणाम् भुवितक्रमाहुः – is buttermilk here for us. This is incidental. What I want to say is दधि is supposed to be causing disease, not good for health. But when the very same दधि, the curds is mixed with शर्कर, शर्कर संयुक्तम् दधि becomes the cause for health. One damages health and the

other promotes health. What is the फलम्? Just the opposite फलम् comes with the addition of शर्कर. In the same way कर्मफलम् is अनित्यम्. उपासना समुच्चितम् सत् तदेव कर्म नित्यफलम् मोक्षम् प्रदधाति. इत्यत्र को दोषः. युक्तिः वर्तते अनुभवः अपि वर्तते. This is the argument of पूर्वमीमांसक.

For which alone शङ्कराचार्य has to give the answer. Up to this we have seen in the last class. Now शङ्कराचार्य says 'no' and he gives four reasons for this.

1) The first reason against it is the प्रमाण अभावात्. There is no प्रमाणम् i.e., no श्रुति वाक्यम्, which tells उपासना समुच्चित कर्मफलम् is मोक्ष. You have to take श्रुति प्रमाणम् alone in the case of विष and दधि. There is an अनुभव प्रमाण available. So विषदध्यादि विषयेषु, in the case of poison and curds we have got perceptual प्रमाण. Therefore I accept. Whereas उपासना समुच्चित कर्म मोक्षम् दधाति इत्यत्र प्रत्यक्ष प्रमाणम् नास्ति श्रुति प्रमाणम् अपि नास्ति. When प्रत्यक्ष itself is not there how can there be युक्ति. Therefore, प्रमाणम् नास्ति. So प्रमाण अभावात् is the first argument against पूर्वमीमांसक.

2) The second argument is फलान्तर श्रुतेः फलान्तर स्मृतेः च. This means that for कर्म उपासना समुच्चय the वेद gives some other फलम् other than मोक्ष. फलान्तर means मोक्षफलात् अन्य फलम् श्रुतौ उक्तम् वर्तते. When श्रुति itself gives परिच्छिन्न फलम् for समुच्चय, when वेद itself gives परिच्छिन्न फलम्, the limited results for समुच्चय, how can you contradict वेद and postulate नित्यफलम्? And what is the श्रुति वाक्यम्?

The श्रुति वाक्यम् is विद्यया देवलोकः.

पुत्रेण अयम् लोकः कर्मणा पितृलोकः विद्यया देवलोकः ॥
बृहदारण्यकोपनिषत् १-५-१६ ॥

In this particular place, विद्यया means उपासना समुच्चित कर्मणा. How do you know? Because केवलकर्म has been said through कर्मणा पितृलोकः and in विद्यया देवलोक उपासना समुच्चित कर्म or कर्म समुच्चित उपासनेन देवलोक फलम् श्रुतौ एव उक्तम् वर्तते. And not only श्रुति प्रमाणम् gives परिच्छिन्न फलम्. स्मृति प्रमाणम् also gives परिच्छिन्न फलम्. And which स्मृति? There is a मनुस्मृति वाक्यम्

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।

उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥ मनुस्मृतिः १२-५० ॥

ब्रह्मा विश्वसृजो धर्मः. From ब्रह्मा, हिरण्यगर्भपद onwards which is the highest, then विश्वसृज – विराट्, धर्मः – यमधर्मराजः etc., all these positions and statuses are उत्तमां सात्त्विकीम् गतिम् – they are the highest सात्त्विक गतिः. And by the word highest the स्मृतिकार means that by कर्म उपासना समुच्चय also the highest possible is हिरण्यगर्भलोक. It is clearly said beyond that there is no other फलम्. So the highest possible through कर्म and उपासना is हिरण्यगर्भलोक. And therefore उपासना सहित कर्मणाम् फलम् मोक्षः न भवति. This is the second argument. The first argument is प्रमाण अभावात्. The second argument is फलान्तर श्रुतेः फलान्तर स्मृतेः च. श्रुति and स्मृति give some other फलम् other than मोक्ष.

3) The third argument is अनारभ्यत्वान्मोक्षस्य. मोक्ष is never produced. And therefore कर्म with the help of उपासना

may produce a better result but that better result is also a product. But even that better result is a product whereas मोक्ष is not at all a product and it is never produced. Therefore, it cannot be said to be कर्म उपासना समुच्चय फलम्. This is the third argument.

4) Then the fourth and the final argument is this. योग्य फलस्य कल्प्यत्वात्. The meaning is this. We now know that because of the addition of उपासना, कर्म is going to produce an improved result. शङ्कराचार्य argues that the improved result can be only be within the domain of improved आप्तिः, improved उत्पत्तिः, improved संस्कारः, improved विकारः. That means improvement is possible within the field of कर्मफलम्. Within the परिच्छिन्न फलम् field - आप्तिः, उत्पत्तिः, संस्कारः, विकारः field only there are chances of improving. कर्मफलम् cannot go out of this field. And for this शङ्कराचार्य gives a beautiful example, उलूकवत्. We have got the eyes. The eyes function within the field of forms and colors. This is the field of the eyes. And now we improve the power of the eyes by adding various scopes – microscopes, telescope, by all these gadgets suppose we improve the power of the eyes. Then what will happen? We will be seeing things which the other people cannot see. If we have got such powerful microscope and we see the blood or anything, we will be able to see microbes, viruses etc. Even when the power of the eyes are improved remember the eyes can function within the field of forms and colors. It may be able to see more forms, subtle forms but it can see only forms and colors. Now you cannot say because of

the improved power the eyes are now hearing the sounds also. Because of adding a few scopes the eyes are not going to function in the field of sound, in the field of taste, in the field of touch. But I don't say that the microscope are useless. It can improve within the forms and colors. In the same manner, शङ्कराचार्य says, all कर्मफलम्s can be within the परिच्छिन्न field only - आप्तिः, उत्पत्तिः, संस्कारः, विकारः alone. And you may add उपासना, and if ordinary कर्म may take you to स्वर्गलोक then उपासना समुच्चितम् कर्म may take you up to ब्रह्मलोक. Still it is within आप्ति alone. If ordinary कर्म generates hundred units of पुण्यम् then extraordinary कर्म can generate thousand units of पुण्यम् but still it is within उत्पत्ति. If ordinary कर्म wards off some पापम् then extraordinary कर्म can ward off more पापम् but still it is within संस्कारः. If ordinary कर्म can change the body to that of god then extraordinary कर्म can change the body to that of ब्रह्माजि but that is also within विकारः. But one thing it cannot go beyond the field of आप्तिः, उत्पत्तिः, संस्कारः, विकारः. शङ्कराचार्य gave the example of उलूकः. Owl. It has got extraordinary eyes. If our eyes function only in the light, the owl's eyes can function without light. But what is the problem? What is the limitation? Even that better eye can function only within the forms and colors. You cannot say owl's eyes can hear sound. And therefore, योग्य फलस्य कल्प्यत्वात्, you can say उपासना समुच्चितम् कर्म can give better result, but it should be only better-limited results. Because of these four reasons – प्रमाण अभावात्, फलान्तर श्रुतेः फलान्तर स्मृतेः च,

बृहदारण्यक उपनिषत्

भुज्यु ब्राह्मणम्

अनारभ्यत्वान्मोक्षस्य योग्य फलस्य कल्प्यत्वात् च उपासना समुत्थित कर्मणाम् अपि फलम् मोक्षः न भवति. तस्मात् केवल कर्मणाम् फलम् वा उपासना सहित कर्मणाम् फलम् वा परिच्छिन्नम् एव.

And the highest possible फलम् is हिरण्यगर्भलोक. What is the dimension of हिरण्यगर्भलोक? That is what is going to be said here in this ब्राह्मणम्. You can go up to हिरण्यगर्भलोक but you won't get मोक्ष. To get मोक्ष you have to take up the next ब्राह्मणम्, from where the topic of ज्ञान starts. So the first three ब्राह्मणम्s are the कर्म उपासना फलम् whereas fourth to ninth we get the ज्ञानकाण्ड. With this introduction we will go to the मन्त्र proper. We have read the मन्त्र 1. I am not going to give word for word meaning. I will give you the gist only. Here the challenger is भुज्युः or लाह्यायनिः. Because of this reason alone this ब्राह्मणम् is called भुज्यु ब्राह्मणम्. He tells an incident that took place in his life. He says once upon a time we all went to a kingdom called मद्र kingdom. मद्रेषु पर्यव्रजाम. In मद्र kingdom we were all touring, we were moving about there. And we were all चरकाः, शङ्कराचार्य comments as अध्ययनार्थं व्रतचरणाच्चरकाः, had taken व्रतम् or शङ्कराचार्य gives another meaning अध्वर्यवो वा we were all यजुर्वेद priests. अध्वर्यु is called here चरक. Therefore, we some अध्वर्युs were roaming around मद्रपुरि. And at that time we went to a house of पतञ्जलः or काप्यः. And to that पतञ्जल or काप्य there was a daughter and unfortunately this daughter was possessed by a गन्धर्व. गन्धर्वगृहीता अभवत्. What did we do? We were curious to talk to that गन्धर्व and therefore we asked some

questions to that गन्धर्व. Their aim was to learn more. गन्धर्व is an extraordinary person. Not an ordinary person with ordinary knowledge. गन्धर्व will have अलौकिक ज्ञानम् or अपौरुषेय ज्ञानम् also. With an intention to gather some अलौकिक ज्ञानम्, suprasensuous knowledge, we asked a question to that गन्धर्व. लोकानाम् अन्तान् अपृच्छाम. We asked about the dimensions of the various लोकs. What is the size of भूलोक, भुवर्लोक, सुवर्लोक, महर्लोक etc? अन्तान् means limits and dimensions. The गन्धर्व gave the answer. At the end we asked the गन्धर्व a question? क्व पारिक्षिता अभवन्ति. Where did the पारिक्षित people go? Where did the people called पारिक्षित go? शङ्कराचार्य says भुज्यु is causing fear in याज्ञवल्क्य because he is using the unheard of words. Just to confuse याज्ञवल्क्य भुज्यु is using unheard of words like पारिक्षित people etc. शङ्कराचार्य says, not only that in the story also there is a significance. भुज्यु points out that the knowledge he has gathered is from a गन्धर्व and it is not an ordinary knowledge. So भुज्यु threatens याज्ञवल्क्य as it were, that I have got extraordinary knowledge from a गन्धर्व. And he uses unknown words also. Then he says, 'I want to ask you a question'. Therefore, he is not questioning as a student but he is questioning to test याज्ञवल्क्य. He says I have got the answer from गन्धर्व and I know the answer and if you don't know not only you won't get the cows since I know the answer I will take the cows. And what is याज्ञवल्क्य's attitude? He is as relaxed as before and he knows the answer to this question also and he knows the word पारिक्षित also.

स होवाच, उवाच वै सः, अगच्छन् वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति ; क्व न्वश्वमेधयाजिनो गच्छन्तीति ; द्वात्रिंशतं वै देवथाह्न्यान्ययं लोकः ; तं समन्तं पृथिवी द्विस्तावत्पर्येति ; तां समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति ; तद्यावती क्षुरस्य धारा, यावद्वा मक्षिकायाः पत्रम्, तावानन्तरेणाकाशः ; तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्, तान् वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति ; एवमिव वै स वायुमेव प्रशशंस ; तस्माद्वायुरेव व्यष्टिः, वायुः समष्टिः ; अप पुनर्मृत्युं जयति य एवं वेद । ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ ३-३-२ ॥

The question was where do the पारिक्षित people go. The word पारिक्षित refers to any great याग or उत्तम कर्म or उत्तम पुण्य कर्म. परितः दुःखम् अथवा पापम् क्षीयते अनेन इति पारिक्षित. That कर्म by which we destroy पापम् is पारिक्षित. The big यागs like अश्वमेध etc., fall under पारिक्षित. We can translate as उत्तम कर्म. And पारिक्षितः means the people who perform such यागs. पारिक्षितम् अनुतिष्ठति इति पारिक्षितः. So where do the people who perform big यागs go?

याज्ञवल्क्य answers in a roundabout way. He says wherever अश्वमेध याग कर्तारः, those people who perform अश्वमेध याग will go, to such place only the पारिक्षित people also will go. अश्वमेध याजि means अश्वमेध याग कर्तारः. Now भुज्यु asks the question that you are giving only an indirect answer. Now I am asking another question to which लोक अश्वमेध याजिs will go.

First याज्ञवल्क्य gives the size of this लोक. What is the size of this world? अयं लोकः. He says you take the area

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covered by the movement of the chariot of सूर्य भगवान्, i.e., अहोरात्र सूर्य गति and that unit is called देवस्थाह्न्यम्. अह्नाम् means covered by अहोरात्र गति. देव आदित्यः तस्य रथो देवस्थः तस्य रथस्य गत्या अह्ना यावत्परिच्छिद्यते देशपरिमाणं तत् देवस्थाह्न्यम्. He says to multiply that unit by thirty two times द्वात्रिंशत् is the area of अयम् लोकः. Then he says this world of ours is covered by the next layer called पृथिवी तत्त्वम् whose area is double of our world द्विस्तावत्पर्येति. That means sixty four units of देवस्थाह्न्यम् is the covering of पृथिवी तत्त्वम्, the solid matter principle. And beyond that is another layer called समुद्र तत्त्वम्, the liquid matter principle and it is double the पृथिवी तत्त्वम्, one twenty eight देवस्थाह्न्यम् is the surrounding जल तत्त्वम्. So three layers are mentioned now – अयम् लोक, पृथिवीतत्त्वम् and जल तत्त्वम्.

Then याज्ञवल्क्य says that all these three – अयम् लोक, पृथिवीतत्त्वम् and समुद्र तत्त्वम् exist within the ब्रह्माण्ड. ब्रह्माण्ड is made up of two cups upside one and downside one and that two portions are called अण्डकपाल, two halves. And between the two cups of ब्रह्माण्ड there is a very, very minute gap. The gap is called कपालान्तर आकाशः. What is the size of the gap? He says क्षुरस्य धारा it is like the razor's edge. Or another example is मक्षिकायाः पत्रम् the wing of a fly. That much gap is there. क्षुरस्य धारा इव यावद्वा सौक्ष्म्येण युतं मक्षिकायाः पत्रम् इव तावत्परिमाणः अन्तरेण मध्येऽण्डकपालयोः आकाशः वर्तते. Within and outside this अण्ड pervades हिरण्यगर्भ in the form of वायु तत्त्वम्. And to this हिरण्यगर्भलोक our पारिक्षित goes. How do they travel? The

travel route is also given. It seems after the death the जीव of this पारिक्षित is carried by the अग्निदेवता in the form of a bird. Here in this मन्त्र इन्द्रः is mentioned for अग्निदेवता. So अग्निदेवता in the form of सुपर्णः bird carries this जीव and hands over to वायु देवता. This वायु देवता carries the जीव through the gap of अण्डकपाल wherein pervades the हिरण्यगर्भलोक and जीवs enjoy the हिरण्यगर्भ पदम् or हिरण्यगर्भलोक. This is the dimension of हिरण्यगर्भलोक and this is the गति of पारिक्षित people. And याज्ञवल्क्य says this is the answer that गन्धर्व told you. And then the उपनिषत् comes and concludes glorifying वायु who is none other than हिरण्यगर्भ. वायु देव व्यष्टिः वायु देव समष्टिः. Glorification of हिरण्यगर्भ. हिरण्यगर्भ alone is in the form of व्यष्टि (individual) तत्त्वम् and also in the form of समष्टि तत्त्वम्. And whoever meditates on this हिरण्यगर्भ will get हिरण्यगर्भलोकम्. Once this answer was given भुज्यु was answered and outwitted by याज्ञवल्क्य and he put his head down and walked back. Then will come the next challenger in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the third chapter of the बृहदारण्यकोपनिषत् we find that King जनक has invited all the scholars in and around his country and जनक wants to find out who is the greatest scholar. And the prize money for the greatest scholar is thousand cows with gold attached to the horns of the cows. And याज्ञवल्क्य takes away all those cows without taking permission from anyone. Seeing this all the other scholars are enraged, irritated and therefore they ask him how can he take all the cows, isn't it arrogance. Then याज्ञवल्क्य says I don't claim to be a great scholar and all, I just wanted the cows and therefore I decided to take them. Then the scholars decide to challenge याज्ञवल्क्य in scholarship and we find one by one come and ask questions to याज्ञवल्क्य. And we find याज्ञवल्क्य happens to be the greatest scholar and he is able to answer the questions successfully. Of the nine sections we find in the ब्राह्मण, we have seen three sections, three ब्राह्मणम्s in which three scholars challenge याज्ञवल्क्य.

First अश्वत्थ, the great ऋग्वेद scholar came and asked questions to याज्ञवल्क्य and it was called अश्वत्थ ब्राह्मणम्. The second question was asked by आर्तभाग and therefore that ब्राह्मणम् was called आर्तभाग ब्राह्मणम् and in the third ब्राह्मणम् called भुज्यु ब्राह्मणम् questions were raised by भुज्यु ऋषि. In the first ब्राह्मण as an answer to the questions याज्ञवल्क्य talked

about some उपासनाs as a means to हिरण्यगर्भ पदम्. In the second ब्राह्मण, the limitations of हिरण्यगर्भ पदम् were pointed out. हिरण्यगर्भ is also limited by कार्यकरणसङ्घातः, स्थूलसूक्ष्म शरीरम्. In the third ब्राह्मण the dimension of हिरण्यगर्भ पदम् or हिरण्यगर्भलोक were mentioned. And incidentally, it was said that the उपासना gives only limited फलम् if one has to go beyond हिरण्यगर्भ the only way is ज्ञानम्. That was just hinted. Thus, we find in the first three ब्राह्मणम्s, ब्रह्मविद्या was not at all discussed. It was all उपासनम् or अपराविद्या alone was discussed.

Now we are entering into the fourth ब्राह्मणम् and from this ब्राह्मणम् onwards we enter into पराविद्या, we enter into ब्रह्मविद्या. Therefore, the following ब्राह्मणम्s are important and we get some of the best मन्त्रs in these portions. So now three scholars have withdrawn, now the fourth scholar is entering and he is going to ask a question to याज्ञवल्क्य. And the questioner happens to be a ऋषि by name उषस्तः. Because of this reason this ब्राह्मणम् is called उषस्त ब्राह्मणम्. A very important ब्राह्मणम् with beautiful मन्त्रs which we will be seeing now. We will read.

मन्त्र 3-4-1

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ ; याज्ञवल्क्येति होवाचयत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति ; एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन व्यानीति स त

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उषस्त ब्राह्मणम्

आत्मा सर्वान्तरः, य उदानेनोदनिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ ३-४-१ ॥

अथ ह एनं उषस्तो वाक्रायणः पप्रच्छ. अथ ह means after the previous three scholars have withdrawn. So भुज्यु प्रश्न अनन्तरम् now comes उषस्तः the fourth scholar who has got another name वाक्रायणः. He asks the fourth question. एनं प्रकृतं याज्ञवल्क्यम् पप्रच्छ. याज्ञवल्क्येति होवाच. First he addressed याज्ञवल्क्य, हे याज्ञवल्क्य be prepared to face my question now. उषस्त himself first defines ब्रह्मन्. We get one of the best definitions of ब्रह्मन् given by उषस्त here. In fact it is *the best definition* of ब्रह्मन् which शङ्कराचार्य quotes several times. यत् साक्षात् अपरोक्षात् ब्रह्म – ब्रह्मन् is that which is अपरोक्षात्. Here अपरोक्षात् should be converted into nominative case. Now it is in the ablative case. अपरोक्षात् should be taken as अपरोक्षम्. This is all वैदिक license. यत् अपरोक्षम् तत् ब्रह्म. What is the meaning of the word ब्रह्म? ब्रह्म means the infinite. बृहत्तमत्वात् ब्रह्म that which is biggest, that which is limitless, that which is infinite is ब्रह्मन्. What is the definition of that ब्रह्मन्? यत् अपरोक्षम्. अपरोक्षम् means that which is self-evident, that which is immediately available, that which is available without the requirement of any प्रमाणम्. प्रमाण नैरपेक्षेण यत् सिद्ध्यति तत् ब्रह्म. अपरोक्षम् means that which is known without the requirement of any instrument. Now when we are knowing any object in the world we always use one instrument or the other. If it is a remote object we use the instrument of inference. Through inference, through the medium of inference we know a remote object. Or through

medium of words like newspaper. So शब्द प्रमाणेन वा, अनुमान प्रमाणेन वा, अर्थापत्ति प्रमाणेन वा येन केनापि प्रमाणेन ज्ञायते an object which is remote. That means we use some medium or the other to know the object. When an object is close by then we come to know of that object again through another medium called the sense organs. So a remote object is known through the medium of inference, words etc. When an object is close by then it is known through the medium of sense organs. Thus, all objects are known through one medium or the another. Therefore, those objects are called mediately (through one medium or the another) known objects. It may be through प्रत्यक्ष, अनुमान, उपमान, अर्थापत्ति etc. Now when you say अपरोक्षम्, it means that which is known without any medium. We don't use inference, शब्द प्रमाण, or any medium. And what is that? That which is not mediately known, that which is im-mediate, non-mediate is called अपरोक्षम्. What is that? There is only one thing which is known without the help of medium. That is 'अहम्' or 'I'. The self-evident subject alone does not require any medium. Thus, अपरोक्षम् means the self-evident I, the immediately known 'I' is the definition of ब्रह्मन्. यत् अपरोक्षम् तत् ब्रह्म.

Now why does उषस्त use साक्षात् अपरोक्षम्? The significance of this word is like this. Generally, an object which is beyond the sense organs, which cannot be known perceptually is called परोक्ष वस्तु. अक्षम् means sense organs, परम् means beyond. परोक्ष means अक्षणः परम्. And that which is within the scope of sense organs which can be directly

perceived such objects are called प्रत्यक्षम्. It means America is now परोक्षम्. All of you are प्रत्यक्षम्. And what about I? I am neither परोक्षम् nor प्रत्यक्षम्. But I am अपरोक्षम्. This is the normal convention. परोक्ष, प्रत्यक्ष and अपरोक्ष. Remote object is परोक्ष, close by object is प्रत्यक्ष and the subject is अपरोक्ष. Normally अपरोक्ष means the subject. But sometimes in the शास्त्रम्, a प्रत्यक्ष वस्तु is also called अपरोक्षम्. In शास्त्र, particularly in तर्कशास्त्र etc., a प्रत्यक्ष वस्तु is also called अपरोक्षम्. It is because प्रत्यक्ष वस्तु is not परोक्षम्. It is not beyond the sense organs and so प्रत्यक्ष वस्तु is also called as अपरोक्षम्. Now if you apply this word then we have got two अपरोक्षम्s. They are प्रत्यक्ष वस्तु is अपरोक्षम्, आत्मा is also called अपरोक्षम्. When I use the word अपरोक्षम्, there can be a confusion. Because प्रत्यक्ष वस्तु is also called अपरोक्षम् and आत्मा is also called अपरोक्षम्. Therefore, one may get confusion to which अपरोक्षम् is referred to. Therefore, उषस्त says साक्षात् अपरोक्षम्. An अपरोक्ष वस्तु which is different from प्रत्यक्ष, which does not involve even sense organs. Therefore, साक्षात् means अव्यवहित अपरोक्षम्. The final meaning is that which is immediately known. You find उषस्त himself gives this definition. And he continues the definition here यत् साक्षात् अपरोक्षम् ब्रह्म. ब्रह्मन् is that which is immediately known यः आत्मा and that ब्रह्मन् is the आत्मा, the essence, the content, the essence of सर्वान्तरः of everything in the universe. सर्वस्य आन्तरः. This means that which is inner content of all, the inner essence of all. So that means उषस्त himself has indicated the महावाक्यम् here by using the word

ब्रह्म and आत्मा and by using the word अपरोक्ष he has implied the महावाक्यम्. Thus these two sentences together is a well known महावाक्यम् indicating the जीवात्मा परमात्मा ऐक्यम्.

उषस्त says there is something called ब्रह्मन्, which is immediately known, which is inner essence of all universe, तम् मे व्याचक्ष्व. हे याज्ञवल्क्य tell me more about that ब्रह्मन्. This is the question of उषस्त, for which याज्ञवल्क्य gives his answer. He says एष ते आत्मा सर्वान्तरः. This inner essence of the whole universe is your essence also. The inner essence of the whole universe that is सर्वान्तरः आत्मा is the essence of you also. ते means yours. Here तव means कार्यकरणसङ्घातस्येत्यर्थः. स्थूलसूक्ष्म शरीरस्य आत्मा. To know the essence of universe where should you search? He says that I am going to start to find out the inner essence of the world. याज्ञवल्क्य says to find out the inner essence of universe you need not go anywhere, you find out of the inner essence of yourself, and that is the inner essence of the universe. It is just like a wave trying to find out the inner essence of the ocean. If the wave has to find out the essence of the ocean where should it search? Wave should find out its own inner essence. Therefore, याज्ञवल्क्य says your 'self' alone is the universal 'self'.

मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः । मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ गुरुस्तोत्र १२॥

मदात्मा सर्वभूतात्मा he says. एषः सर्वान्तरः आत्मा ते आत्मा एव, it is your own self.

Now again उषस्त asks कतमो याज्ञवल्क्य सर्वान्तरः. What is the inner Self of me? First he asked what is the inner Self of everything. To that the answer given was the inner Self of everything is inner Self of you. Now he asks what is the inner Self of me? Is it my प्राणमय कोश. Is it my मनोमय? Is it my विज्ञानमय? Is it my आनन्दमय? Is it something other than all of them? This is उषस्त's question for which याज्ञवल्क्य replies here.

यः प्राणेन प्राणिति योऽपानेनापानीति यो व्यानेन व्यानीति य उदानेनोदानिति एष त आत्मा सर्वान्तरः. Here योऽपानेनापानीति यो व्यानेन व्यानीतीति – छान्दसं दैर्घ्यम् अपानीति and व्यानीति are वैदिक usage. It should be read as अपानिति and व्यानिति. What is the essence of this definition? याज्ञवल्क्य says that which seemingly breaths, that which seemingly excretes, that which seemingly dies or leaves the body, in short that which seemingly functions in the world is आत्मा. That which seemingly functions in the world as जीवात्मा is ब्रह्मन्. Why the word 'seemingly' is used? Because really speaking आत्मा does not function at all. So thus the definition of ब्रह्मन् is that one, which really does not have any function, but that which seemingly functions in the world is called आत्मा.

Here the idea conveyed is this. A little bit technical point it is, you have to remember. आत्मा does not have any function. It is अकर्ता, it is निर्विकार. But this आत्मा is in the presence of प्राण, अपानः, व्यान etc., is in the proximity of स्थूलसूक्ष्म शरीरम्. The non-functional आत्मा is in the proximity of

स्थूलसूक्ष्म शरीरम्. Why आत्मा is in the proximity? In fact आत्मा is in the proximity of not only शरीरम् but it is in the proximity of everything because आत्मा is all-pervading. Now the सूक्ष्म शरीरम् has got various functions like प्राण, अपान, व्यान etc. Similarly, स्थूल शरीरम् has also got functions. What happens now? The non-functional आत्मा and functioning body-mind-complex are very closely present like the light and hand. Light is different, hand is different but light and hand are very intimate of which light is non-functional, light does not move whereas hand is capable of moving. But because of proximity we wrongly attribute the functions of the body-mind-complex to the non-functioning आत्मा. Just as the movement of the hand is wrongly appears on the light also, when the hand moves it looks as though light is also moving. In the same way, the आत्मा does not have प्राणेन क्रिया, अपानेन क्रिया, व्यानेन क्रिया etc., but because of the body आत्मा seemingly functions and this idea is conveyed through two technical words आत्मा is उपाहितम् and स्थूलसूक्ष्म शरीरम् is उपाधि. Because of the उपाधि, the body-mind-complex, the आत्मा also seems to function and that is conveyed here. Here we have to include इव. योऽपानेनापानिति इव यो व्यानेन व्यानिति इव that seemingly functioning, that really non-functioning Consciousness is ब्रह्मन्.

From this शङ्कराचार्य extends some more and that will make this teaching more clear. We will see that aspect also. शङ्कराचार्य says that which is different from the body-mind-complex, and that which pervades the body-mind-complex,

and that because of which body-mind-complex is alive or conscious is called आत्मा. शङ्कराचार्य comes to this meaning remembering the केनोपनिषत् definition

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः । ... ॥ केनोपनिषत् १-२ ॥

It looks like a complicated definition but if you remember the example it is easy. Suppose somebody asks the definition of light. Showing the hand I can define the light. I can say light is that which is different from the hand, which pervades the hand and because of which the hand is visible, is known is light. Similarly, what is आत्मा? आत्मा is that principle which is different from the body, which pervades the body and because of which the body is alive, conscious, known and functioning. That is what he says here एष त आत्मा सर्वान्तरः.

When such definition was given उषस्त becomes angry. He is not happy. Why are you giving such complicated definition? Why cannot you directly definite the आत्मा? So उषस्त raises another question in the next मन्त्र for clearer definition. We will read.

मन्त्र 3-4-2

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्च इति, एवमेवैतद्व्यपदिष्टं भवति ; यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः, कतमो याज्ञवल्क्य सर्वान्तरः? न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥ ३-४-२ ॥

उषस्त is not satisfied with this definition that आत्मा is that which different from body-mind, which pervades the body-mind and because which body-mind is alive. Therefore, स होवाचोषस्तश्चाक्रायणः, उषस्त asks यथा विब्रूयात् असौ गौः, असावश्व इति. Suppose a person asks for the definition of a cow, or definition of a horse then the other person directly defines them and even shows this is the cow and this is the horse. He can give a clear definition also, a perpetual definition as to why it has horns like that, why it has dewlap, four legs etc. Clearly perceptible, clearly experience able definition people will give. And not only that they can even show that this is the cow and this is the horse. That is called विब्रूयात्. It means you can say clearly and directly not beating about the bush. So without going for the implied definitions, indirect definitions, incomprehensible definitions, confusing definitions why can't you show आत्मा as this is आत्मा? Therefore, he says, यथा असौ गौरः असावश्वः यश्चलति धावतीति वा विब्रूयात् तथैव विब्रूयात् भवान्. In that way you also should define. And only when you directly define, एतत् व्यपदिष्टं भवति. Then alone you are a good teacher and then alone you have clearly taught us. व्यपदिष्टं means clearly conveyed, unambiguously conveyed. And again उषस्त asks the same question hoping that now second time याज्ञवल्क्य will give a better definition. यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्व. What is that ब्रह्मन् which is immediate and which is the inner essence of all that ब्रह्मन् you teach me.

याज्ञवल्क्य too without getting irritated patiently gives the same answer. **एष ते आत्मा सर्वान्तरः**. If you ask the same question I too will give the same answer. What is that answer? Your inner Self is the universal Self. Individual Self is the universal Self. तव आत्मा एव जगतः आत्मा. तव means स्थूलसूक्ष्म शरीरस्य. शरीरस्य आत्मा एव प्रपञ्चस्य अपि आत्मा भवति.

Then उषस्त once again asks the question **कतमो याज्ञवल्क्य सर्वान्तरः?** हे याज्ञवल्क्य tell me what is my inner Self? Don't repeat the same reply. Why can't you directly show?

Now याज्ञवल्क्य comes with another definition, which is again a very famous मन्त्र, which शङ्कराचार्य repeatedly quotes. For such मन्त्रs alone बृहदारण्यकोपनिषत् is famous. Such मन्त्रs are not available in any of the other उपनिषत्s. *The essence of this portion is that आत्मा cannot be clearly and directly defined because it is not an object at all.* That is the essence. And whenever we use any definition our mind will be, our tendency will be to objectify or to go along with the definition and try to see. If it is not perceptually available, we will hope to objectify it in meditation. We will sit and we will try to quieten the mind and hope that नित्यशुद्धबुद्धमुक्तस्वभावः ब्रह्म will come out and give दर्शन and go. Ans we always say that I have got intellectual knowledge, I have got the book knowledge, I have got the theoretical knowledge but I have not yet experienced. The very fact that you hope for an experience shows that you are

hoping for object to arrive, which you can experience. If you are going to understand ब्रह्मन् as the self-evident I, then where is the scope for experience? Any experience deals with one object or the other. *Therefore, the problem with definition is we try to objectify and we tend to look for a new experience.* It is only to rule this out, the उपनिषत् uses all indirect methods and the aim of this indirect methods is the objectification tendency to go. What does याज्ञवल्क्य says here? He says दृष्टेः द्रष्टारं न पश्येः. आत्मा cannot be seen. Do not expect it. न शृणुयाः. आत्मा cannot be heard. While meditating if you hear different types of sounds then it means you have fasted too much. And even if some mysterious sounds are there, there are people who talk about some bell ringing etc., some special smell etc., some mysterious sounds and smell may come we don't reject that, because in addition to स्थूल प्रपञ्च there are so many सूक्ष्म वस्तुs but what we say is even if such experiences come they also deal with अनात्मा only. You cannot hear any external or internal sound. अनाहत शब्द etc., are also अनात्मा only. This is not talked in वेदान्त, it may be okay in योगशास्त्र. न मन्वीथाः. You can never objectify with the mind. तन्न विजानीयाः. You can never objectify with the intellect. It is not available for emotion and it is not available for the knowledge also. Some people say I experience love flowing. Some people have the experience of things going up and some people have the experience of things coming down, anything going up or coming down is other than you. Therefore, love flowing all those things are again

objectification through mind and similarly different concepts are objectification through intellect. आत्मा is not a concept, आत्मा is not an emotion, आत्मा is not a power. Any power is subject to fluctuation. Any power is energy. Energy can change into matter, it can increase or decrease or it can be converted so all powers are सविकारम्, so they all belong to माया and not आत्मा. आत्मा is not even a power which you can experience because they say some power entered into me etc. We do accept the existence of such mysterious powers. A योगि can have powers and he can even transfer it to disciple. Just as electricity can be transferred, we do accept but what we say is that even that power falls under अनात्मा and it has nothing to do with आत्मा. It is not a power you experience, it is not a feeling that you feel, it is not a concept that you conceive of; it is none of them. How to experience it? *You cannot*. How do you know it is there? It is because *it is you*. I am that आत्मा and I, the आत्मा can never be objectified. This is the essence. But the word दृष्टिः, द्रष्टा etc., are used in a very very technical meaning which has to be analyzed a little bit which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

उषस्त ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

From this fourth ब्राह्मणम् onwards we get ब्रह्मविद्या. In this fourth ब्राह्मणम्, a sage named उषस्त is asking a question to याज्ञवल्क्य and the question is regarding सर्वान्तरः आत्मा, the inner Self of the whole universe. What is the inner Self of the whole universe, the truth, the content, the substance of the universe? For which याज्ञवल्क्य gives the answer that the inner essence of the universe is your essence, just as the inner essence of the ocean happens to be the essence of a wave. If a wave wants to know the essence of the ocean, the wave has to know the essence of itself, the wave. सर्वान्तरः आत्मा ते तव आत्मा. And here the word ‘your’ is equal to ‘your body-mind-complex’.

Then उषस्त asked a question again the universal Self happens to be my Self now tell me what is my Self? For which याज्ञवल्क्य is not able to directly indicate or explain because the inner Self can never be objectified. Therefore, याज्ञवल्क्य says the inner Self is ever the subject and it is never the object. Therefore, the inner Self cannot be seen, the inner Self cannot be heard, the inner Self cannot be thought of, the inner Self cannot be known, the inner Self cannot be experienced and it is not available for any regular methods of knowing. Naturally, the question comes if it is not available for seeing hearing etc., then how do you know such a thing exist at all. Isn't a blind belief? Isn't it a conditioning? Isn't it a brain washing? For which we answer it is not a brain washing

because we are talking about *You* whose existence can never be doubted. You are the one who is ever the seer never the seen, you are the one who is ever the hearer never heard, you are the one who is ever the experiencer never the experienced. Therefore, we are not talking about an imaginary thing but we are talking about *You* alone and that *You* is the साक्षि चैतन्यम्.

Here याज्ञवल्क्य is giving a beautiful definition of the साक्षि चैतन्यम् for which this ब्राह्मणम् is very famous. दृष्टेः द्रष्टा श्रुतेः श्रोता मतेः मन्ता is the साक्षि. If you literally translate, it will mean that it is the seer of the sight, hearer of the hearing, the thinker of the thought. This is the literal translation from which we cannot make out head or tail. Seer of the sight, hearer of the hearing, thinker of the thought, feeler of the feeling – what does it mean? Nothing is understood. I will give you the final meaning to avoid suspense.

Here दृष्टि, श्रुति etc., refers to बुद्धि वृत्तिs. That means दृष्टि is equal to दर्शन वृत्ति, श्रुति is equal to श्रवण वृत्ति, मति is equal to मनो वृत्ति, विज्ञाति is equal to बुद्धि वृत्ति. All of them refer to वृत्तिs. The words द्रष्टा, श्रोता, etc., refer to साक्षि. Therefore, दृष्टेः द्रष्टा is equal to दर्शन वृत्तेः साक्षि. श्रुतेः श्रोता is equal to श्रवण वृत्तेः साक्षि. And if you combine all these definitions, you will get one general definition that is सर्व वृत्ति साक्षि. आत्मा is the witness of all the functions of the mind or the mental functions. The mind is the witness of all the external events or the external functions whereas साक्षि is the witness all the internal events or the mental functions. In short, the world is

experienced by the mind and the mind is experienced by the साक्षि and that साक्षि is called the आत्मा. This alone is the essence of this discussion. But certain technical words are used and therefore, we will try to see the same idea a little bit technically.

Now in वेदान्त, we use the word दृष्टि in two meanings. दृष्टि means sight. One meaning is the changing दृष्टि. सविकार दृष्टि. The second meaning is निर्विकार दृष्टि or the changeless sight. The changing sight or सविकार दृष्टि is nothing but the दर्शन वृत्ति, a thought in the mind. It is in the form of a mental mode. The changeless sight निर्विकार दृष्टि is equal to the चैतन्यम् of the आत्मा. Changing sight is मनो वृत्ति and changeless sight is आत्मा चैतन्यम्. Then similarly, the word द्रष्टा also has got two meanings. द्रष्टा means the seer. The word seer also is used in two meanings. One is the changing seer, सविकार द्रष्टा and the second one is changeless seer, the निर्विकार द्रष्टा. Who is the changing seer? The mind, मनः is the changing seer, सविकार द्रष्टा. Then who is the निर्विकार द्रष्टा? The साक्षि is the निर्विकार द्रष्टा, the changeless seer. Mind is सविकार द्रष्टा, मनः सविकार द्रष्टा; मनो वृत्तिः सविकार दृष्टिः. साक्षि is the निर्विकार द्रष्टा, साक्षि चैतन्यम् निर्विकार दृष्टिः.

Now, if the mind is a changing seer with a changing sight then what is the object of that changing seer? The changing seer here means मनस्. The object here is the external world. Thus, mind with a घट वृत्ति sees घट वस्तु. When we see the pot, the changing seer is mind, the changing sight is घट वृत्ति,

and the object is pot. Similarly, mind is the changing seer and पट वृत्ति is the changing sight and पटः is the object. Mind, वृक्ष वृत्ति, वृक्षः. What is common for all? Mind, द्रष्टा. The changing sights will be different types of वृत्तिस, and as the वृत्तिस change the different objects are seen. For सविकार द्रष्टा with सविकार दृष्टि the external world is the object. Similarly, there is निर्विकार द्रष्टा, साक्षि for which the निर्विकार चैतन्यम् is the sight. Now the question is for this निर्विकार द्रष्टा, the changeless seer what is the object? Is it the external world? No. The external world is the object of mind and वृत्ति. We say for the निर्विकार साक्षि with the निर्विकार दृष्टि the object is the mind and the वृत्ति. सविकार द्रष्टा and सविकार दृष्टि is the object of निर्विकार द्रष्टा with the निर्विकार दृष्टि. Thus, साक्षि objectifies the mind and mind objectifies the world. Suppose somebody asks whether the mind is subject or object? Then, we should say that depends. With respect to the external world mind is the subject whereas with respect to साक्षि mind is the object. बाह्य प्रपञ्च दृष्ट्या मनः द्रष्टा, आन्तर साक्षि दृष्ट्या मनः दृश्यम्. Thus, the mind in the middle serves both as the subject as well as the object whereas the external world is ever an object alone. The साक्षि is ever the subject, the world is ever the object, whereas the mind is in the doorsill and remaining in the middle it takes both roles – the role of being an object with respect to साक्षि and the role of being a subject with respect to the external world.

Now we said साक्षि objectifies the mind which means साक्षि is the seer with respect to the mind, mind is the seer

with respect to the world. There is a small difference here. What is that? When the mind functions as a seer it undergoes a change. वृत्ति परिणाम रूप विकारः भवति. When the mind functions as a seer it has got a sight in the form of वृत्ति and this वृत्ति changes. When it is a pot seer one type of thought is there, when it is a tree seer another type of change. As even the seen changes, the seer also changes. That is why we said it is सविकार द्रष्टा with सविकार दृष्टि. But the second part is more important. The साक्षि functions as a द्रष्टा without undergoing any change. साक्षि illumines, sees, or objectifies the mind without undergoing any change, that means in the presence of the साक्षि the mind is illumined not with the effort of the साक्षि but because of the mere presence of साक्षि. Therefore, साक्षि is निर्विकार द्रष्टा. For the mind to objectify the world *will* is involved, for the साक्षि to illumine the mind no *will* is involved. There is no will involved when साक्षि illumines the mind whereas when the mind illumines the world there is the will involved. This is one difference.

There is one more difference. Mind illumines the world through a process i.e., वृत्ति process and the since the process is involved it has got beginning and end. The mind cannot function as a seer all the time. When वृत्ति is there we see the world, when there is घट वृत्ति we see the pot. For the mind, द्रष्टा दृष्टि is a process, it is function, it is an action which is time-bound. Since it is a function that function can stop also. Therefore, it is अनित्य दृष्टिः. सविकार द्रष्टा has got सविकार दृष्टि which is अनित्य. All this शङ्कराचार्य has very clearly,

beautifully expounded, not in this context but in another context. And being a very important idea I thought that I will discuss. So mind is सविकार द्रष्टा and it has got सविकार दृष्टि which has a function therefore, it is अनित्य. When does the function stop? At the time of sleep the सविकार द्रष्टा mind stops the function of सविकार दृष्टि and when that process stops the world becomes dark i.e., the world is no more seen. There is blackout. This only gives rest to us. Imagine if the mind is active for all the twenty-four hours one will become mad. Thank god this process comes to an end and he goes to sleep. The निर्विकार द्रष्टा साक्षि has got a निर्विकार दृष्टि which is not a process, which is not a function. The seeing of साक्षि is not a job. साक्षि seeing is not the job done by it. If it is work, the साक्षि also will take rest or go on leave. Just as sometimes the mind does that. For some time the mind stops listening in the class if the class is too dry or tuff, after some time it will get blacked out. The mind can have the blackouts. Why because it is a function of the mind but साक्षि's sight is not a function and therefore, there is no blackout with regard to साक्षि and therefore we say the साक्षि's दृष्टि is नित्य. सविकार द्रष्टा has got सविकार दृष्टि which is अनित्य. निर्विकार द्रष्टा has got a निर्विकार दृष्टि, the चैतन्यम् which is नित्य. That is why we find साक्षि illumines the mind all the time. The blackout is not because of साक्षि's cessation. Blackout is because the of the mind's stopping the function of illumining the external world. Thus, the mind goes through three states. One is fully functioning, fully active state which

is called waking. Semi- active state which is called dream. And the fully passive state wherein the mind neither sees the external world nor sees the internal world. When the mind sees the external world or internal world it is functioning mind, when the mind sees no world it is blackout. Now all these three conditions of the mind is illumined by साक्षि. Blackout also is illumined because you talk about the blackout. If it is not illumined you will not be able to talk about the blackout. How do you know it is dark? To talk about darkness, the darkness must be experienced by you. Similarly, to talk about the internal darkness which is called blackout you require साक्षि.

Lastly, one more point I will tell you before going to the text proper. I said that the mind and the thought are the subject with regard to the external world. But at the same time, the mind and the thought are the object with regard to the साक्षि. Now, the question that can arise here is this. How can the mind and thoughts objectify the external world? Why this doubt arises? The doubt comes, if at all if it comes, it is because both mind and वृत्ति are जडम्, अचेतनम् made up of subtle matter. Therefore, it is जडम्. मनः जडम् पाञ्चभौतिकत्वात् घटवत्. मनः जडम् सविकारत्वात् घटवत्. मनः जडम् सावयवत्वात् घटवत्. The question comes, I can understand साक्षि is the subject of the mind because साक्षि is चेतन वस्तु, now my doubt is how can the mind become subject of the external world because mind is जडम्. For that we have given the answer. When the mind becomes the object

of the साक्षि simultaneously it becomes live चेतनम्. The moment it becomes the object of the साक्षि, the moment it is illumined by the साक्षि, simultaneously the mind gets the status of चेतनम्. Thus it enjoys the borrowed light in the presence of साक्षि. Once it enjoys the borrowed Consciousness, thereafterwards the mind can illumine the external world. There are so many examples for this. I will remind that example which is very important. When you keep a mirror under the Sun, the mirror is the object of illumination, the mirror is illumined by the Sun. What type of mirror? It is a mirror which has no light of its own. This mirror is illumined by the Sun and when the mirror gets illumined simultaneously the mirror becomes a secondary source of light because of the Sun which is the primary source of light. In the presence of a primary source of light a non-source of light becomes a secondary source of light. How do you know? Keeping that mirror you can illumine a dark room. Here, the primary source of light is साक्षि and the mirror is the mind and when the साक्षि illumines the mind then not only the mind is illumined simultaneously the mind becomes a secondary source of light called अहङ्कार, प्रमाता, कर्ता, जीव etc. This अहङ्कार, the mind which is the changing seer with a changing sight is capable of illumining the external world.

Now coming to this मन्त्र, I am going to use four words

- 1) द्रष्टा number one, सविकार द्रष्टा,
- 2) द्रष्टा number two, निर्विकार द्रष्टा,
- 3) similarly, दृष्टि number one, सविकार दृष्टि, and

4) दृष्टि number two, निर्विकार दृष्टि.

In this मन्त्र दृष्टेर्द्रष्टारम् is said. दृष्टि means here it is सविकार दृष्टेः or अनित्य दृष्टेः, which is nothing but मनो वृत्तेः. द्रष्टारम् means the second one द्रष्टा number two i.e., निर्विकार द्रष्टा which is साक्षि. दृष्टेः द्रष्टारम् न पश्येः means मनो वृत्ति साक्षिणम् न पश्येः, you cannot see the साक्षि of घट वृत्ति, you cannot see the साक्षि of रूप वृत्ति, you cannot hear the साक्षि of शब्द वृत्ति, you cannot smell the साक्षि of गन्ध वृत्ति, you cannot taste the साक्षि of रसज वृत्ति. Then how do you know साक्षि is there? You are that Awareness which is available in जाग्रत्, स्वप्न and सुषुप्ति. When you wake up the mind wakes up and you see the world and when you are asleep the mind is asleep. The waking mind comes, the waking mind goes and I am aware of all these अवस्थात्रयम्. In short, the essence of the मन्त्र is सर्व मनो वृत्ति साक्षि आत्मा. Similarly, श्रुतेः श्रोतारं, मतेर्मन्तारं, विज्ञातेर्विज्ञातारं.

Now next line एष त आत्मा सर्वान्तरः. This साक्षि चैतन्यम् alone is the inner Self of you as well as the inner Self of the whole world. याज्ञवल्क्य concludes this discussion saying अतः अन्यदार्तम्. This is also another very important statement which is quoted several times. अतोऽन्यदार्तम्. For Advaitins this statement is very important. The meaning of the statement is अतः means other than this साक्षि. अस्मात् साक्षिणः, अन्यत् everything else i.e., mind, मनो वृत्ति, external world etc., both अहङ्कार and इदम्, both the प्रमाता and प्रमेयम् is आर्तम्. For the word is आर्तम् शङ्कराचार्य gives the meaning as मिथ्या. The literal meaning of the word आर्तम् is विनाशि, perishable

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and also आर्तियुक्तम्, full of pain, causing pain, दुःख कारणम्. It is विनाशि, it is perishable and painful of everything because it is subject to change. Other than साक्षि if you depend upon anything you are a संसारि. Don't hold on to anything other than साक्षि. Therefore, अतोऽन्यदार्तम् is आत्मा सत्यम् तत् अन्यत् सर्वम् मिथ्या. With this याज्ञवल्क्य has concluded his answer to उषस्त. On hearing this reply ततो ह उषस्तश्चाक्रायण उपराम. After listening to this wonderful answer that आत्मा is सर्ववृत्ति साक्षि and it is the only सत्यम् उषस्त withdrew. याज्ञवल्क्य thought everything is over and he can take away the cows. Now another person is going to come. Another beautiful ब्राह्मणम् which I will introduce now. We will go to the fifth ब्राह्मणम्.

मन्त्र 3-5-1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । ॥ ३-५-१ ॥

Up to this we will see. After उपस्त withdrew the next challenging sage is कहोलः who has got another name that is कौषीतकेयः. Since, कहोल happens to be the challenger, this ब्राह्मणम् is known as कहोल ब्राह्मणम्. Having approached याज्ञवल्क्य, कहोल is asking another question. If you read this portion you will find that this portion is exactly the same as the previous section. यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः । Same thing is said here also. Hence, I am not going in for word for word meaning. Teach me the universal Self is the question. याज्ञवल्क्य also gives the same answer which he gave to उपस्त. Your self is the universal Self. मत् आत्मा सर्व भूतात्मा. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

And again कहोल repeats the similar question then teach me what is my Self. If my Self is the universal Self, teach me what is my Self. Now शङ्कराचार्य goes for a small discussion here. Isn't a repetition? Why कहोल asks the same question that was asked by उपस्त? पुनरुक्ति is there. It is the mistake of कहोल to ask the same question. For that शङ्कराचार्य gives

the answer and says that it is not mistake of कहोल. याज्ञवल्क्य has given the definition of आत्मा all right but कहोल wants to know more about the same आत्मा. आत्मा is मनो वृत्ति साक्षि. Now he wants to know please tell me more about the मनो वृत्ति साक्षि. शङ्कराचार्य makes a note here. When we know the आत्मा as the साक्षि it is only the knowledge of त्वम् पद अर्थः. But now what he wants to know is or what he wants to teach is its ऐक्यम् with the तत् पदम् that is ब्रह्म. ब्रह्म ऐक्यम् is what is going to be taught here.

In the previous ब्राह्मणम्, जीव स्वरूपम् is taught. Here ब्रह्म ऐक्यम् is being taught. Previous ब्राह्मणम् is त्वम् पद शोधनम्, here it is तत् पद ऐक्यम् and therefore the question is not a repetition. And याज्ञवल्क्य also doesn't misunderstand. Having known that कहोल wants to know more about आत्मा, याज्ञवल्क्य gives more information about आत्मा. That is why he says that साक्षि is free from six-fold संसार. That साक्षि is दृष्टेर्द्रष्टा श्रुतेः श्रोता मतेर्मन्ता विज्ञातेर्विज्ञाता. What is the six-fold संसार? अशनाया, पिपासा, शोकः, मोहः, जरा, मृत्यु. These are the entire six problems to all of us. First is अशनाया, hunger. That is why शङ्कराचार्य said उदर निमित्तम् बहुकृत वेषः. Who wants education for spiritual growth and moral growth? Education is for a good job. Good job is for good salary. Good salary is for comfortable life and comfortable life is eating well. So all उदर निमित्तम्. Imagine if hunger is not there in the world then most of the activities will come to an end. So hunger is one संसार. The second is पिपासा, the thirst. How many types of soft drinks, hard drinks are there? All are

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to satisfy the thirst. Then शोकः and मोहः, जरा and मृत्यु you know. The exact meaning I will tell you in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the fourth ब्राह्मणम् of the third chapter known as कहोल ब्राह्मणम्, कहोल ऋषि is rising a question to याज्ञवल्क्य. We find the question is very similar to the previous question asked by उपस्त ऋषि. Thus उपस्त प्रश्न and कहोल प्रश्न are same. The question raised by both is what is the universal Self which is the content, which is the essence of everything for which याज्ञवल्क्य answered that the universal Self is your Self. Because if there is an essence for the entire universe that essence must be in you also, in your body-mind-complex also same essence must be there and therefore universal Self is your Self. एष त आत्मा सर्वान्तरः. Thereafterwards the question was asked what is that Self of mine or what is my Self? For which the answer was given in the previous ब्राह्मणम् as दृष्टेः द्रष्टा, श्रुतेः श्रोता, मतेः मन्ता etc., which means सर्व वृत्तिनाम् साक्षि. Here वृत्ति means the thoughts of the mind. We can also say अन्तःकरणस्य साक्षि, अवस्थात्रयस्य साक्षि, सर्व वृत्तिनाम् साक्षि. By the word साक्षि we meant that which illumines without modification. That which illumines without modification. In short, the changeless Awareness is revealed as the साक्षि.

Now in this ब्राह्मणम् the same question about the साक्षि आत्मा alone is asked. So शङ्कराचार्य raises a question 'isn't it a repetition and why should कहोल ask the same question?' शङ्कराचार्य justifies कहोल's question by saying that कहोल wants to know more about the same आत्मा. And याज्ञवल्क्य

also understands कहोल's intention and therefore he gives some more information regarding the साक्षि. What is that additional knowledge that is been given here? That alone we were seeing in the last class. अशनायापिपासे शोकं मोहं जरां मृत्युमत्येति. This साक्षि आत्मा is असंसारि. This साक्षि आत्मा, I, the essential Self am असंसारि, free from all संसार. This means अहम् नित्य मुक्त स्वरूपः. This नित्य मुक्तत्वम् or असंसारित्वम् is the additional information given in this कहोल ब्राह्मणम्.

Then the question comes if आत्मा is free from संसार what is the nature of संसार. What is the meaning of संसार? What is the meaning of संसार or definition of संसार if you ask we do have different definition of संसार. But here it is given as six-fold problems. They together form संसार and generally, a particular idiom is used for this and that is षड् ऊर्मिः. ऊर्मिः means wave. षडूर्मिः means the six waves. If संसार is compared to an ocean then the six waves are the six-fold problems that lashes. Whoever is in the ocean the waves will lash a person, hit a person, harm a person, almost drown a person and we cannot say when the waves come, it all depends upon the unpredictable winds. These unpredictable powerful waves will affect a person in the ocean. Similarly, a person who is in the संसार समुद्र is hit by the षडूर्मिः called अशना, पिपासा, शोकः, मोहः, जरा and मृत्यु.

अशना means hunger which we saw in the last class. अशितुमिच्छा अशना. Every two hours some people get hungry, some in every three hours, some in every four hours and some

are always hungry. And for the sake of hunger we have to get food. And for getting food we have to earn, for earning we have to go through education and for that admission, for that reservation and for that बन्ध (strike) etc. All are for getting food to satisfy the hunger. Food may be over digestion, or food poisoning and so many other problems like acidity, gas problems etc. All because of one eating that creates endless problems.

Then comes पिपासा, the second problem called thirst. पातुमिच्छा पिपासा. And you know what are all the problems especially in Madras. Water won't come at all. They will promise every day or alternative days and water is polluted. It has got all the colors. And they say more iron, more salt, etc. Water borne diseases are endless. Another संसार. This is the second problem of संसार.

The third one is शोकः. शोकः normally we translate as sorrow, शङ्कराचार्य gives a special meaning here. शोक इति कामः ; इष्टं वस्तु उद्दिश्य चिन्तयतो यत् अरमणम्, तत् तृष्णाभिभूतस्य कामबीजम् ; तेन हि कामो दीप्यते. He says शोकः means dissatisfaction with the things that we possess. And therefore, consequently I want to acquire more. Therefore, शङ्कराचार्य defines शोक as the dissatisfaction which is the cause of desire. कामबीज अरमणम् शोकः. अरमणम् means अतृप्ति. I am not happy with whatever I have. It is self-insufficiency or self-inadequacy, sense of smallness, अपूर्णता भाव. This is called शोक. This is the third problem of संसार.

The fourth one is मोहः. मोहः means delusion. शङ्कराचार्य says विपरीतप्रत्ययप्रभवोऽविवेकः भ्रमः मोहः. The confusion caused by non-understanding of things and confusion born out of misconceptions. शङ्कराचार्य does not say what type of confusion but all types of confusions can be brought in here. What is the primary confusion? Primary confusion is that we are all born with self-dissatisfaction or अपूर्णता बुद्धि. Therefore, there is a constant struggle to complete myself but I don't know what will make me पूर्णम् or complete. We don't know the solution to our problem. What is the real thing that will complete me? आत्मज्ञानम् alone will give me पूर्णत्वम्. Without knowing this we are seeking पूर्णत्वम् through अनात्मा. Instead of turning towards आत्मा for पूर्णत्वम् one has turned his entire life towards अनात्मा.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावत् विन्तासक्तः ... ॥ भजगोविन्दम् - ७ ॥

At every state of life we thought one अनात्मा or another will make us full. As a child I thought the toy will complete me. As a youth I thought that wife will complete me. Then I thought that children will complete me. After that, I thought their going abroad will complete me. Thus it goes endlessly. So this misdirected pursuit is मोहः. That is why शङ्कराचार्य said भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते । This is the fourth उर्मिः, wave of संसार.

The fifth wave is जरा. This is terrible. व्याघ्री इव तिष्ठति जरा परितर्जयन्ती. Like a tigress, भर्तृहरि says, the old age is

staring at everyone. Showing various indications like, शङ्कराचार्य says, वलीपलितादिलिङ्गः. वली means wrinkles. We have to do a lot of things to cover up the wrinkles on the face. Not allowing a person to read between the lines. So many procedures and so many things are there to cover up the wrinkles. पलित means grey hair. To cover up the grey hair there are many things. I try to darken it and it becomes brown. So is the old age and the consequent problems; senility.

And finally, the most frightening one which we are mortally afraid of is the mortality itself. That is the greatest fear, the fear of death, the fear of separation etc. And we say that I am not worried but they worry who will take care of the children. Whereas the children think that if these people go away we can live comfortably. All those problems we know. These are the six ऊर्मिः.

शङ्कराचार्य says of these two waves belong to शरीरम् and two waves belong to प्राण and two waves belong to the mind. अशनाया पिपासा belong to प्राण and शोक मोह belong to mind and जरा मृत्यु belong to शरीरम्. Thus problems at the three levels constantly threaten and affect the human being and this alone is called संसार. षडूर्मिः संसारः.

What is the nature of आत्मा? आत्मा is अत्येति means आत्मा goes beyond, transcends and is unaffected by all the six problems of संसार. Because all the six belong to उपाधि alone, अनात्मा alone is afflicted by all of them, आत्मा does not have any सम्बन्ध. So thus आत्मा is नित्य मुक्तः. This can be taken

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as महावाक्य. So in the last ब्राह्मणम् त्वम् पद was explained and in this ब्राह्मणम् तत् पद ऐक्यम् or महावाक्यम् has been said. In addition to this one more topic for which this ब्राह्मणम् is famous is being introduced now we will see.

मन्त्र 3-5-1 continuation

एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः ; स ब्राह्मणः केन स्यात्? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपरराम ॥ ३-५-१ ॥

So in this famous and important portion two साधनs for मोक्ष is pointed out. The primary साधन is आत्मज्ञानम् and the supporting साधन is सन्न्यास, the renunciation. And here the उपनिषत् says एतम् वै तम् आत्मानम् विदित्वा. So first the person should get a general knowledge about the आत्मा. That is called आपात ज्ञानम् or परोक्षज्ञानम्. Because only then he will try to know more clearly about आत्मा. For example if I want to know an atom I have to go and do a research on the atom and to do that before going for research I should have a general knowledge that there is something called atom and it is available for research and for the research such instruments are required and this research will lead to such and such benefit. This is called general knowledge, आपात ज्ञानम् and thereafterwards I can dedicate myself to the study of atom. Similarly if I want to study about microbes, first I should have

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some general knowledge that there is something called microbe etc. Even to study the उपनिषत् I should know that there is something called उपनिषत्. The first general knowledge is called आपात ज्ञानम् and then the serious study gives clear knowledge. When a person studies the वेद अध्ययनम् he comes to know that there is something called आत्मज्ञानम् or ब्रह्मज्ञानम्. So a person who is never exposed to वेदs will never know that there is something called ब्रह्मन्. But when a person studies these वेद, the वेद tells

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥
तैत्तिरीयोपनिषत् ३-१-३ ॥

वेद says there is something called जगत् कारणम् which is ब्रह्मन् and then the very same वेद says

ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । ॥
तैत्तिरीयोपनिषत् २-१-१ ॥

that the knower of ब्रह्मन् attains मोक्ष.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

So while doing वेद अध्ययनम् because of his smattering knowledge of संस्कृत, because संस्कृत has to be studied during वेद अध्ययनम्. According to our tradition six months वेद अध्ययनम् and six months वेद अङ्ग अध्ययनम्. वेद अध्ययनम् is started on श्रावणी पूर्णिमा and continued for six months. Then he should discontinue. For both rituals are there.

The beginning ritual is called यजुर् उपाकर्म, ऋग् उपाकर्म and ending ritual is called अध्याय उत्सर्जन कर्म. All these things nobody does nowadays. Thus during श्रावणी पूर्णिमा उपाकर्म is beginning of वेद अध्ययनम् and after six months वेद अध्ययनम् ends and the six वेद अङ्गम् - शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषम् begins. In these six अङ्गs संस्कृत language also one has to study. Why I am telling all these things is that वेद अध्ययनम् and संस्कृत study go hand in hand. And therefore, a वैदिक student gets a general knowledge of वेदs. What is the general knowledge? ब्रह्मवित् आप्नोति परम्. He knows the knower of ब्रह्मन् attains मोक्ष. Thus this general knowledge is acquired in ब्रह्मचर्य आश्रम and for specific knowledge he has to enter into पूर्वमीमांसा and उत्तरमीमांसा.

If you study पूर्वमीमांसा you will get a clear knowledge of rituals and उत्तरमीमांसा if you study you will get a clear knowledge of ब्रह्मन्. पूर्वमीमांसा is studied for doing rituals and चित्तशुद्धि and if चित्तशुद्धि is already there then he does not require पूर्वमीमांसा. Then what will he do? From ब्रह्मचर्य itself he enters सन्न्यासाश्रम. For him पूर्वमीमांसा becomes irrelevant, कर्मकाण्ड becomes irrelevant and then he enters into ज्ञानकाण्ड by taking सन्न्यास. Thus the procedure is that the general knowledge is gained in ब्रह्मचर्य आश्रम and particular knowledge is gained in सन्न्यासाश्रम. That is said here. एतम् वै तम् आत्मानम् विदित्वा. So first the people enter the गुरुकुल, enter ब्रह्मचर्य आश्रम, study the वेदs and come to know that there are four पुरुषार्थs - धर्मार्थकाम मोक्ष. In that कर्म is the means for धर्मार्थकाम and ज्ञानम् is the means for

मोक्ष. So as a ब्रह्मचरि I have to decide whether I need धर्मार्थकाम or मोक्ष. If I have an urge for धर्म i.e., पुण्यम् and स्वर्ग, or if I have an urge for काम i.e., the pleasures of the world, or if I have an urge for अर्थ i.e., plenty of money then I take to कर्म path. On the other hand if I have no desire for the अनात्मा then I take to सन्न्यास and work for मोक्ष. Therefore, who works for आत्मज्ञानम्? Those who have no desire for अनात्मा. The desire for अनात्मा is here divided into three desires. पुत्रैषणा वित्तैषणा लोकैषणा. एषणा means desire in संस्कृत. It is the same as कामः, इच्छा, एषणा. The desire for अनात्मा is divided into three here. पुत्र एषणा - desire for children or desire for progeny. The second desire is वित्तैषणा - desire for wealth and लोकैषणा - desire for लोकs, the better worlds or desire for heavens or ब्रह्मलोक. These people who have got वैराग्यम् give up and they transcend and go beyond all these three desires. व्युत्थाय – giving up all these three desires. अथ – thereafter. How do they live? So they require food, clothing and shelter, the fundamental needs. अथ भिक्षाचर्यं वरन्ति. They take to a life of भिक्षा or alms. This means they will become सन्न्यासिs. They take to परमहंस परित्राजकाः भवन्ति. Why? Because they have understood आत्मा alone will lead to मोक्ष and अनात्मा will not lead to मोक्ष. नित्य अनित्य वस्तु विवेकेन. Because of their विवेक they come to know that आत्मा alone is the best and renounce the world and take to सन्न्यास.

Then the उपनिषत् says that even though we divide the desires into three, all of them are essentially the same alone

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because all of them come under desire alone. The उपनिषत् says या ह्येव पुत्रैषणा सा वित्तैषणा. Desire for progeny is the same as desire for wealth. या वित्तैषणा सा लोकैषणा. The desire for wealth is the same as the desire for लोकs. Why we are equating them? Because एषणे एव भवतः – all of them come under only one category i.e., desire. Only the object of desire varies but the fact of desire does not vary. This person has also got desire, that person has also got desire. This person is also dissatisfied at this moment, that person is also not satisfied at this moment. This person is also struggling, that person is also struggling. One wants to remove the struggle through पुत्र, another wants to remove the struggle through wealth and another wants to remove the struggle through लोक. The object of desire varies but the mental condition is the same that they are all dissatisfied, अपूर्णत्वम्, not at home. There is no peace of mind.

But here the उपनिषत् is doing a mischief. So having enumerated the three desires, the उपनिषत् must have said that all the three desires are one and the same desire alone. But the उपनिषत् says that both the desires are one and the same. उभे हि एते एषणे एव भवतः. उभे means these two desires are same only, they both are desires only. Now are you getting some confusion? Confusion should come, else there will be no scope for discussion. What is the confusion? First it was said that three desires are there - पुत्रैषणा वित्तैषणा लोकैषणा and now it says that both the desires are desire only. So now the three desires have been reduced to two desires. How do you

do that? This is purely of academic interest only. But since we have to reconcile the statement we will make a small discussion on that.

To understand this you have to remember one मन्त्र we saw in the fifth ब्राह्मणम् of the first chapter. मन्त्र 1-5-16. That was called सप्तान्न ब्राह्मणम्. In that ब्राह्मणम् there is a famous मन्त्र and I had told at that time that I would discuss that later. That मन्त्र is

सोऽयं मनुष्यलोकः पुत्रेणैव जस्यो नान्येन कर्मणा पितृलोको विद्या देवलोकः ॥ बृहदारण्यक १-५-१६ ॥

The son is the means of getting भूलोक जन्म. The means for getting rebirth as human being in this earth is through पुत्र. If you get a son and if son performs the rituals duly then a person can be reborn here. He will get मनुष्यजन्म and there are chances to continue वेदान्त. So पुत्र is the साधनम् and मनुष्यलोक is the साध्यम्.

कर्मणा पितृलोकः means the ritual is the साधनम् through which one can get पितृलोक or स्वर्गलोक, the साध्यम्.

The third one is विद्या देवलोकः through उपासना one can get देवलोक which means ब्रह्मलोक. So उपासना is the साधनम्, ब्रह्मलोक is साध्यम्. Now we have got three साधनम्s and three साधनम्s. पुत्र कर्म उपासनानि are the three साधनम्s and पितृलोक स्वर्गलोक ब्रह्मलोक are the three साध्यम्s. The उपनिषत् says most of the human beings are interested in these साधनम्s and three साध्यम्s.

What is the process of desire? How does the desire function? If you analyze it is very interesting. First, a person desires for a साध्यम्, a goal. The desire is primarily for a साध्यम् alone. If you want to buy a TV, then TV is the goal, साध्यम्. But later I find no shop gives me a TV freely. So now if TV साध्यम् I have to get what साधनम् I require? Money साधनम् I require. Therefore, now my desire has been shifted from साध्यम् to साधनम्. Now I work hard for getting money first. So first desire is साध्य इच्छा and to get that साध्य I work for साधन इच्छा. Thus all human beings have got साधन इच्छा and साध्य इच्छा of which साधन इच्छा is three-fold - पुत्र, कर्म and उपासना and साध्य इच्छा is three-fold - भूलोक, स्वर्गलोक and ब्रह्मलोक. Here we had three एषणाs mentioned here. Now we have to reconcile सप्तान्न ब्रह्मन् and कहोल ब्रह्मन्. There we saw three साधन इच्छा and three साध्य इच्छा. Here three एषणाs - पुत्रैषणा वित्तैषणा लोकैषणा are said. पुत्रैषणा refers to the first साधन इच्छा. पुत्र stands for साधन number one. वित्तैषणा stands for the second and third साधनम्, वित्तम् means कर्म plus उपासना is here wealth. With this three साधन एषणाs are mentioned. Therefore, we have पुत्रैषणा, कर्मैषणा and उपासनैषणा. Then लोकैषणा stands for all the three साध्य इच्छाs. भूलोक एषणा, स्वर्गलोक एषणा and ब्रह्मलोक एषणा. So thus पुत्रैषणा and वित्तैषणा stand for साधन एषणा and लोक एषणा stands for साध्य एषणा. So totally we have साधन एषणा one and साध्य एषणा two are there. That is what is said here as उभे हि एते एषणे. So उभे साध्य साधन एषणे एव भवतः. Both of them come under desire alone either साधन desire or साध्य

desire. This intelligent man does not have all the six desires. Or to put in another language he does not have all three desires. Or he does not have both the desires. I will take the last one that he does not have both the desires. That means he does not have साधन इच्छा and साध्य इच्छा. I am not interested in all the three साधनम्s and I am not interested in all the साध्यम्s. And these two can be reduced into one. All the साधनम्s and साध्यम्s are अनात्मा. Thus he is free from the desire for any अनात्मा. Then what desire he has got? आत्मा एषणा he has got. आत्मा is साधन or साध्यम्? आत्मा is neither साधनम् nor साध्यम्, आत्मा is सिद्धवस्तु.

So सिद्ध आत्म एषणा एव अस्य भवति न तु साधन एषणा वा साध्य एषणा वा. So renouncing पुत्र, कर्म and उपासना they aspire for ज्ञानम् only. शङ्कराचार्य adds that if a person does not want पुत्र then he does not want पत्नि also and therefore he gives up पत्नि इच्छा and पुत्र इच्छा. And if he wants पत्नि he has to enter into गृहस्थाश्रम. And therefore he does not have desire for गृहस्थाश्रम also. As he doesn't want पुत्र he doesn't enter गृहस्थाश्रम. He is not interested in कर्म as कर्म is to gain स्वर्गलोक. So since कर्म he is not desirous of, he is not desirous of यज्ञोपवीतम्, शिखा all those things become redundant for him and therefore he gives up यज्ञोपवीतम्, शिखा, money. Money is for to do कर्म. Remember in वैदिक terminology the कर्म, specially वैदिककर्म or यज्ञ is called by the name पाङ्क्तः. पाङ्क्तः means a ritual which involves fivefold factors; derived from word the पञ्च. So पञ्चभिः युक्तः पाङ्क्तः, involving a group of five. The five factors are termed

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as पत्नि, यजमानः, पुत्रः, मानुषम् वित्तम्, and दैवम् वित्तम्. So कर्म requires money. Therefore he doesn't require money, children, wife, गृहस्थाश्रम, यज्ञोपवीतम्, शिखा and therefore, he becomes भिक्षाचर्यं चरन्ति, a सन्न्यासि.

Will सन्न्यास itself give मोक्ष? सन्न्यास itself will not give मोक्ष. सन्न्यास is ज्ञान अङ्गम्, ज्ञान सहकारि. Therefore, having taken सन्न्यास he has to take to ज्ञान pursuit. And what is the ज्ञान pursuit? श्रवणम् मननम् निदिध्यासनम्. That is being said in the next portion - पाण्डित्यं निर्विघ्नं बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विघ्नं मुनिः. This following portion is talking about श्रवणम् मननम् निदिध्यासनम्. The exact meaning of this we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this fifth ब्राह्मणम् known as कहोल ब्राह्मणम् three topics are discussed. The first topic is आत्मनः ब्रह्मत्वम् or जीवात्मा परमात्मा ऐक्यम्. That is in the previous ब्राह्मणम् जीवात्म स्वरूपम् was talked about whereas in this ब्राह्मणम् that जीवात्मा's identity, the one-ness with ब्रह्मन् is pointed out. This is the one topic, आत्मनः ब्रह्मत्वम्.

The second topic of this ब्राह्मणम् is ज्ञानम् as the means of मोक्ष or freedom. What ज्ञानम्? जीवात्मा परमात्मा ऐक्य ज्ञानम्

or आत्मनः ब्रह्मत्व ज्ञानम् or जीवेश्वरयोः अखण्डत्व ज्ञानम् is the direct means of liberation.

The third topic is सन्न्यास as a support for ज्ञानम्, सन्न्यास as a contributory cause, as सहकारि कारणम्. These are the three topics – ऐक्यम्, ज्ञानम् and सन्न्यास.

Of these, we have seen the ऐक्यम् part. Now we are seeing the सन्न्यास part. Here सन्न्यास has been defined as going beyond the three-fold desires or एषणात्रय व्युत्थानम्. व्युत्थानम् means transcending, going beyond. Going beyond एषणात्रयम्, three-fold desires. In the last class we saw the desires can be expressed in different forms. So one way of expressing desires is as six-fold desires or sometimes the desires are said to be three-fold, sometimes two-fold and sometimes one-fold. When we enumerate six desires which are पुत्र एषणा, कर्म एषणा, उपासना एषणा, मनुष्यलोक एषणा, पितृलोक एषणा and देवलोक एषणा. एषणा षट्कम्. But these six desires themselves can be reduced into three. पुत्रैषणा will be one group. Two and three - कर्म एषणा, उपासना एषणा together will form as one group which is called वित्तैषणा. Four, five and six is another group which is called लोकैषणा. One is पुत्रैषणा, two and three is वित्तैषणा and four, five and six is लोकैषणा. The very same desires can be reduced to two groups also. How is that? One, two, three is one group. This is called साधन एषणा. Four, five and six form is another group साध्य एषणा. This is grouping into two. Now, we can reduce all the six desires into one and that is अनात्मा एषणा. Now, in this particular section the desires are taken as three पुत्रैषणा,

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वितैषणा, लोकैषणा and एषणात्रयात् व्युत्थानम् going beyond these three-fold desires is defines as सन्न्यास.

Having talked about सन्न्यास now in the next section of this ब्राह्मणम् the उपनिषत् talks about ज्ञानम् which is the मुख्य कारणम् or the direct means of liberation. सन्न्यास is सहकारि कारणम्, the supporting cause whereas ज्ञानम् is the साक्षात् कारणम्. What is ज्ञानम्? ज्ञानम् is श्रवण मनन निदिध्यासनम् and their results. श्रवण मनन निदिध्यासनम् फलम् is ज्ञानम्. And therefore, the उपनिषत् says that every seeker should go through श्रवणम्, मननम् and निदिध्यासनम्. After going beyond एषणात्रयम्, having taken to सन्न्यास, one should go through श्रवणम् मननम् निदिध्यासनम्. But the उपनिषत् does not present श्रवणमनननिदिध्यासनम् with those names but three different names are used here. They are peculiar names. We come to know about it from शङ्कराचार्य's भाष्यम्. What are the three names?

श्रवणम् is called पाण्डित्यम्. Or श्रवण जन्य ज्ञानम् is called पाण्डित्यम्. मननम् is called बात्यम्. निदिध्यासनम् is called मौनम्.

So the first stage is पाण्डित्यम्, second stage is बात्यम् and the third stage is मौनम्. How do these words come? पाण्डित्यम् is derived from the word पण्डितः. पण्डितः is derived from पण्डा. पण्डा stands for आत्मज्ञानम्. पण्डितः means the one who has that ज्ञानम् and पाण्डित्यम् is the state of that ज्ञानम्. That is why in गीता also

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासून्ध नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

The श्रुति प्रमाणम् for that is this वाक्यम्.

And then what is meant by बाल्यम्? Two meanings are there. बालस्य भावः बाल्यम्, the state of being a boy is बाल्यम्. शङ्कराचार्य takes this meaning in some other context. If you take that meaning, it will indicate the absence of राग and द्वेष. बाल्यम् stands for innocence, integrity, having a pure mind. A child does not have राग-द्वेष, a child doesn't know a diplomatic life, maneuvering, adjusting etc. That is one meaning – innocence, purity, absence of राग-द्वेष. And in this context शङ्कराचार्य takes बाल्यम् as बलस्य भावः बाल्यम्. This means strength or दार्ढ्यम्. दार्ढ्यम् means firmness, steadiness, which indicates the ज्ञानस्य दार्ढ्यम्, steadying the knowledge, converting the knowledge into conviction. It is no more Upanishadic teaching, it is no more my गुरु's view, for me अहम् ब्रह्म अस्मि is a fact. This दृढीकरणम्, making it steady is called बाल्यम्. And this दृढीकरणम् through मननम्. And therefore मननम् is बाल्यम्. Don't ask me what is श्रवणम्. मननम् निदिध्यासनम्? I am taking for granted that you know what is श्रवणम् and also what is मननम्. So बाल्यम् is ज्ञानस्य दृढीकरणम् मननम्.

And मौनम् stands for मुनेः भावः. Being a मुनि, being a सन्न्यासि is मौनम्. And by using the word मुनि or सन्न्यासि the उपनिषत् indicates a lifestyle in which a person has no other job other than वेदान्त. मुनि means one does not think of anything other than वेदान्त. A committed life of Vedantic

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enquiry or dwelling on the teaching with no other responsibility, no other duty, no family duties, no social obligations, no other job except वेदान्त and वेदान्त and वेदान्त. मौनम् means committed pursuit of ज्ञानम्.

अन्या वाचो विमुञ्चथ ॥ मुण्डकोपनिषत् २-२-७ ॥

Neither talks about any other thing nor hears. Thus मौनम् stands for निदिध्यासनम्.

तत्त्वन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ योगविशिष्ट ३-२२-२४॥

Another name for निदिध्यासनम् is ब्रह्माभ्यास. And the उपनिषत् says everybody should go through पाण्डित्य, बाढ्य and मौनम्. And then the उपनिषत् says thereafterwards he will become ब्रह्मनिष्ठः. And a person who has become ब्रह्मनिष्ठा is called ब्राह्मणः. शङ्कराचार्य asks what about other ब्राह्मणः? शङ्कराचार्य says they are all अमुख्य ब्राह्मणः, गौण ब्राह्मणः. They are only namesake ब्राह्मणः, pseudo ब्राह्मणः.

जन्मना जायते शूद्रः कर्मणा द्विज उच्यते ।

वेदपाठात् भवेत् विप्रः ब्रह्म जानातीति ब्राह्मणः ॥

By birth all are शूद्रः and after उपनयनम् etc., संस्कारः one takes one to cultured life style and it is द्विजत्वम्. And after if he reads scriptures he is called विप्रः and then if he realizes ब्रह्मन् he is ब्राह्मणः. Until then he is only pseudo, namesake ब्राह्मण. And बृहदारण्यकोपनिषत् itself tells यो वा एतदक्षरं गार्ग्यविदित्वास्मात्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं गार्ग्यं विदित्वास्मात्लोकात्प्रैति स ब्राह्मणः ॥ ३-८-१० ॥ All those who

are not having ब्रह्मज्ञानम् though they maybe ब्राह्मणः they are कृपणः only. कृपणः means a miserable person, to be pitied person. Whereas the one who knows he deserves the title ब्राह्मणः.

There is one वज्रसूचिका उपनिषत्, diamond needle उपनिषत् because like a diamond needle it analyses. And it begins with a question कः ब्राह्मणः? The उपनिषत् itself takes various answers – is it by birth, or by body, or by यज्ञोपवीत, or by कर्म. And it negates all of them and the उपनिषत् concludes ब्रह्मज्ञानि एव ब्राह्मणः. And that is said here, मन्त्र. तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य. तस्मात् – therefore, ब्राह्मणः – the secondary ब्राह्मण who has not yet become primary ब्राह्मण. Secondary ब्राह्मण is one who has got संस्कारः by the performance of कर्म he has gained चित्तशुद्धि and by the performance of उपासना he has gained चित्तनैश्चल्यम्.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ... ॥
मुण्डकोपनिषत् १-२-१२ ॥

Such a matured ब्राह्मण should first do पाण्डित्यं निर्विद्य. पाण्डित्यं means श्रवण जन्य ज्ञानम्. निर्विद्य means निश्चयेन प्राप्य, having clearly acquired knowledge through श्रवणम्. Having clearly acquired knowledge through श्रवणम् and afterwards बाल्येन तिष्ठासेत् – he should work for a life of मननम्. ज्ञानबलभावेन मननाख्य साधनया स्थातुम् इच्छेत्. तिष्ठासेत् means स्थातुम् इच्छति तिष्ठासति. He should work for दृढीकरणम्. And what is the strength and weakness in the field of ज्ञानम्? The weakness is संशय. Knowledge becomes

weaker and weaker when it is attacked by संशय. How can I be ब्रह्मन्? And how can world be मिथ्या? And how can god be identical with me? If these three doubts are there then where is ज्ञानम्? All these three must be cleared and संशय is the obstacle for ज्ञानदार्ढ्यम् and removal of संशय is ज्ञान दृढीकरणम्. बाल्यं च पाण्डित्यं च निर्विद्य – having gone through श्रवणम् and मननम् i.e., पाण्डित्यम् and बाल्यम्, what should he do then? अथ मुनिः भवेत् – he should become a मुनि. मुनि means committed to dwelling on Vedantic teaching alone to the exclusion of all other मनो व्यापारः.

व्यापारान्तरम् त्यक्त्वा केवलम् सजातीय प्रत्यवान् भवेत्. मुनिः भवेत् the final meaning is निदिध्यासनम् कुर्यात्. Let him do निदिध्यासनम्. What is the benefit of निदिध्यासनम्? He will become a ब्राह्मणः. अमौनम् च मौनम् च निर्विद्य. So a very interesting, निदिध्यासनम् we called as मौनम्. Now श्रवणम् and मननम् together are given another new name अमौनम्. अमौनम् means मौनात् अन्यत् अमौनम्. All that is different from निदिध्यासनम् is अमौनम्. That is श्रवणम् and मननम्. So अमौनम् श्रवणमनने पाण्डित्यबाल्ये निर्विद्य. And मौनम् च. अमौनम् is equal to श्रवणम् मननम्. मौनम् is equal to निदिध्यासनम्. So अमौनम् and मौनम् is equal to श्रवणमनननिदिध्यासनम्. In short having gone through all these three stages of साधन. अथ – thereafter, ब्राह्मणः – he becomes a primary ब्राह्मणः. Till now he was a secondary ब्राह्मण. Until ज्ञानम् came he was only a गौण ब्राह्मण. इदानीम् मुख्य ब्राह्मणः भवति. सः ब्राह्मणः केन स्यात्? Now somebody asks a question may be कहोल himself or somebody else or

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याज्ञवल्क्य himself is raising the question. What is the conduct of a ज्ञानि? What is the lifestyle of ज्ञानि? केन means केन आचारेण स्यात्. Then याज्ञवल्क्य says येन स्यात् तेन इदंशः एव. येन स्यात् – let him lead any type of lifestyle it does not matter. येन केनचित् चरणेन स्यात्. This means he is beyond विधि and निषेध. विधि निषेध अतीतः.

निश्चैगुण्ये पथि विचारतां को विधिः को निषेधः ॥ शुकाष्टकम् ३॥

In the गीता, it has been said

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ गीता ६-३१ ॥

सर्वथा वर्तमानोऽपि whatever be his lifestyle he is established in Me. That is being said here येन केनचित् चरणेन स्यात् whatever be his lifestyle. Then what is the sign of जीवन्मुक्ति? If it is not the आचार that determines then what makes him a real ब्राह्मण? The उपनिषत् says इदंशः एव ब्राह्मण. He is a real ब्राह्मण not because of his आचार but because इदंशः. इदंशः means the above mentioned ज्ञाननिष्ठा. पाण्डित्यम् च बाल्यम् च मौनम् च निर्विद्य अवस्थानम्. So remaining in ब्रह्मन् by going through all these stages that alone makes a person true ब्राह्मण and not the lifestyle. So इदंशः means ब्रह्मनिष्ठा एव ब्राह्मणो भवति न तु समाचारात्.

Now शङ्कराचार्य feels a little bit disturbed by the statement because the उपनिषत् says येन स्यात् - let him lead any type of lifestyle it does not matter. It looks as though ज्ञानि is given a total license to do anything. Doing anything that we like is called यथेष्टाचरणम्. Living a whimsical life is

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called in शास्त्र यथेष्टाचरणम्. यथा इष्टम् तथा आचरणम्. Now in this statement the श्रुति says ज्ञानि is a ब्राह्मणः, ब्रह्मनिष्ठः, मुक्तः and whatever be his lifestyle he is a liberated person. Then does that mean that शास्त्रम् gives a license for यथेष्टाचरणम्? शङ्कराचार्य says, no. This line should not be misinterpreted and one should not exploit this statement and claim oneself as a ज्ञानि and do all sorts of things and say that निस्त्रैगुण्ये पथि विचारतां को विधिः को निषेधः, येन केनचित् चरणेन स्यात् इदृशः एव, he can't be doing as he likes. Because यथेष्टाचरणम् is a very very bad practice and an evil influence. First of all it is not good for person himself and not only that it will have a very strong negative influence in the society.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ गीता ३-२१ ॥

If ज्ञानि takes to यथेष्टाचरणम् he will give only a negative influence on the society and therefore यथेष्टाचरणम् is strongly condemned by all our आचार्यस. यथेष्टाचरणम् means let go philosophy, do what you want. सुरेश्वराचार्य in his नैष्कर्म्यसिद्धि uses a very strong word if a ज्ञानि lives as he likes in the name of ज्ञानम् then what is the difference between a so called ज्ञानि and a street dog which does anything that it wants to do. Such a very strong word he uses.

बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ नैष्कर्म्यसिद्धि ४-६२ ॥

शङ्कराचार्य says this statement ज्ञानि is beyond विधि निषेध is only a glorification of a ज्ञानि, येन केनचित्चरणेनेति

स्तुत्यर्थम् and it is not a license for यथेष्टाचरणम्. If there is no license for living as one likes then why should श्रुति say that ज्ञानि is beyond विधि निषेध if the श्रुति doesn't want to give a license for यथेष्टाचरणम्. Is it not misleading? The reason is this. Until ज्ञानम् comes विधि and निषेध are required to regulate the life of a person. Until ज्ञानम् comes विधिनिषेधs are required for regulating, for disciplining the life of a person. After ज्ञानम् comes श्रुति removes the विधिनिषेध control because श्रुति is confident that hereafter the very ज्ञानम् will regulate the life of a ज्ञानि. Until now what विधिनिषेध has done the same job will be done by the very ज्ञानम् itself in the form of धर्मिक life. ज्ञानम् expresses only in the form of धर्मिक life. Therefore, अज्ञानि lives a धर्मिक life governed by शास्त्रम्, ज्ञानि lives a धर्मिक life governed by शास्त्र ज्ञानम्. Previously the regulating factor was from outside but now it is from inside. Previously it was a deliberate living because the control is outside. And now it is spontaneous living because the control is inside. Like a musician who initially requires a तम्बुर to learn music. But once he has gone through पाण्डित्यम्, बाल्यम् and मौनम् and once he has soaked himself in music, that is while eating music, hearing music and always thinks of music he will find that even without तम्बुर श्रुति he just closes his eyes and after sometime he will sing and his श्रुति and तम्बुर श्रुति will be same. Just as a person has got biological clock like that he has got an inside तम्बुर. That keeps him in श्रुति. Like that ज्ञानि has got biological विधिनिषेध is there. ज्ञानि is incapable of violating विधिनिषेध.

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And therefore यथेष्टाचरणम् has no place whether during अज्ञानम् or whether during ज्ञानम्. अज्ञानकाले शास्त्रम् नियमयति, ज्ञानकाले ज्ञानम् एव नियमयति. Therefore, शङ्कराचार्य concludes there is no license for यथेष्टाचरणम्. There afterwards अतः अन्यत् आर्तम्. This statement is the repetition of the statement given in the previous ब्राह्मणम्. So अतः means ब्रह्मणः, अन्यत् means everything else. Everything else other than ब्रह्मन् is आर्तम्. आर्तम् has got three meanings. One meaning is विनाशि. It is perishable, नश्वरम्, अल्पम्. The second meaning is आर्तियुक्तम्. It is a source of misery, painful. It is full of pain, struggle, misery, source of sorrow, दुःख हेतु. The final meaning which is taken as the most important is मिथ्या. मिथ्या अवस्तु असत्यम्. अतोऽन्यदार्तम् means ब्रह्म सत्यम् जगत् मिथ्या. It is a very important statement. शङ्कराचार्य very often quotes. For जगत् मिथ्या शङ्कराचार्य quotes two श्रुतिवाक्यम्s. One is this अतोऽन्यदार्तम्. This is from बृहदारण्यकोपनिषत्. Another quotation is from छान्दोग्य

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

So these two quotations are often quoted by शङ्कराचार्य to show the मिथ्यात्वम् of the world. ततो ह कहोलः कौषीतकेयः उपराम. Three topics are over – ऐक्यम्, ज्ञानम् and संन्यास. ततो ह – after this much teaching, कहोलः कौषीतकेयः उपराम – कहोल withdrew accepting that याज्ञवल्क्य is ब्रह्मवित्तमः.

संन्यास भाष्यम्

And in this section, there is a small enquiry in the भाष्यम् of शङ्कराचार्य. I thought I would independently discuss that enquiry. It is सन्न्यास enquiry. And what is the statement taken for enquiry? एतम् वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचार्यं वरन्ति । शङ्कराचार्य takes this statement for analysis and he wants to establish that there is a सन्न्यास विधि in this मन्त्र. There is a commandment or an injunction asking the seekers to take to सन्न्यास. This is the essence of the discussion. Throughout बृहदारण्यकोपनिषत् you will find that शङ्कराचार्य repeatedly emphasizes सन्न्यास. Even in other उपनिषत्s, wherever an opportunity comes शङ्कराचार्य talks about सन्न्यास and in बृहदारण्यकोपनिषत् at several places, he discusses this matter. In fact we had such a discussion in the मैत्रेयी ब्राह्मणम्, fourth ब्राह्मणम् of second chapter of this उपनिषत्, we had already had one analysis. The context was याज्ञवल्क्य wanted to take to सन्न्यास. Now here शङ्कराचार्य discusses the same subject. शङ्कराचार्य loves the topic of सन्न्यास and wherever he gets an opportunity he emphasizes सन्न्यास. In fact this can create lot of conflicts also in the minds of the people. Because when गीता comes कृष्ण is all praise for गृहस्थ and कृष्ण says गृहस्थ is a true सन्न्यासि. When such portions come शङ्कराचार्य also joins कृष्ण and he talks about people like जनक who remained in गृहस्थाश्रम and attained मोक्ष and continuing गृहस्थाश्रम, continuing कर्म but not affected by the कर्म.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

ब्रह्मार्पणं ब्रह्म हविः ॥ गीता ४-२४ ॥

Now, you might have a conflict that what exactly is the शास्त्र view. In the उपनिषत् सन्न्यासाश्रम is emphasized and in the गीता गृहस्थाश्रम is emphasized. Is शङ्कराचार्य contradicting or is शङ्कराचार्य compromising? What exactly is the position of the scriptures? Is सन्न्यास required for मोक्ष through ज्ञानम्? Or can a गृहस्थ attain मोक्ष through ज्ञानम्? As a serious seeker, I want to know what is the clear opinion. Can a गृहस्थ attain मोक्ष through ज्ञानम् or is सन्न्यास required to attain मोक्ष through ज्ञानम्? Whenever a question is not clearly answered in spite of repeated discussions and if the question remains often you will find you won't get a clear answer because the question itself has got certain problems. For an invalid question you cannot give a valid answer. That is why they give the example. A person was accused for beating his wife. When he was taken to the court he stoutly denied it is all not true, I have never beaten my wife. Before closing the case the judge asked him hereafter will you beat? Now tell me what answer can he give. Either way he will be trouble. Suppose he says no, then it means that he had beaten his wife before. Suppose he says yes, I will beat then also it means the same. So he can never answer the question. The question was a trapping question based on a wrong assumption. What is the wrong assumption? 'He has beaten' is the wrong assumption based on which he is asking 'hereafter'. When the question is wrong the assumption based question is also wrong. And

When the question is wrong how can you give answer? Similarly, when we talk about गृहस्थाश्रम or सन्न्यासाश्रम in the context of मोक्ष through ज्ञानम् we are taking the आश्रम as primary factor for determining मोक्ष. The very question is based on the supposition that आश्रम is the primary factor in determining मोक्ष. Whereas शास्त्रम् mentions two factors for मोक्ष. They are ज्ञानम् is the direct cause and then the secondary or supporting cause is the साधन चतुष्टय सम्पत्ति. In ब्रह्मसूत्र also अथ is equal to साधन चतुष्टय सम्पत्ति अनन्तरम् ब्रह्मजिज्ञासा श्रवणमनननिदिध्यासनम् साधन चतुष्टय सम्पत्ति followed by the ज्ञानम् or श्रवण मनन निदिध्यासनम् is the cause for liberation. Now it means a गृहस्थ cannot get मोक्ष if he does not have साधन चतुष्टय सम्पत्ति. So an असाधन चतुष्टय सम्पन्न गृहस्थः can never get मोक्ष through ज्ञानम्. And this rule holds good for a सन्न्यासि also. In the case of सन्न्यासि also असाधन चतुष्टय सम्पन्न सन्न्यासि cannot get मोक्ष. He may be a सन्न्यासि for fifty years. Nothing doing. A साधन चतुष्टय सम्पन्न गृहस्थः can certainly attain मोक्ष through ज्ञानम्. And similarly a साधन चतुष्टय सम्पन्न सन्न्यासि can get मोक्ष through ज्ञानम्. So the अन्वयव्यतिरेक argument is साधन चतुष्टय सम्पत्ति सत्त्वे ज्ञानद्वारा मोक्ष सत्त्वम् साधन चतुष्टय सम्पत्ति अभावे ज्ञानद्वारा मोक्ष अभावः. Therefore, the main thing to be emphasized is साधन चतुष्टय सम्पत्ति. What शङ्कराचार्य wants to add is a footnote. And what is that footnote? शङ्कराचार्य says that सन्न्यासाश्रम is more conducive and more ideal for acquiring साधन चतुष्टय सम्पत्ति and pursuing to the exclusion of all

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other total committed pursuit of श्रवणमनननिदिध्यासनम् or पाण्डित्य बाल्य मौनानि. When शङ्कराचार्य says सन्न्यासाश्रम is ideal, शङ्कराचार्य presents it as a general rule. Every general rule can have an exception. That means there can be two possible exceptions. A person remaining in सन्न्यासाश्रम without साधन चतुष्टय सम्पत्ति. Another exception is a person not remaining in सन्न्यासाश्रम and getting साधन चतुष्टय सम्पत्ति. Thus उपनिषत्s are dealing with the general rule. गीता is talking about the exceptional rule. Either you be in general rule or be in exceptional rule of remaining in गृहस्थाश्रम you acquire साधन चतुष्टय सम्पत्ति. Therefore, there is no contradiction, there is no compromise. The general rule is that सन्न्यास is ideal to gain ज्ञानम् and exceptional rule is in गृहस्थाश्रम one can manage. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class I pointed out that there is an enquiry on सन्न्यास by शङ्कराचार्य in his commentary on the fifth ब्राह्मणम् and the सन्न्यास वाक्यम् is एतम् वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचार्यं चरन्ति । This sentence शङ्कराचार्य takes as a सन्न्यास विधि वाक्यम्, a statement which prescribes सन्न्यास as a support for the वेदान्त विचार or ज्ञानम्. शङ्कराचार्य always takes ज्ञानम् as the मुख्य कारणम् and सन्न्यास as सहकारि कारणम्. And therefore, शङ्कराचार्य always combines them both सन्न्यास सहितम् ज्ञानम् मोक्ष कारणम्, he always emphasizes. I was discussing why शङ्कराचार्य takes so. The reason is this. सन्न्यासाश्रम is the ideal आश्रम for साधन चतुष्टय सम्पत्ति and वेदान्त विचार. And here also we should be clear. When I say साधन चतुष्टय सम्पत्ति four factors are there. विवेक, वैराग्यम्, शमादि षट्क सम्पत्ति and मुमुक्षुत्वम्. Of these four विवेक and वैराग्यम् can be acquired through गृहस्थाश्रम. गृहस्थाश्रम is ideal for विवेक वैराग्य प्राप्ति. And even मुमुक्षुत्वम्, विवेक, वैराग्यम्, and मुमुक्षुत्वम् all the three can be gained through गृहस्थाश्रम. In गृहस्थाश्रम alone there is scope for परीक्ष्य लोकान् कर्मचितान्. There is scope for experience, scope for maturity, scope for learning, scope for seeing the limitation of things. Therefore, one part of साधन चतुष्टय सम्पत्ति can be gained through गृहस्थाश्रम. But there is another part of साधन चतुष्टय सम्पत्ति viz., शमादि षट्क सम्पत्ति. This primarily

stands for non-extrovert mind, a relaxed mind, a mind with concentration. Non-extrovertedness, relaxation and concentration. In fact concentration can be taken as quality time in which I can do something serious. All these three are important for Self-enquiry. A non-extrovertedness mind, a relaxed mind and quality time are important for श्रवणम् मननम् निदिध्यासनम्. सन्न्यासाश्रम is ideal for all the three because in गृहस्थाश्रम there are obstacles for all these three.

The primary obstacles are the responsibilities and transactions are there in गृहस्थाश्रम. As long as responsibilities are there, there is anxiety, there is tension and there is extrovertedness. So responsibilities cause extrovertedness, responsibilities cause tension and therefore गृहस्थाश्रम can become an obstacle for relaxation and non-extrovertedness.

And again transactions become an obstacle for quality time. Concentrated study, committed study can be obstructed by transactions. Therefore, I cannot study with total involvement and I have to keep on looking at my watch off and on because next transaction is there, next program is there. Therefore, transactions are obstacles for the quality time. In सन्न्यासाश्रम no watch is required. It may be two hour class, three hour class, or whole day class; nothing to think of. Therefore, शङ्कराचार्य says the general rule for साधन चतुष्टय सम्पत्ति and especially शमादि षट्क सम्पत्ति and वेदान्त विचार the general rule is that it should go along with सन्न्यास. But at the same time, as I said, every general

rule has got an exception and that exception alone is talked about in the गीता in the form of जनक etc.

You might have heard the story of जनक. How जनक was sitting in the class and somebody came and brought the news that your palace is burning. मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥ मो. ध. १७८-२ ॥ Even if the whole मिथिला is burnt nothing happens to me. So therefore, जनक was as good as a सन्न्यास mentally. And if I can also make the same statement then I too am like जनक type, and I will come under the exception to the general rule. Therefore, in गीता we get the exceptional case and in the उपनिषत् we get the general rule. And therefore, शङ्कराचार्य says सन्न्यास is विहितम् in this section.

Now we will go to the enquiry part. First the पूर्वपक्षि says that this sentence एतम् वै तमात्मानम् विदित्वा is an अर्थवाद वाक्यम्. अर्थवाद is a technical word which is opposed to विधि वाक्यम्. It is a मीमांसा terminology. We have seen this somewhere before about विधि वाक्यम् and अर्थवाद वाक्यम्. विधि वाक्यम्, तात्पर्य वाक्यम् means a statement of primary importance whose literal meaning should be taken. And अर्थवाद वाक्यम् means a statement which is not of primary importance, and it is only a secondary statement and therefore it need not be taken literally. And therefore the पूर्वपक्षि's contention is this वाक्यम् is only a secondary statement therefore, भिक्षाचर्यं चरन्ति need not be seriously taken. भिक्षाचर्यं चरन्ति means सन्न्यास आश्रमम् प्राप्नोवन्ति. You should always remember भिक्षा is equal to सन्न्यास. Because

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in गृहस्थाश्रम one cannot take भिक्षा. In गृहस्थाश्रम one can only give भिक्षा, one has to do अन्नदानम्. In सन्न्यासाश्रम stands for भिक्षा. Therefore, भिक्षाचर्यं चरन्ति is equal to it सन्न्यास आश्रमम् प्राप्नोवन्ति. And पूर्वपक्षि says that it is not a serious statement and so सन्न्यास is not emphasized here. This is their contention, अर्थवाद वाक्यम्.

For this शङ्कराचार्य says, no and it is not true. Because the rule is an अर्थवाद वाक्यम् cannot stand by itself being of secondary importance and therefore it should always go with a विधि वाक्यम् of primary importance. अर्थवाद वाक्यम् is a weak statement and it depends upon a crutch called विधि वाक्यम्. विधिशेषः अर्थवाद. That is the rule. Now शङ्कराचार्य says it is not so. He says in the entire वेदान्त the primary विधि or commandment is ज्ञानम्.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥
बृहदारण्यकोपनिषत् २-४-७ ॥

Thus all such statements that talk about ज्ञानम् are विधि वाक्यम्s, तात्पर्य वाक्यम्s.

तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥

ब्रह्मविदाप्नोति परम् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशावास्योपनिषत् ७ ॥

Thus all over वेदान्त the primary statement is dealing with ज्ञानम्. All the statements dealing with ज्ञानम् should be taken as विधि वाक्यम् only and not as अर्थवाद वाक्यम्. विदित्वा

means ज्ञात्वा, ज्ञानम् सम्पाद्य. So this is a statement talking about ज्ञानम् and ज्ञानम् is of primary importance and therefore it should be विधि वाक्यम् and not अर्थवाद वाक्यम्. This is the argument of शङ्कराचार्य.

For that पूर्वपक्षि says ok, I accept that there is a विधि in ज्ञानम् because that is of primary importance. आत्मा वा अरे द्रष्टव्यः. Therefore, in all such cases since ज्ञानम् is important in वेदान्त let there be विधि in ज्ञानम्. ज्ञाने विधिः अस्तु. But पूर्वपक्षि says what I want to say is that there may be विधि or stress on ज्ञानम् but there is no विधि in सन्न्यास. Therefore, सन्न्यास portion is अर्थवाद and ज्ञानम् portion is विधि. Thus argues पूर्वपक्षि. ज्ञाने विधिः अस्तु सन्न्यासे विधिः नास्ति.

For that, शङ्कराचार्य gives the answer giving a मीमांसा rule. In one statement itself you cannot have one part as विधि and another part as अर्थवाद. All the parts are dealing with the same person. शङ्कराचार्य gives an example from मीमांसा शास्त्र itself. In मीमांसा, there is a वैदिक statement analyzed and that statement is अभिषुत्य हुत्वा भक्षयन्ति. अभिषुत्य means सोमम् संगृह्य. From the सोम creeper taking सोमरस is called अभिषुत्य. हुत्वा means होमम् कृत्वा. भक्षयन्ति - after doing the होम, taking the left out सोमरस as प्रसाद. This is the statement in the वेद talking about सोमयाग. There the मीमांसकs analyze and say that there is a विधि in भक्षणम् i.e., eating the शेषम्. There is a commandment that one should take the सोमरस after होम. And then they ask the question is there a विधि in the extraction of juice and in the offering of oblations. In अभिषुत्य it is said having extracted, हुत्वा having

offered, one should drink. Having extracted and having offered one should drink. विधि means commandment. For commandment we use the word *should* in English. You should go, you should come. You should eat. Wherever *should* comes there it means commandment. Here what is the statement? Having extracted, having offered one should drink. Here where the word should occurs? In the place of drink it occurs. 'Having extracted' there is no word should. 'Having offered' there is no should. Now the question is whether there is commandment in these two places. Now what is the conclusion they give? They say all the three actions should be done by one and the same person because of a grammar rule. Having offered one should eat means the offerer and the eater must be one and the same person. And therefore, one and the same person has to do three actions and if there is commandment only in one action, then the commandment should be extended to all three actions. Having extracted, having offered one should drink. There are many actions - extraction, offering and drinking. All the three actions are to be done by one and the same person. Rule number one is tallying.

The second part is if there are more than one action to be done by a person and if there is commandment only in one action i.e., 'should drink' and then the rule is the commandment should be extended to the other two actions – extraction and offering. That is the विधि. विधि is not only for drinking but विधि is also for extraction and offering.

Now शङ्कराचार्य says here also in one statement ज्ञानम् is mentioned and सन्न्यास is also mentioned for the same कर्ता. Therefore, विधि must be not only for ज्ञानम् and विधि must be extended to सन्न्यास also. In भाष्यम् शङ्कराचार्य writes this as विधिसमान कर्तृकत्वात्. If there is a विधि in ज्ञानम् and that विधि should be extended to सन्न्यास also. Therefore, one has to take to सन्न्यास.

Then पूर्वपक्षि comes and gives another objection. He says that in संस्कृत language विधि or commandment can be conveyed only through particular types of usages. We have to use imperative mood to convey the commandment. He goes is not a commandment. He 'should go' is a commandment. Like that in संस्कृत also there are certain verbal forms or word forms to convey commandment. Those forms are लोट्, विधिलिङ्ग, कृत्य प्रत्ययाः. Only when those usages are there, there is commandment. When there is a present tense then it cannot be taken as commandment but it is a statement only. This is the rule. Now पूर्वपक्षि says भिक्षाचर्यं चरन्ति is वर्तमान, it is present tense. Therefore, there is no commandment. So वर्तमान प्रयोगात्, लट् प्रयोगात् विधिः नास्ति सन्न्यासे.

For this शङ्कराचार्य answers. There is a special usage in वेदs, which will look like वर्तमान, present tense but which is a commandment. Such usage in grammar is called लोट् लकार in संस्कृत.

लट् वर्तमाने लोट् वेदे भूते लङ् लुङ् लिट्स्तथा ।
विध्याशिषोश्च लिङ्लोटौ लुट् लृट् लृङ् च भविष्यति ॥

So लेट् वेदे. What is the difficulty? The present tense and लेट् look the same. Therefore, शङ्कराचार्य argues चरन्ति is not the लट् वर्तमान but चरन्ति is लेट् विध्यर्थे. He continues, such things are there in पूर्वमीमांसा also and you yourself have accepted that and he gives an example of पूर्वमीमांसा statement. He quotes a statement औदुम्बरयूपादिविधिसमानत्वाददोषः. औदुम्बरः यूपः भवति. यूपः means the post in which the animal for sacrifice is tied. Sacrificial animal is tied to a post. Now the question is what type of wood should be used for that post. There is no choice here. वैदिक कर्म has to be done as per the instructions of वेद. There is a tree called उदुम्बरवृक्ष.

न्यग्रोधोऽदुम्बरोऽश्वत्थश्चाणूराण्डनिषूदनः ॥ विष्णुसहस्रनाम स्तोत्रम् ८८ ॥

A post has to be made from औदुम्बर tree and the sacrificial animal should be tied to it. Here the context is that श्रुति makes a commandment that the post should be made of औदुम्बर tree. But to give that commandment श्रुति uses the वर्तमान and there is no विधि प्रत्यय. For this मीमांसाक says it is like लट् वर्तमान, present tense but it is actually not लट् वर्तमान, it is लेट् लकार of वेद, therefore, it hints at विधि.

In the same way, says शङ्कराचार्य, चरन्ति is not लट् वर्तमान but लेट् लकार of वेद.

For this पूर्वपक्षि says now all grammar arguments, मीमांसा arguments are useless and therefore, he comes from another angle. He says that there is another commandment in the वेद.

And what is that commandment? One should never discard or give up the sacred thread, tuft etc. He should never give up the study of वेदs and rituals. वेदसन्न्यसनाच्छूदस्तस्माद्वेदं न सन्न्यसेत्. One who having born as ब्राह्मण does not study or chant वेदs cannot claim himself to be a ब्राह्मण and he will come under शूद्र category. So now the पूर्वपक्षि argues वेद itself has said that वेद should not be given up but in the case of सन्न्यास one has to give up the sacred thread, one has to give up the शिखा, and one has to give up वेद पारायणम् for to do that यज्ञोपवीत is required. Therefore, पूर्वपक्षि says वेद should not be given up whereas in सन्न्यासाश्रम you yourself say वेद should be given up and therefore it should be against the commandment that 'वेद should not be given up'. That is सन्न्यासाश्रम is against the वेद विधि that यज्ञोपवीत, वेद, शिखा etc., should not be given up.

For that शङ्कराचार्य says don't think you can only quote. I will also quote another statement.

यज्ञोपवीतं वेदांश्च सर्वं तद्दर्जयेद्यतिः ॥ कठरुद्रोपनिषत् २ ॥

There is another statement which says a सन्न्यासि should give up यज्ञोपवीत, वेद पारायणम् etc. वेदांश्च means वेद अध्ययनम् and वेद अध्यापनम्. Chanting of अध्ययनम् and अध्यापनम् should not be done by a सन्न्यासि. Therefore I have also got a support in वेदs.

Now पूर्वपक्षि says o. k. We have got support for both. One statement says don't give up वेदs and another वाक्यम् says give up वेद and यज्ञोपवीतम्. Both come from शास्त्र. Then

why do you take only one part of शास्त्र, which is supporting you and why cannot you take the statement which is supporting me. So पूर्वपक्षि ask the question how do you decide now? Which one is correct?

Then शङ्कराचार्य argues that when there are seemingly contradictory statements in the वेद and we are not able arrive at through वेद वाक्यम् then we have to take the help of logic or युक्ति. Reasoning should be taken.

I will give you an example to make it clear. In certain places, it is said that स्वर्ग is नित्य or eternal. And in certain other places the very वेद says स्वर्ग is also not eternal. In such a situation which one is correct? We are not able to arrive at a conclusion. It is called technically as विनिगमनाविरहः, inconclusive situation. The two opposite statements are स्वर्ग is eternal and स्वर्ग is not eternal. So in such a situation what is the tiebreaker we use? Whichever statement has the support of the logic will win in such cases. These are all मीमांसा rules. श्रुत्योः परस्परम् बाधे न्यायोपेता गरीयसी. If two श्रुति वाक्यम्s contradict each other न्यायोपेता गरीयसी then that which has the support of logic will become stronger. What is the logic? The logic is स्वर्गः अनित्यः कर्म फलत्वात् घटवत्. स्वर्ग is अनित्य because it is a कर्मफलम्. स्वर्गः अनित्यः जन्यत्वात् घटवत्. It is also स्वर्ग born, for what is born will have to go away. Therefore heaven is non-eternal is correct. Then why should श्रुति say heaven is eternal? The other statement is not wrong exactly, it is to glorify the heaven; स्तुति वाक्यम्. Therefore, स्तुति वाक्यम् एव अन्यत्. एकम् प्रमाण वाक्यम्

अन्यत् स्तुति वाक्यम्. Here at one place सन्न्यास is sanctioned and in another place सन्न्यास is not sanctioned. Now we have to find out what should be taken.

शङ्कराचार्य says logic supports me alone. And what is the supporting logic? He says, ज्ञानम् can never go along with कर्म. ज्ञानम् and कर्म are contradictory. ज्ञानम् here means Vedantic enquiry. It cannot go along with कर्म for they are totally opposed. In what way they are opposed? One who goes after ज्ञानम्, he is निष्काम or विरागि. Whereas one who goes after कर्म is सकामः and he is interested in कर्मफलम्. Therefore the causes are different. One is after काम and the other is after निष्कामत्वम्. Then the natures are also different. One is प्रवृत्ति, becoming more extroverts and going towards अनात्मा. Whereas the other one is निवृत्ति, it is withdrawal from अनात्मा. One is outgoing, another is withdrawing. One is going towards अनात्मा and another goes towards आत्मा. So प्रवृत्तिरूपम् कर्म निवृत्तिरूपम् ज्ञानम्. So their causes are different, their natures are different and their फलम्s, their consequences are also different. कर्म leads to अनित्य फलम् – धर्मार्थकाम or प्रेयस्. ज्ञानम् leads to नित्य फलम् श्रेयस्. Therefore, कर्म and ज्ञानम् are diagonally opposite.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥
कठोपनिषत्-२-४ ॥

In addition to that, there are so many other points also. When I am in कर्म I have to look upon myself as कर्ता. When I am in ज्ञानम् I have to look upon myself as अकर्ता. How can both be

same? Therefore, ज्ञानम् should go, not the performance of कर्म but it should go along with renunciation of कर्म. Therefore, ज्ञानेन सह सन्न्यासः एव भवितुम् अर्हति ज्ञानेन सह कर्म भवितुम् न अर्हति. Therefore, I only win. This is the argument of शङ्कराचार्य. ज्ञानकर्म विरोधित्वात्.

Then पूर्वपक्षि says, o. k. I accept सन्न्यास. But it is said that in सन्न्यास also one should keep यज्ञोपवीतम्, शिखा etc. It is said in the शास्त्र that in सन्न्यास also one should keep यज्ञोपवीतम्, शिखा etc.

Now शङ्कराचार्य argues what you say is true partially. But you should remember that there are broadly two types of सन्न्यास. In one type यज्ञोपवीतम्, शिखा etc., are retained. त्रिदण्डि सन्न्यासम् may keep यज्ञोपवीतम्, शिखा etc. They have certain कर्मस also. There is another type of सन्न्यास in which one gives up यज्ञोपवीत etc. It is called परमहंस सन्न्यास. And the शास्त्र itself says that the त्रिदण्डि सन्न्यास is meant for ब्रह्मलोक प्राप्तिः. As a result of that after death he will get ब्रह्मलोक and from there क्रममुक्ति. But when a person is not interested in ब्रह्मलोक also, for him त्रिदण्डि सन्न्यास is meaningless and he should take to परमहंस सन्न्यास and he should take to वेदान्त विचार alone. Therefore, यज्ञोपवीत सहित सन्न्यासः ब्रह्मलोक प्राप्तिः साधनम् and यज्ञोपवीत रहित सन्न्यासः आत्मज्ञान प्राप्ति साधनम् इति भेदः.

Last one more argument. When वेद talks about this सन्न्यास in the statement it says भिक्षाचर्यम् चरन्ति. There is a commandment for भिक्षा. And therefore पूर्वपक्षि says भिक्षा

itself is a ritualistic action. And if ritual has to be performed then यज्ञोपवीतम् is required and hence you should wear sacred thread for taking भिक्षा.

शङ्कराचार्य answers, no. It is not a positive commandment for taking भिक्षा. Even without commandment a person has to eat food. No वैदिक commandment is required for eating. If वैदिक commandment is required then where there is no वेद there no meals can be had. Therefore there is no positive commandment for भिक्षा and therefore it is not a ritual. Then what is the meaning of the statement? You are anyway going to eat but when you want to eat, don't go on cooking and procuring thing. Therefore, wherever whatever you get be happy with that. It is more a negative commandment to avoid other methods of getting food. There is no positive commandment at all. Therefore, भिक्षा विधि also does not include यज्ञोपवीतम्. Because of these reasons शङ्कराचार्य concludes that this वाक्यम् is सन्न्यास विधि. With this the fifth ब्राह्मणम् is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

3.6 गार्गी ब्राह्मणम्

In the fifth ब्राह्मणम् याज्ञवल्क्य has taught आत्मनः ब्रह्म स्वरूपम्, the ब्रह्मन् nature of the Self. He also taught that this ज्ञानम्, आत्मा ब्रह्म ऐक्य ज्ञानम् alone is मोक्ष साधनम्. Then he also taught that सन्न्यास as a contributory cause or a supportive cause. With this कहोल's questions have been answered. Then कहोल ऋषि withdraws back.

Now we are entering the next ब्राह्मणम्, the sixth ब्राह्मणम्. Here another challenger comes in the form of गार्गी. गार्गी is a lady known as ब्रह्मवादिनी, the one who talks about ब्रह्मन्. The one who is committed to the knowledge of ब्रह्मन् is called ब्रह्मवादिनी. She is very famous in बृहदारण्यकोपनिषत्. Previously we saw another famous lady who was मैत्रेयी in मैत्रेयी ब्राह्मणम्. Many people get confused between मैत्रेयी and गार्गी. गार्गी is not a wife of याज्ञवल्क्य. मैत्रेयी is the wife of याज्ञवल्क्य. कात्यायनी is another wife of याज्ञवल्क्य. But गार्गी is not a wife of याज्ञवल्क्य. She is a great lady known as ब्रह्मवादिनी गार्गी. She also comes here and raises questions to याज्ञवल्क्य. Therefore, this ब्राह्मणम् is known as गार्गी ब्राह्मणम्.

What is the content of this ब्राह्मणम्? In this ब्राह्मणम् the सर्वान्तरत्वम् of ब्रह्मन् is questioned. The word सर्वान्तरः was introduced in two previous ब्राह्मणम्s in the famous statement यत् साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः. This is an

important statement which occurred in both the fourth and fifth ब्राह्मणम्. There the word सर्वान्तरः was used and that word is here taken up for discussion. This word is a very important word and therefore in three ब्राह्मणम्s this topic is discussed in the sixth, seventh, and eighth ब्राह्मणम्.

What is the meaning of the word अन्तरः? अन्तरः literally means what is inside. From that only अन्तरात्मा, अन्तर्यामि etc., has come. The word अन्तरः has got a special significance in वेदान्त that we should understand. Suppose, there is a pot and within the pot there is some water. We say water is inside the pot. And we use the word आन्तरः. When I say water is inside the pot, I know that the water exists independent of pot and pot exists independent of water. Both pot and water are independently existent. But what is the present condition? Of these two independent things one is existing within the other. The independently existent water is there within independently existent pot. How do you prove that they are independent? You can empty the water and still pot is there. You take the water away from the pot still water is there. Water can exist without pot and pot can exist without water being inside. This is the one type of आन्तरः, which we generally know. Water inside the pot and water is आन्तरः.

But in वेदान्त the word आन्तरः is used in a totally different sense. And in वेदान्त आन्तरः means the inner essence of a thing. Suppose somebody asks, 'What is the inner essence of a pot?' what will be our answer? We won't say water. When we ask the question inner essence of the pot, our

answer is the clay. Clay is the inner essence of the pot. Wood is the inner essence of the furniture. Water is the inner essence of waves. Gold is inner essence of the ornaments. पञ्चभूतs are the inner essence of the शरीरम् and प्रपञ्च. Thus, the word आन्तरः in वेदान्त means inner essence.

And what do you mean when you say it is inner essence? It means when I say clay is the inner essence of the pot, आन्तरः it means without clay pot cannot exist. When I say clay is आन्तरः, अन्तःस्थत्वम् or अन्तरात्मा then it means without clay the pot cannot exist. So here the आन्तरतत्त्वम् becomes सत्यम् i.e., independently existent whereas the other one becomes मिथ्या. And when you analyze further we also come to know that the आन्तरतत्त्वम् is कारणम् and the other one is कार्यम्. And again, we come to know that the आन्तरतत्त्वम् is अपरिच्छिन्नम् i.e., limitless whereas the other one is परिच्छिन्नम्. And again we come to know that the आन्तरतत्त्वम् is सूक्ष्मम्, subtler whereas the बाह्यम् the other one is स्थूलम्. So remember these three. कार्यम्, स्थूलम् and परिच्छिन्नम्. कार्यम् means effect, स्थूलम् means gross and परिच्छिन्नम् means limited. Opposite of that are कारणम्, सूक्ष्मम् and अपरिच्छिन्नम्. And the कारण सूक्ष्म अपरिच्छिन्नम् is called आन्तरम्, the inner essence and कार्य स्थूल परिच्छिन्नम् is बाह्यम्, the outer or external. And always the rule is कारण सूक्ष्म अपरिच्छिन्न वस्तु is the inner essence of कार्य स्थूल परिच्छिन्न वस्तु. This is how शङ्कराचार्य begins his commentary. कार्य स्थूल परिच्छिन्नम् वस्तु कारणेन सूक्ष्मेण अपरिच्छिन्नेन वस्तुना व्याप्तम्. कार्यम् is pervaded by

कारणम्, स्थूलम् is pervaded by सूक्ष्मम्, परिच्छिन्नम् is pervaded by अपरिच्छिन्नम् and what pervades is आन्तरम् and what is pervaded is बाह्यम्. And आन्तरम् वस्तु is the inner essence, the बाह्यम् वस्तु is the outer shell and even though we are counting them as two, really speaking, they are not two because one cannot exist without the other. कार्यम् cannot exist without कारणम्, स्थूलम् cannot exist without सूक्ष्मम्, परिच्छिन्नम् cannot exist without अपरिच्छिन्नम्, बाह्यम् cannot exist without आन्तरम्.

And therefore to find out the ultimate inner essence what should we do? We take any कार्यम् in the creation and find out its कारणम्. That कारणम् will be आन्तरतत्त्वम्, the inner essence. Now we ask the question that ‘कारणम् itself is a कार्यम् or not?’ That cause itself is a product or not? If it is also a product then we will find out its cause, which will still become आन्तरः. And then we ask the question whether that is also a product. And if it is a product we will find out its cause and then go on tracing the cause until we reach the मूल कारणम् or आत्यन्तिक सूक्ष्मम्, अत्यन्त अपरिच्छिन्न वस्तु. And once you arrive at the मूल कारणम् it will be सर्वान्तरः.

Gold cannot be said to be सर्वान्तरः. Gold is ornament आन्तरः only. Wood is only furniture आन्तरः. Water is only wave आन्तरः. But what do we want to find out is सर्वान्तरः. Therefore गार्गी begins to ask the question what is that inner essence which pervades ‘x’. याज्ञवल्क्य says ‘y’. What is the inner essence that pervades ‘y’? Now she goes on asking what its inner essence and what is its inner essence etc. याज्ञवल्क्य

also goes on giving the answer like the scientists trying to find the fundamental matter. They said the whole world is matter and they reduced it into elements and they reduced it into molecules and they reduced it into atoms and subatomic particles and go on still it is going on.

The problem we find is when we go on analyzing with the help of logic alone, you are able to go only up to a certain limit. When we analyze सर्वान्तरः this analysis goes on up to a limit after which we are not able to go further, the intellect fails and logic fails. Because you can go up to the minutest form of matter and you can come almost up to energy which is matter in minute form but the thing is, after some time, the inner essence of matter we have to understand as the Conscious principle itself. Because the ultimate essence is not matter. The ultimate essence, the सर्वान्तरः is not matter but it is चैतन तत्त्वम्. Now logic can never do this shift from matter to Consciousness. And therefore, for this purpose we require आगम or शब्द प्रमाण.

Through शब्द alone we can shift from matter to Consciousness. That is what the scientists are now coming to. When they study the matter from a very, very subtle plane they say that the matter itself is influenced by the observer. That means the observer seems to have some say in the matter principle and therefore beyond that they are not able to go at all. Some of them even have the hypothesis that perhaps Consciousness is the essence. But the problem is they can say 'perhaps'. If hypothesis should become a theory, they should

experimentally prove it, they should logically prove it, but unfortunately Consciousness is not available for both experimentation and logic.

नैषा तर्केण मतिरापनेया । ॥ कठोपनिषत् १-२-९ ॥

Therefore, in this interesting ब्राह्मणम् we get a series and the subtlest matter that गार्गी comes to or याज्ञवल्क्य comes to is ब्रह्मलोक. They don't use the word energy, molecules, atom etc. They use the word इन्द्रलोक etc. The subtlest that she is able to come to is ब्रह्मलोक matter. Then from ब्रह्मलोक she has to go to the inner essence called हिरण्यगर्भ तत्त्वम्, which is the inner intelligence principle behind the whole creation. हिरण्यगर्भ तत्त्वम् is the conscious principle which is the inner essence of the whole universe and that is why हिरण्यगर्भ is called सूत्रम्. सूत्रम् means a thread. So, if you want a comparison suppose there is a माला made up of various beads, in and through all the beads which are closely threaded, there is a thread going because of the thread alone the whole माला is there. Even though the thread is in and through all of them, even though the thread sustains all of them, the thread is invisible. Similarly, there is a material universe that you can come up to a subtlest matter called हिरण्यगर्भ शरीरम् and from there you can never go to हिरण्यगर्भ, the intelligence principle because it is not available for प्रत्यक्ष and युक्ति. याज्ञवल्क्य uses a special word for that and he says अनतिप्रश्न्या, which means a question which cannot be asked or answered in the field of प्रत्यक्षम् and अनुमानम्.

Up to this the गार्गी ब्राह्मणम् goes and in the next ब्राह्मणम्, we will enter into the intelligence principle called हिरण्यगर्भ. And there matter is analyzed and from the matter to conscious principle, हिरण्यगर्भ and from हिरण्यगर्भ to ईश्वर, अन्तर्यामि and from ईश्वर to निर्गुणम् ब्रह्म. This is our journey. लोक, लोक to सूत्रम्, सूत्रम् to अन्तर्यामि and अन्तर्यामि to अक्षरम्, निर्गुणम् ब्रह्म. Of these four topics the sixth ब्राह्मणम् deals with लोकs, the matter and the seventh ब्राह्मणम् deals with सूत्रम् and अन्तर्यामि and the eighth ब्राह्मणम् deals with अक्षरम्. And our conclusion is that this निर्गुणम् ब्रह्म alone is the inner essence of ईश्वर also, the inner essence of हिरण्यगर्भ also and the inner essence of the entire material universe. And if the scientists analyze, they can come up to the subtlest matter and beyond that they will reach the dead end. Then they have to come to वेदान्त. And गार्गी refuses to come and याज्ञवल्क्य gets angry and warns that गार्गी's head will break. That is how this ब्राह्मणम् ends. We will see.

मन्त्र 3-6-1

अथ हैनं गार्गी वाचकनवी पप्रच्छ ; याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च, कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति ; वायौ गार्गीति ; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति ; अन्तरिक्षलोकेषु गार्गीति ; कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ; गन्धर्वलोकेषु गार्गीति ; कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति ; अदित्यलोकेषु गार्गीति ; कस्मिन्नु खल्वदित्यलोका ओताश्च प्रोताश्चेति ; चन्द्रलोकेषु गार्गीति ; कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ; नक्षत्रलोकेषु गार्गीति ; कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति ; देवलोकेषु गार्गीति ; कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति ; इन्द्रलोकेषु गार्गीति ; कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति ; प्रजापतिलोकेषु गार्गीति ; कस्मिन्नु

बृहदारण्यक उपनिषत्

गार्गी ब्राह्मणम्

खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ; ब्रह्मलोकेषु गार्गीति ; कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति ; स होवाचगार्गी मातिप्राक्षीः । मा ते मूर्धा व्यपस्यत् । अनतिप्रश्न्यां वै देवतामतिपृच्छसि । गार्गी मातिप्राक्षीरिति । ततो ह गार्गी वाचकनव्युपरराम ॥ ३-६-१ ॥

अथ हैनं. अथ means कहोल प्रश्न उत्तर दान अनन्तरम्, after answering कहोल **गार्गी वाचकनी पप्रच्छ.** गार्गी also has got another name, वाचकनी. एनम् refers to याज्ञवल्क्य. एनम् याज्ञवल्क्यम् पप्रच्छ. What does she say? She gives an example first in which one thing is the inner essence of another. **सर्वम् अप्सु ओतम् च प्रोतम् च.** Here two words are used which is very often used in वेदान्त, which has got great significance and that word we should note ओतम् and प्रोतम्. In English it means the warp and woof of anything. If you have a dress, you will find that the dress is made up of threads and some threads are along and some threads are across and these two types of threads with which the cloth is woven those two types of threads are called ओत and प्रोत. In English, it is the warp and the woof. This warp and woof indicate the inner essence, the कारणम्, the आन्तरम्, the सूक्ष्मम्, the अपरिच्छिन्नम्. Because ओत-प्रोत alone is the inner essence without which the cloth cannot exist. Therefore repeatedly गार्गी asks what is that in which this world is woven and what is the warp and woof of this world. We can translate as what is the कारणम् of this world, what is the आन्तरतत्त्वम् of this world, what is the सूक्ष्म तत्त्वम् of this world, and what is the अपरिच्छिन्न तत्त्वम् of this world.

गार्गी gives answer to the first question to give a sample to याज्ञवल्क्य and later गार्गी asks further questions. What does she say? इदं सर्वम् अप्सु ओतम् च प्रोतम् च. The whole physical universe is woven with the waters, made up of waters. The waters are the warp and woof of the physical creation that means without water this physical creation cannot exist. This is based on *Vedantic* सृष्टि principle.

तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । ॥ तैत्तिरीयोपनिषत् २-१-२ ॥

In that order when you see, जलम् is the कारणम् out of which the पृथिवी has come. Therefore, water thus becomes the warp and woof of the पृथिवी. Similarly, अग्नि becomes the warp and woof of जलम्. In short, कारणम् becomes the inner essence of the कार्यम्. Therefore, सर्वम् अप्सु ओतम् च प्रोतम् च is woven with waters which means water is the inner essence, आन्तरतत्त्वम्.

Having given this example, गार्गी asks further if water is the कारणम् and therefore सूक्ष्मम्, अपरिच्छिन्नम् and आन्तरतत्त्वम् then what is the inner essence of the waters? कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति. And याज्ञवल्क्य gives the answer वायौ गार्गीति. वायौ आपः ओतम् च प्रोतम् च that means वायु is the कारणम्, सूक्ष्मम् and अपरिच्छिन्नम् आन्तरम् वस्तु. And like that गार्गी goes on asking and याज्ञवल्क्य is also answering. You can easily write the answer. Next one is अन्तरिक्षलोकेषु गार्गीति, गन्धर्वलोकेषु, आदित्यलोकेषु etc.

कस्मिन्नु is the question of गार्गी and गार्गी इति is the answer of याज्ञवल्क्य. It is a series of dialogues. What is the meaning of गन्धर्वलोक, आदित्यलोक, चन्द्रलोक and नक्षत्रलोक etc? शङ्कराचार्य mentions each लोक refers to the पञ्चभूतs only, the basic matter only in different degrees of subtlety.

So for example, I will take a random example, चन्द्रलोक and नक्षत्रलोक are taken and it is said नक्षत्रलोक is the inner essence of चन्द्रलोक. What is the meaning? The चन्द्रलोक is also made up of पञ्चभूतs, i.e., matter and नक्षत्रलोक is also made up of पञ्चभूत matter. So this पञ्चभूत of नक्षत्रलोक is subtler than the पञ्चभूतs of चन्द्रलोक. It is something like molecules and atoms or molecules and elements. Elements are also matter, molecules are also matter. Molecules are subtler than atom. So like that he refers to each लोक which corresponds to subtler and subtler levels of matter. And going on like this याज्ञवल्क्य comes to the final subtlest matter which is ब्रह्मलोकेषु गार्गी इति. So a few lines from the bottom is ब्रह्मलोकेषु. We can take it according to the modern science as the subtlest form of matter but in the scriptural language ब्रह्मलोक means the subtlest form of matter. ब्रह्मलोक is the fourteenth and the highest लोक and therefore, it should be made up of the subtlest form of matter.

गार्गी does not leave याज्ञवल्क्य. कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति. Once we have come to the subtlest matter there afterwards you cannot go further because the difference between the matter and the mind, the difference between the matter and the Consciousness becomes hazier and hazier.

All problems faced in scientific field, they are not able to say whether some of them are living beings or inert matter. The difference becomes very hazy between mind and matter or between matter and Consciousness. This can never be studied because they are not available for objectification. Once you come to the Consciousness principle the study faces a set back because the Consciousness is not available for any instrument nor is it available for logic and therefore in logical field the analysis is over. We can say science has reached its pinnacle maximum and if you go further then as somebody said 'physics will become metaphysics'. Therefore, when गार्गी asked the question याज्ञवल्क्य says गार्गी मातिप्राक्षीः – don't ask too many questions. मा ते मूर्धा व्यपन्नत्. If you go on asking your head will fall off. Why? From ब्रह्मलोक the next grade is हिरण्यगर्भ तत्त्वम्, सूत्र तत्त्वम् which is the conscious principle, which is the mind principle, the समष्टि मनस् तत्त्वम्. And this हिरण्यगर्भ तत्त्वम् is not available in the field of प्रत्यक्ष and अनुमान and therefore that question is not allowed in this field. This, I will call sometimes as out of syllabus. Out of syllabus means in the field of logic and perception this question cannot be entertained because the answer is not there. Not that we don't know the answer. If we don't know the answer then it is our weakness. We don't say we don't know the answer, we say the question itself does not fall within the purview of logic and perception and if the question does not fall within this field how can a person give the answer. It is like asking the question how many kilograms

is the distance is between Madras and Bangalore. How can you answer the question, the kilogram belongs to one particular field and distance belong to another particular field. You cannot ask a question and therefore, it is out of syllabus. Similarly, don't ask about the हिरण्यगर्भ in the field of logic and perception. And therefore, it is called अनतिप्रश्न्यां वै देवताम्. हिरण्यगर्भ is called अनतिप्रश्न्या देवता. अनतिप्रश्न्या means a देवता who is not available for perception and inference. But we can answer the question provided we allow another thing and that is आगम प्रमाणम् or वेदान्त प्रमाणम्. So once वेदान्त प्रमाणम् is also brought then this question falls within the syllabus. So we are not escaping the question or afraid of the question we say युक्ति अनुभव is not sufficient and it should come under श्रुति युक्ति अनुभव then this topic can be discussed. If you don't bring श्रुति, then that topic we don't discuss at all, it is out of syllabus. अनतिप्रश्न्या देवता means हिरण्यगर्भ देवता, सूत्र देवता. अतिपृच्छसि गार्गी – you are over shooting, you are going beyond the limit and therefore I say मातिप्राक्षीः, don't ask too much. And if you ask what will happen? Then your head will fall. You can take it figuratively also. Figuratively means you may break your head we say colloquially. I have broken my head to solve that problem. Breaking here means you will go on thinking and thinking to solve the problem but you will not be able to solve. In fact scientists like गार्गी are breaking their heads to find out the fundamental cause of the universe. They are not able to solve it because they are only within the field of प्रत्यक्ष and

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अनुमान, as there is no शास्त्र प्रमाणम् they will not succeed and their head is breaking. Once this was said ततो ह गार्गी वाचनव्युपरयम् – गार्गी withdrew. So we can take it as withdrew temporarily. As she is going to come back again. Perhaps she must have spent some time to solve the problem by herself and later she herself understands that सूत्र and ईश्वर and अक्षरम्, three topics – हिरण्यगर्भ, ईश्वर and निर्गुणम् ब्रह्मन्, all these three cannot be understood by logic but one should accept the वेद प्रमाण. Accepting the वेद प्रमाण she comes once again in the eighth ब्राह्मणम्. She again asks the question and then याज्ञवल्क्य with the help of श्रुति प्रमाणम् teaches the अक्षरम् ब्रह्म which is the सर्वान्तरः, which is अस्थूलमनण्वहस्वमदीर्घम् etc., a beautiful teaching comes there. So temporarily she is away. With this the sixth ब्राह्मणम् gets over. We are in the सर्वान्तरः journey where we have crossed the matter principle, and then we will have to go to सूत्र, अन्तर्यामि, अक्षर, and that journey we will continue in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

3.7 अन्तर्यामि ब्राह्मणम्

In the fourth and the fifth ब्राह्मणम्s, the definition of ब्रह्मन् was given as यत् साक्षात् अपरोक्षात् ब्रह्म यः आत्मा सर्वान्तरः which was repeated in both the ब्राह्मणम्s the fourth and fifth. And in this definition the word सर्वान्तरः is taken for analysis in the sixth, seventh and eighth ब्राह्मणम्s. So three ब्राह्मणम्s are devoted for the analysis of word सर्वान्तरः. The word सर्वान्तरः means the inner essence. And we saw the sixth ब्राह्मणम् in the last class which was known as गार्गी ब्राह्मणम् because गार्गी asked the questions. In this ब्राह्मणम् the entire material universe was taken and the inner essence was analyzed. When we analyze the material universe, subtle matter will be the inner essence of the gross matter. When we use the word inner essence, the भाष्यकार in his commentary pointed out three things. Firstly the inner essence will be कारणम् and secondly the inner essence will be सूक्ष्मम्, more subtle and finally the inner essence will be more pervading अपरिच्छिन्नम्. So कारणम्, सूक्ष्मम् and अपरिच्छिन्नम् will be the inner essence, whereas the gross matter will be कार्यम्, स्थूलम् and परिच्छिन्नम्. कार्यं भूतं परिच्छिन्नं स्थूलं प्रपञ्चस्य कारणं भूतं अपरिच्छिन्नं सूक्ष्मं प्रपञ्चः आन्तरः भवति. And if you go to that subtle matter, there will be something more interior to that subtle matter also which is still more subtler. If you go inside, again you can go still subtler matter, still more subtler matter, सूक्ष्मं तारतम्यम् we can find. तारतम्यम् means

gradation. In this सूक्ष्म तारतम्य or gradation the subtler matter will be अन्तरः to the grosser matter. This interior journey or the inner journey can culminate once we come to the subtlest matter possible. And it is this journey that we found in the sixth गार्गी ब्राह्मणम् and the subtlest matter that याज्ञवल्क्य presented there is ब्रह्मलोक. शङ्कराचार्य points out that ब्रह्मलोक means the पञ्चभूतs which make up the ब्रह्मलोक. Then what is the specialty of the पञ्चभूतs? पञ्चभूतs which goes to make ब्रह्मलोक is the subtlest form of पञ्चभूतs. The other लोकs are also made up of पञ्चभूतs only. But the grosser लोकs are made up of grosser पञ्चभूतs and subtler लोकs are made of subtler पञ्चभूतs and ब्रह्मलोक is made up of the subtlest पञ्चभूतs and thus ब्रह्मलोक becomes सर्वान्तरः with regard to the material universe. याज्ञवल्क्य points out that up to this alone we can go through प्रत्यक्ष, अनुमान प्रमाण. So through logic, through analysis we can go up to only ब्रह्मलोक, the subtlest form. When you want to go to more interior levels we have to take into account the conscious principle also. And this conscious principle is not available for logical analysis.

As I said in the last class, *when you go to a level of matter mind also become part of that study and without understanding the mind, we will not be able to understand the matter in deeper level.* But when they have to understand the mind, they face problems because mind has to understand the mind, since mind is not available for objectification by the mind itself they find things are becoming hazy. And therefore, याज्ञवल्क्य pointed out that the next level of subtlety comes at

the conscious level and therefore logic cannot enter that. And that next level is हिरण्यगर्भ who presides over the subtlest matter. After ब्रह्मलोक the next inner essence is ब्रह्मलोक अधिपतिः हिरण्यगर्भः, which is called in this उपनिषत् as सूत्रम्. सूत्रम् is another name for हिरण्यगर्भ. Here the word सूत्रम् is used with a positive intention because सूत्रम् is that which is the inherent inner principle. Just as a thread inheres all the beads and sustains all the beads of a garland, similarly, सूत्रम् inheres all the matter and not only inheres but it holds together all the matters. This सूत्र तत्त्वम् which is total mind otherwise called हिरण्यगर्भ is not available for logic. And therefore याज्ञवल्क्य gave the name अनतिप्रश्न्या देवता. अनतिप्रश्न्या देवता is the name of the हिरण्यगर्भ or सूत्रम्. अनतिप्रश्न्या means the one who cannot be discussed at all in the field of logic, in the field of science, in the field of perception. That is what I often say out of syllabus. Out of syllabus means in the logical field that topic cannot be discussed but at the same time we can discuss the same topic once we bring in श्रुति. Once श्रुति सम्मत तर्क comes, once श्रुति's supported logic comes we are ready to discuss हिरण्यगर्भ, we are ready to discuss ईश्वर and we are ready to discuss निर्गुणम् ब्रह्म also. After crossing the matter level our journey should continue and go through three more levels. What is the subtlest level at the matter field? We have already said that it is ब्रह्मलोक. For ब्रह्मलोक, science is sufficient to discuss. Now the next jump is सूत्रम् or हिरण्यगर्भ and आगम or श्रुति is required even to understand सूत्रम्. And the step above सूत्रम् is ईश्वरः which is

also given a special name in this context and that name is अन्तर्यामि. That is the next step. So ब्रह्मलोक to सूत्रम् to अन्तर्यामि and then comes the final step अन्तर्यामि to अक्षरम् which is निर्गुणम् ब्रह्म. So ब्रह्मलोक to सूत्रम् to अन्तर्यामि to अक्षरम् in these three levels, हिरण्यगर्भ happens to be सोपाधिकः associated with समष्टि सूक्ष्म प्रपञ्च and ईश्वर or अन्तर्यामि is also सोपाधिकः associated with समष्टि कारणप्रपञ्च or माया and beyond that अक्षरम् is निरुपाधिकम् ब्रह्म, निर्गुणम् ब्रह्म, not associated with anything. So two सोपाधिकम्s and one निरुपाधिकम्.

Now गार्गी has withdrawn because याज्ञवल्क्य threatened her if you ask further question without accepting श्रुति प्रमाण your head will burst. Head will burst should be taken figuratively. You will never arrive at any conclusion, you will get only conflicting ideas. Now that गार्गी has withdrawn, the next challenger comes to continue the सर्वान्तरः journey. And in this seventh ब्राह्मणम् we get सूत्रम् and अन्तर्यामि. सूत्रम् is the inner essence of ब्रह्मलोक as said in the last chapter. अन्तर्यामि is the inner essence of सूत्रम्. I hope you get the picture. सर्वलोकस्य अन्तरः ब्रह्मलोकः ब्रह्मलोकस्य अन्तरः सूत्रम् सूत्रस्य अन्तरः अन्तर्यामि अन्तर्यामिनः अपि अन्तरः निर्गुणम् ब्रह्म. This is the journey. In this ब्राह्मणम् सूत्रम् and अन्तर्यामि come. And since अन्तर्यामि is the most important subject in the entire उपनिषत् and also in this ब्राह्मणम्, this ब्राह्मणम् is known as अन्तर्यामि ब्राह्मणम्. The seventh ब्राह्मणम् is known as अन्तर्यामि ब्राह्मणम्. Here the name of the student

has not come. In all the ब्राह्मणम्s the name of the challenger came. This ब्राह्मणम् is named after अन्तर्यामि.

This अन्तर्यामि alone is popularly known as ईश्वर and this अन्तर्यामि alone is worshipped in all temples, all अर्चनs are for this अन्तर्यामि, all प्रार्थनाs are directed to this अन्तर्यामि, all विग्रहम्s are for this अन्तर्यामि and the popular ईश्वर is none other than this अन्तर्यामि. What is the उपनिषत् प्रमाणम् for ईश्वर if asked we have to show अन्तर्यामि ब्राह्मणम्. And this ब्राह्मणम् begins with a story. We will see that.

मन्त्र 3-7-1

अथैनमुद्दालक आरुणिः पप्रच्छ ; याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमधीयानाः ; तस्यासीद्भार्या गन्धर्वगृहीता, तमपृच्छाम कोऽसीति ; सोऽब्रवीत्कबन्ध आथर्वण इति ; सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्दृब्धानि भवन्तीति ; सोऽब्रवीत्पतञ्जलः काप्यः, नाहं तद्भगवन् वेदेति, सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्जलः काप्यः, नाहं तं भगवन् वेदेति ; सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यातं चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्, स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्, स सर्वविदिति ; तेभ्योऽब्रवीत् ; तदहं वेद ; तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति ; वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति ; यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ ३-७-१ ॥

The entire first मन्त्र happens to be a story. The story said by the next challenger and here the challenger happens to

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उद्दालकः आरुणिः. He is the famous one who came in कठोपनिषत् as नचिकेतस्'s father.

यथा पुरस्ताद् भविता प्रतीत

औद्दालकिरारुणिर्मत्प्रसृष्टः ।

सुखं रात्रीः शयिता वीतमन्युः

त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ कठोपनिषत् १-१-११ ॥

That उद्दालक आरुणि is the challenger here and he approaches याज्ञवल्क्य. अथ हैनम् उद्दालको नामतः, अरुणस्यापत्यम् आरुणिः पप्रच्छ. उद्दालक and आरुणि are not two people. Remember we had two names for each challenger. आरुणि or उद्दालक are two names. याज्ञवल्क्येति होवाच. He addresses याज्ञवल्क्य and he says मद्रेषु देशेषु अवसाम उषितवन्तः – once upon a time we were living in मद्र देश. पतञ्जलस्य — पतञ्जलो नामतः — तस्यैव कपिगोत्रस्य काप्यस्य गृहेषु – in the house of a great ब्राह्मण known as पतञ्जल or काप्य. Here also two names of one and the same person. For what purpose we went there? यज्ञमधीयानाः यज्ञशास्त्राध्ययनं कुर्वाणाः – we went there for learning यागs, to know how to perform rituals. This पतञ्जल had a भार्या, a wife who was under the control of a ghost. Ghost means गन्धर्व. तस्य आसीत् भार्या गन्धर्वगृहीता – he had a wife, and she was possessed by a गन्धर्व. Remember we had a similar story before also. There also we came across पतञ्जल. But the only difference is here it is wife of पतञ्जल and there it was daughter of पतञ्जल. So she was possessed by a गन्धर्व. तमपृच्छाम — कोऽसीति. So we all asked that गन्धर्व ‘who are you?’ सोऽब्रवीत् — कबन्धो

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नामतः, अथर्वणोऽपत्यम् आथर्वण इति. That गन्धर्व said 'I am कबन्ध who has got another name आथर्वणः'.

And you should remember गन्धर्वs are supposed to be superior beings with superior knowledge, supernatural knowledge, esoteric knowledge. The very purpose of introducing गन्धर्व is to show that his knowledge is अपौरुषेय ज्ञानम्, supernatural knowledge. सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च. And that गन्धर्व addressed the पतञ्जल who is the husband and याज्ञिकांश्च, the students of यज्ञ. यज्ञम् अध्येति इति याज्ञिकः. आरुणि himself is telling this story to याज्ञवल्क्य. What did that गन्धर्व ask? वेत्थ नु त्वं हे काप्य जानीषे तत्सूत्रम्. हे काप्य! Do you know that सूत्रम्? Do you know that हिरण्यगर्भ तत्त्वम्? And what type of सूत्रम् it is? Beautiful definition. येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संहृद्धानि भवन्ति. संहृद्धानि means held together, kept together like thread. What is the job of the thread? Though thread is invisible it is inherent because of that alone every bead is in its place. In the same way हिरण्यगर्भ is the invisible thread and because of that alone संहृद्धानि, everything is held together. And that is why he gets the name सूत्रम्. What all things हिरण्यगर्भ holds together? A list is given here. अयं च लोकः. अयम् च लोकः शङ्कराचार्य comments as इदम् च जन्म. इदम् शरीरम्, the present physical body. परश्च लोकः शङ्कराचार्य comments as परं च प्रतिपत्तव्यं जन्म. The शरीरम् which will come later. भावि शरीरम् अयम् च लोकः means वर्तमान शरीरम् and परश्च लोकः means भावि शरीरम्. The present body and the future body. And not only that सर्वाणि च

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भूतानि – all the beings, all the शरीरम्s, all of them, in short, the entire cosmos which is full of beings सन्तब्धानि सङ्ग्रथितानि स्रगिव सूत्रेण विष्टब्धानि भवन्ति are supported by the सूत्रम्. And such a सूत्रम् do you know हे काप्य? This is the first question of the गन्धर्व to काप्य as narrated by उद्दालक आरुणि. Here उद्दालक आरुणि is the narrator, कबन्ध आथर्वण is the गन्धर्व and पतञ्जल काप्य is the गुरु whose wife is in such a condition.

Now पतञ्जल gives the answers to the first question. He said 'I don't know' to the गन्धर्व. सोऽब्रवीत्पतञ्जलः काप्यो नाहं तं भगवन्वेदेति. This is the story part. What is the significance of this story? The significance of this story is a normal educated human being cannot know हिरण्यगर्भ through प्रत्यक्ष, अनुमान प्रमाण. That is why no scientist talks about हिरण्यगर्भ because हिरण्यगर्भ is not available for science. How it is indicated? पतञ्जल, a well-educated person who is teaching so many people he himself does not know. Therefore, it is not पौरुषेय विषयः. Not only that indirectly another idea is also conveyed that is याज्ञवल्क्य may you be careful because even great people like पतञ्जल does not know this topic and therefore how can you, an ordinary man know. Therefore, indirectly आरुणि is threatening याज्ञवल्क्य also. This is the answer to the first question.

Now comes the second question. सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च. गन्धर्व presented the second question which is directed towards पतञ्जल as well as all the other students. What is the second question? वेत्थ नु त्वं काप्य तमन्तर्यामिणं.

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हे काप्य! Do you know that अन्तर्यामि who is superior to even हिरण्यगर्भ, सूत्रम्, who is the inner essence of even सूत्रम्. And who is that अन्तर्यामि and what is his function? य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति. अन्तर्यामि means the inner controller. अन्तः means inner and यामि means controller. This is derived from the root √यम् यमयति or यच्छति to control. From this only came the name of यमधर्मराज. The one who keeps the population under control. Local family planning may work or may not but there is one person who controls the world very well and that is यम through the कालतत्त्वम्. The word यम means controller. अन्तः means the one who does not control by remaining outside but the one who controls by remaining inside. Just like a person sitting within the car and controls the car. Similarly, it is not that अन्तर्यामि भगवान् sits in वैकुण्ठम् or कैलास and like marionettist controls the puppet using the strings and wires control us. ईश्वर is not elsewhere.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ गीता १८-६१ ॥

In fact to tell the essence of the अन्तर्यामि ब्राह्मणम् it is this श्लोक of the गीता. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति is the essence of the अन्तर्यामि ब्राह्मणम्. अन्तर्यामि is a better word than ईश्वर because ईश्वर means we see somewhere upwards but when the word अन्तर्यामि is used thereafterwards we will not look eternally we will understand that अन्तः सन् यमयति. What all things does he control? इमं च लोकं – इदम् शरीरम्,

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परं च लोकं – भावि शरीरम्. सर्वाणि च भूतानि – all the beings which includes हिरण्यगर्भ also. अन्तर्यामि is the controller of everyone including the सूत्रम् or हिरण्यगर्भ. In fact हिरण्यगर्भ comes under exalted जीव category whereas अन्तर्यामि comes under ईश्वर category. Do you know this अन्तर्यामि? This is the second अपौरुषेय question. आगमैकवेद्य question. For which काप्य gives the same answer ‘I don’t know sir’. सोऽब्रवीत्पतञ्जलः काप्यः. He answered, नाहं तं भगवन्वेदेति. हे भगवन्! I don’t know who that अन्तर्यामि is. सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकांश्च. Then गन्धर्व addressed again all of us and he glorifies the knowledge of हिरण्यगर्भ सूत्रम् and the knowledge of अन्तर्यामि. By knowing this one becomes so great. Therefore, he says, यो वै तत्काप्य सूत्रं विद्यात् – if any person knows हिरण्यगर्भ and ईश्वर or if anyone knows सूत्रम् and अन्तर्यामि then he becomes omniscient. The omniscient is described in several ways. One who knows this is सः ब्रह्मवित् भवति, लोकवित् भवति, देववित् भवति, वेदवित् भवति, भूतवित् भवति, आत्मवित् भवति, in short सर्ववित् भवति. So ब्रह्मवित् means he will become ब्रह्मज्ञानि. लोकवित् – he will know all the लोकs. देववित् – he will know all the देवताs. वेदवित् – he will know all the प्रमाणम्s. भूतवित् – he will know all the भूतs, all beings. आत्मवित् – he will become knower of आत्मन्, the inner self. In short, सर्ववित् भवति – he will become सर्वज्ञः. So as we saw in the fifteenth chapter of the गीता,

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ गीता १५-१ ॥

He is the knower of all the scriptures.

And then you have to extend the story. Since गन्धर्व glorified this knowledge all these people got interested in this knowledge and therefore पतञ्जल and all the students including आरुणि became the students of गन्धर्व and asked him to teach both सूत्र and अन्तर्यामि and taught by गन्धर्व, आरुणि also received सूत्र ज्ञानम् and अन्तर्यामि ज्ञानम्. Now आरुणि says हे याज्ञवल्क्य! I am going to trap you. I am going to ask you about that सूत्र and that हिरण्यगर्भ which I learnt from गन्धर्व. Through that secret code I learnt and he says तेभ्योऽब्रवीत्तदहं वेद. तेभ्यः अब्रवीद् means गन्धर्व taught that knowledge to all of us. तेभ्यः अस्मभ्यम् अभिमुखीभूतेभ्यः याज्ञिकेभ्यः इत्यर्थः. So गन्धर्व taught all that knowledge to all the students including me. Now तदहं सूत्रान्तर्यामिविज्ञानं वेद गन्धर्वाल्लब्धागमः सन्. हे याज्ञवल्क्य I have got that knowledge received from गन्धर्व. Now what is my question? Now the challenge begins. तत्त्वेत्वं याज्ञवल्क्य सूत्रम् तम् चान्तर्यामिणम् च अविद्वान्. अविद्वान् means न जानाति. So हे याज्ञवल्क्य! If you don't know that सूत्रम् and that अन्तर्यामि, you are certainly inferior to me. He didn't say inferior, it is understood. And being inferior to me without सूत्रम् ज्ञानम् and अन्तर्यामि ज्ञानम्, if you take away all the cows then मूर्धा ते विपतिष्यति – your head will fall. सूत्रम् तम् चान्तर्यामिणम् च अविद्वान् and ब्रह्मगवीः उदजसे. ब्रह्मगवीः means the cows which are the property of a scholar. ब्रह्म here means ब्रह्मवित् scholar. So ब्रह्मगवीः means ब्रह्मविदः गावः ब्रह्मगवीः. Those cows which can become the property of only a scholar those

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cows उदजसे उन्नयसि – if you carry. So if you carry those cows without qualifying or that then मूर्धा ते विपतिष्यति, your head will fall. So then आरुणि looked at याज्ञवल्क्य thinking that याज्ञवल्क्य will get frightened and he will do a साष्टाङ्ग नमस्कारम् and ask आरुणि to take away all the cows.

But याज्ञवल्क्य says my dear आरुणि I know that सूत्र very well and I also know that हिरण्यगर्भ very well. So याज्ञवल्क्य says वेद जानामि वा अहम्, हे गौतम गोत्रतः. गौतम is another name of आरुणि. हे गौतम! हे आरुणि! अहम् वेद वा. I clearly know तत्सूत्रम् – यत् गन्धर्वस्तुभ्यमुक्तवान् ; यं च अन्तर्यामिणं गन्धर्वाद्द्विदितवन्तो यूयम् तं च अन्तर्यामिणं वेद अहम्. I clearly know that हिरण्यगर्भ and अन्तर्यामि. On hearing this from याज्ञवल्क्य आरुणि gets angry. आरुणि says that anybody can say I know, I know. By saying I know you are not proving anything. You have to tell me in what way you have understood हिरण्यगर्भ, you have to tell me in what way you have understood अन्तर्यामि, you should explain. If the teacher ask the student whether he has understood then just nodding the head will not do. When is it complete? The student must be able to repeat the same class or at least the same portion, not in the teacher's language but in student's own language the student must be able to repeat. In the same way आरुणि says यो वा इदं कश्चिद्ब्रूयाद्देव वेदेति. Here यः and कश्चित् should be joined together. We should read as यः कश्चित् ब्रूयात्. उद्गातक says anybody can make this statement that वेद वेदेति – I know I know. Anybody can make this statement. The proof of pudding is in eating. So what is the use of telling I know I

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know. What I want you to do is यथा वेत्थ तथा ब्रूहीति – please tell me what you know, please define सूत्रम् and define अन्तर्यामि. So this is the challenge given to याज्ञवल्क्य. And in the following मन्त्रs first याज्ञवल्क्य will define सूत्रम् briefly. There afterwards अन्तर्यामि will be defined elaborately in about twenty and odd मन्त्रs. Because the word अन्तर्यामि is repeated often this ब्राह्मणम् got the name अन्तर्यामि ब्राह्मणम्. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this seventh ब्राह्मणम्, उद्दालक आरुणि is the challenger and he asks two questions - one about हिरण्यगर्भ which is otherwise known as सूत्रम् and which is the supporter of the whole universe and the second is a question regarding ईश्वर otherwise known as अन्तर्यामि who is the inner controller. One is about the supporter and another is about the controller. Supporter is सूत्रम् and controller is अन्तर्यामि. These are the two terminologies used in this ब्राह्मणम्. And the उपनिषत् wants to show that both सूत्रम् and अन्तर्यामि are beyond the field of logic. The technical word used here is अनतिप्रश्रन्या देवता. अनतिप्रश्रन्या means not falling within the field of logic. To positively that which falls within the field of शास्त्रम् only is अनतिप्रश्रन्या. शास्त्रैक गम्या. Only with the help of शास्त्रम् you can know it.

To convey this idea that it cannot be known through logic the उपनिषत् presented a story in the first मन्त्र which we saw in the last class. Here the challenger आरुणि narrates the incidents or events in which he gained the knowledge of सूत्रम् and अन्तर्यामि. In this incident or anecdote we find that आरुणि gained the knowledge from a गन्धर्व. गन्धर्व सकाशात् अधीतम्. I got the knowledge from a गन्धर्व who was called कबन्धः आथर्वण. From this it is made clear that गन्धर्व is not an ordinary human being and he is a supernatural, an extraordinary one. From this it becomes clear that the source of सूत्र ज्ञानम् and अन्तर्यामि ज्ञानम् is supernatural. So सूत्र

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ज्ञानम् can be gained from supernatural source alone, अपौरुषेय alone. Similarly अन्तर्यामि ज्ञानम् can be gained from supernatural source alone. And that supernatural source is indicated through गन्धर्व.

And having said that I have got this unique supernatural knowledge of सूत्रम् and अन्तर्यामि as यमधर्मराज said in the कठोपनिषत्

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमगुरेष धर्मः । ॥
कठोपनिषत् १-१-२१ ॥

So since it is a unique and rare knowledge nobody will know and therefore याज्ञवल्क्य you will also certainly not know and therefore, you do not deserve the cows standing there and without deserving if you take the cows your head will fall down. मूर्धा पतिष्यति. Then याज्ञवल्क्य remained unruffled and answered अहम् जानामि, that I know that also. अपौरुषेय ज्ञानम् सूत्र विषयम् अन्तर्यामि विषयञ्च मम वर्तते. तस्मात् अहम् गाः नयामि एव. Then आरुणि says don't blindly repeat I know I know, that anybody can tell, tell me what exactly is सूत्रम् and what exactly is अन्तर्यामि. This is the essence of the first मन्त्र. Now the details comes, we will read the second मन्त्र.

मन्त्र 3-7-2

स होवच, वायुर्वै गौतम तत्सूत्रम् ; वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्दृब्धानि भवन्ति ; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यसंसिषतास्याङ्गानीति ; वायुना हि गौतम सूत्रेण सन्दृब्धानि भवन्तीति ; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ ३-७-२ ॥

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स होवाच – having been requested to explain the सूत्रम् and अन्तर्यामि, now याज्ञवल्क्य begins to explain. हे गौतम! वायुर्वै तत्सूत्रम्. गौतम is the name of आरुणि the challenger. हे आरुणि! हे उद्दालक! तत् सूत्रम्, सूत्रम् means हिरण्यगर्भ. I would like to use the word सूत्रम् itself. Remember throughout when I use the word सूत्रम् it means हिरण्यगर्भ. You get familiarized with this word सूत्रम्. The word सूत्रम् has got a significance which the other word cannot convey. The word हिरण्यगर्भ is used to convey the omniscience, सर्वज्ञता. हिरण्यम् means ज्ञानम्, हिरण्यगर्भ means सर्वज्ञम्. But when I want to convey another important idea and that idea is that हिरण्यगर्भ holds together every individuals शरीरम् – स्थूलम् and सूक्ष्मम्. So when I want to convey that हिरण्यगर्भ holds together, sustains together that the idea of sustenance, the idea of holding together can be conveyed by the word सूत्रम् because सूत्रम् literally means a thread and it should remind just as a thread holds together all the beads of the माला in the same way हिरण्यगर्भ holds together all the स्थूल शरीरम्s and all the सूक्ष्म शरीरम्s. Here the context is not the omniscience but here the context is sustenance. So in this context सूत्रम् is an apt word. So I will use the word सूत्रम् throughout. Bear in mind that हिरण्यगर्भ and सूत्रम् are otherwise same only. Now the question is what is that सूत्रम् which is keeping them all together? याज्ञवल्क्य answers, वायुः. वायुः means समष्टि प्राण देवता which alone has got the power of life, power of action, power of sustenance. Here the thing to be noted is the वायुः does not refer to inert air but here वायु refers to देवता behind

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the वायु. वायु देवता or समष्टि प्राण देवता is intended here. And याज्ञवल्क्य explains further that वायुना वै गौतम सूत्रेण अयं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्धब्धानि भवन्ति. वायुना सूत्रेण – by this वायु तत्त्वम् otherwise called सूत्र तत्त्वम् alone सन्धब्धानि भवन्ति – supported, held together, sustained made into a whole. What all things are supported? अयं च लोकः – इदम् शरीरम्, वर्तमान शरीरम्. परश्च लोकः – भावि शरीरम्, future body. सर्वाणि च भूतानि – in short all the beings, सर्वाणि शरीराणि वायुना, प्राणेन एव सन्धब्धानि विष्टब्धानि. That प्राण देवता is alone is sustaining how do you prove it? It is very simple. See a dead body. He says तस्माद्वै गौतम हे गौतम! हे आरुणि! that the reason that we experience the following thing. पुरुषं प्रेतम्. प्रेतम् means dead. पुरुषम् here means शरीरम्. So प्रेतम् पुरुषम् means मृतम् शरीरम्, a dead body. And in the dead body what unique thing has happened? The प्राण had left the body. So we say the प्राण has left. प्राण उत्क्रमणम्. That is why मरणम् is called प्राण उत्क्रान्तिः. When the प्राण leaves the body and thereafterwards the body cannot survive even for a few hours. Until now as long as प्राण is there the body is respected by me - bathed, shampooed, scented, snowed, lipsticked, everything is done. And not only I respect the body but the other people also respect the body – they sit nearby without hesitation. But the moment that प्राण is gone

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे ।

गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥
भजगोविन्दम् ६॥

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Even one's own wife is afraid of that body which she had loved so long. And not only that anybody goes around that has to take bath because dead body is अशौचम् and not only that even medically it is not safe to retain the body for a long time as the body begins to putrefy, get decayed or destroyed. And therefore he says व्यस्रंसिषत. व्यस्रंसिषत means to fall apart. गाण्डीवम् स्रंसते हस्तात् ॥ गीता १-३० ॥ वि/स्रंस् आत्मनेपदि लुङ् प्रथमपुरुषः बहुवचनम्. So व्यस्रंसिषत means fall apart. What falls apart? अङ्गानि – all his organs fall apart, all his organs get loosened, all his organs begin to decay. इति आहुः – thus people talk about. And therefore we have to use the logic of अन्वय and व्यतिरेक. प्राण सत्त्वे शरीर सत्त्वम् प्राण अभावे शरीरस्य एव अभावः विकिरणम् भवति तस्मात् प्राणः एव शरीर धारकः. In fact the crucial word is धारकः, like the सूत्रम्. वायुना हि गौतम सूत्रेण सन्वद्धानि भवन्तीति. And therefore, the conclusion is by प्राण तत्त्वम् alone all the living beings are kept alive. Everything becomes relevant and meaningful only in the presence of प्राण otherwise life itself is meaningless. And when this was said आरुणि was satisfied with the answer and he says bravo. एवमेवैतत् याज्ञवल्क्य. So हे याज्ञवल्क्य एतत् सूत्रम् एवम् एव भवति. एतत् सूत्रम् this सूत्र is exactly as you explained.

Now that the सूत्र has been explained and आरुणि asks the question about अन्तर्यामि. Therefore, he says अन्तर्यामिं ब्रूहीति. From एवम् एव आरुणि is talking. So from स होवाच it is said by उपनिषत्. From वायुर्वै गौतम till अङ्गानि is the reply from याज्ञवल्क्य. Then एवमेवैतद्याज्ञवल्क्यान्तर्यामिं

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ब्रूहीति is said by आरुणि. Now अन्तर्यामि is going to be elaborately discussed because of this reason alone this ब्राह्मणम् is called अन्तर्यामि ब्राह्मणम्. From the third मन्त्र we will read up to fourteenth, which is one section.

मन्त्र 3-7-3

यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-३ ॥

मन्त्र 3-7-4

योऽप्सु तिष्ठन्द्भ्योऽन्तरः, यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-४ ॥

मन्त्र 3-7-5

योऽग्नौ तिष्ठन्ग्मेरन्तरः, यमग्निर्न वेद यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-५ ॥

मन्त्र 3-7-6

योऽन्तरिक्षे तिष्ठन्न्तरिक्षादन्तरः, यमन्तरिक्षं न वेद, यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-६ ॥

मन्त्र 3-7-7

यो वायौ तिष्ठन् वायोरन्तरः, यं वायुर्न वेद यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-७ ॥

मन्त्र 3-7-8

यो दिवि तिष्ठन् दिवोऽन्तरः, यं द्यौर्न वेद यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-८ ॥

मन्त्र 3-7-9

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य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-९ ॥

मन्त्र 3-7-10

यो दिक्षु तिष्ठन् दिग्भ्योऽन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१० ॥

मन्त्र 3-7-11

यश्चन्द्रतारके तिष्ठञ्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-११ ॥

मन्त्र 3-7-12

य आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद, यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१२ ॥

मन्त्र 3-7-13

यस्तमसि तिष्ठंस्तमसोऽन्तरः, यं तमो न वेद, यस्य तमः शरीरम्, यस्तमोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१३ ॥

मन्त्र 3-7-14

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः, यं तेजो न वेद, यस्य तेजः शरीरम्, यस्तेजोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः – इत्यधिदैवतम् ; अथाधिभूतम् ॥ ३-७-१४ ॥

So the nature of अन्तर्यामि is being discussed in all these verses. अन्तर्यामि as the inner essence of सूत्रम् or to put it in our language ईश्वर as the inner essence of हिरण्यगर्भ. And remember the definition of हिरण्यगर्भ – समष्टि सूक्ष्म शरीर सहित चैतन्यम् is हिरण्यगर्भ, समष्टि कारण शरीर सहित चैतन्यम् is ईश्वर. Therefore कारण शरीरम् has to be the inner controller of सूक्ष्म शरीरम् and कारण प्रपञ्च has to be the inner

controller of सूक्ष्म प्रपञ्च and therefore ईश्वर has to be the controller of हिरण्यगर्भ or अन्तर्यामि has to be the inner controller of सूत्रम्. Now here in every मन्त्र five distinct features or characteristics of अन्तर्यामि are mentioned. What are those five features?

1) We find the first feature is where अन्तर्यामि resides. Its residence is mentioned. What is the residence? Whatever be the residence of हिरण्यगर्भ that alone is the residence of अन्तर्यामि also. Whatever be the residence of तैजस, that alone is the residence of प्राज्ञ also. What is that residence? The स्थूल शरीरम्, if you take the individual or स्थूल प्रपञ्च is the place where हिरण्यगर्भ is indwelling and within the स्थूल प्रपञ्च itself अन्तर्यामि is also there. So first is its residence.

2) The अन्तर्यामि is inside the universe. When you say something is dwelling on the earth it can mean either above the earth or inside the earth. We are all dwelling on the earth but are on the surface of the earth. When you say अन्तर्यामि's residence is the प्रपञ्च the question comes whether it is inside or outside. The उपनिषत् says it is inside. So the first feature is its residence. The second feature is that it is internal and not external.

3) The third feature is that हिरण्यगर्भ cannot know or objectify अन्तर्यामि. Because अन्तर्यामि is the inner essence and हिरण्यगर्भ cannot therefore objectify अन्तर्यामि. Therefore अन्तर्यामि is अविषयः. It is not the object of knowledge. अविषयत्वम् is the third feature.

4) The fourth feature is that the body of अन्तर्यामि is the same as the body of हिरण्यगर्भ. That is the medium of interaction. They do not have separate bodies. Both of them have got the same body, the physical universe happens to be the body of हिरण्यगर्भ and the physical universe itself is the body of अन्तर्यामि ईश्वर also. Or to discuss it at individual level the स्थूल शरीरम् is body of तैजस also and स्थूल शरीरम् is the body of प्राज्ञ also. That is why in मुण्डकोपनिषत्

द्वा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते । ॥
मुण्डकोपनिषत् ३-१-१ ॥

समानम् वृक्षम् in the same वृक्षम् i.e., the body alone जीव as also ईश्वर reside, both of them enjoy the same body. This is the fourth feature.

5) The fifth and the most important feature is that the अन्तर्यामि is the inner controller. It is the controller.

So these are the five features repeated in every मन्त्र. That is why those expressions are same in all – तिष्ठन्, अन्तरः, न वेद, शरीरम्, यमयति. These five words indicate the five distinct features of अन्तर्यामि. But here instead of taking हिरण्यगर्भ as a whole the उपनिषत् or याज्ञवल्क्य divides हिरण्यगर्भ into many देवताs. हिरण्यगर्भ is divided into many देवताs because हिरण्यगर्भ is all the देवताs put together. It is exactly like dividing the individual into many organs. So I, one individual can be divided into many parts from the standpoint of the eye I am the seer I, hearer I, smeller I, taster I etc. If there are seventeen organs in me then I can be divided

बृहदारण्यक उपनिषत्

अन्तर्यामि ब्राह्मणम्

into seventeen personalities. So a जीव can be divided into seventeen personalities

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयो मनश्चैकम्
बुद्धिश्चैकैवम् सप्तदशकलाभिः सह यस्तिष्ठति तत्सूक्ष्मशरीरम् ॥
तत्त्वबोधः - १८ ॥

So if an individual can be divided into seventeen personalities, the समष्टि हिरण्यगर्भ also can be divided into seventeen personalities from the standpoint of each organ. And the seventeen personalities of हिरण्यगर्भ are known as the seventeen देवताs. From the standpoint of हिरण्यगर्भ as a seer is आदित्य देवता. चक्षुःसूर्यः हिरण्यगर्भ as hearer is दिक् देवता. हिरण्यगर्भ as a walker is विष्णु देवता. पादयोः विष्णु देवता. हिरण्यगर्भ as the evacuator is मृत्यु देवता. पायोः मृत्युः. So हिरण्यगर्भ has got seventeen personalities called seventeen देवताs. Therefore, here याज्ञवल्क्य points out that the अन्तर्यामि is associated with all the देवताs. These five features are connected with each देवता. In fact each देवता need not be taken. Taking only हिरण्यगर्भ it can be done. But to put it very clearly in the mind so that we will never forget, each देवता is taken and all the five features are brought in with regard to each देवता. I will take one देवता as a sample and then you can extend it to all the other देवताs, and when you put all देवताs together you will get हिरण्यगर्भ. This is the methodology. Now let us take the first देवता which is in the third मन्त्र. So पृथिव्यां तिष्ठन् – अन्तर्यामि resides in पृथिवी. Here पृथिवी refers to the physical पृथिवी or the physical earth only. This is the first feature. The second feature is पृथिव्या अन्तरः –

बृहदारण्यक उपनिषत्

अन्तर्यामि ब्राह्मणम्

अन्तर्यामि is interior to पृथिवी. Here also पृथिवी means the स्थूल पृथिवी, the physical earth only. अन्तर्यामि resides in पृथिवी and अन्तर्यामि is interior to पृथिवी. And the third feature is यं पृथिवी न वेद – पृथिवी here refers to पृथिवी देवता which is हिरण्यगर्भ only. It is part of हिरण्यगर्भ therefore पृथिवी देवता हिरण्यगर्भस्य अंशभूतः and that one न वेद. पृथिवी देवता cannot know अन्तर्यामि. Because श्रोत्रस्य श्रोत्रम् मनसो मनो । ... ॥ केनोपनिषत् १-२ ॥ In fact श्रोत्रस्य श्रोत्रम् is also a commentary upon अन्तर्यामि ब्राह्मणम् only.

The fourth feature is यस्य पृथिवी शरीरं – here पृथिवी refers to the physical earth, and it itself is शरीरम्, the body of अन्तर्यामि. What you should note here is पृथिवी देवता also has got a शरीरम्. The physical earth is शरीरम् of पृथिवी देवता and अन्तर्यामि also has got the same शरीरम्. Therefore one शरीरम् is shared by two i.e., पृथिवी देवता also uses this body and अन्तर्यामि also uses this body. What is the difference between पृथिवी देवता and अन्तर्यामि? पृथिवी देवता refers to हिरण्यगर्भस्य अंश and अन्तर्यामि refers to ईश्वर. Therefore ईश्वर and हिरण्यगर्भ share the same स्थूल शरीरम्. So यस्य पृथिव्येव शरीरम्. This is the fourth feature.

Then the fifth feature is यः पृथिवीमन्तरो यमयति – one who is the inner controller within the पृथिवी देवता and one who controls even हिरण्यगर्भ. In fact हिरण्यगर्भ is considered to be the समष्टि जीव. He is an exalted जीव whereas अन्तर्यामि is the ईश्वर. ईश्वर controls हिरण्यगर्भ also who is the most exalted जीव.

Then he concludes एष त आत्मान्तर्याम्यमृतः – this principle alone is your आत्मा, your inner essence. This principle alone is your inner essence behind your body, behind your mind and this is your inner essence which is known as अन्तर्यामि and which is अमृतः – eternal.

Now for all the मन्त्रs you have to apply these five features. The fourth मन्त्र deals with अप्सु देवता, जल देवता. Fifth – अग्नि देवता, fire. Sixth – अन्तरिक्ष देवता, atmosphere. Seventh – वायु देवता, प्राण देवता. Eighth – दिवि, the upper regions, the heavens. Then ninth – आदित्य देवता, the Sun. Then tenth is दिक् – the quarters. Eleventh – चन्द्रतारके, the moon and stars. Twelfth – आकाश, the space. And the thirteenth मन्त्र deals with तमस् – darkness देवता. In all of them extend the same principle that अन्तर्यामि dwells there, it is interior to that, अन्तर्यामि cannot be known by that देवता, अन्तर्यामि has got the same body as the body of the देवता and अन्तर्यामि controls that देवता. These five features have to be extended. And in the fourteenth मन्त्र the तेजस् देवता is talked about and with that अधिदैवतम् is over, the समाष्टि हिरण्यगर्भ topic is over.

Now hereafterwards याज्ञवल्क्य wants to apply the same principle at the अधिभूत level also. अधिदैवम्, अधिभूतम् and अध्यात्मम्. So he is introducing at the अधिभूत level, अथाधिभूतम्. That comes in the next मन्त्र we will read.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः – इत्यधिभूतम् ; अथाध्यात्मम् ॥ ३-७-१५ ॥

So this मन्त्र is अधिभूत अन्तर्यामि प्रतिपादक मन्त्र. The very same ईश्वर is behind all the भूतम्s also. शङ्कराचार्य takes it as all the भौतिक शरीरम्s, all the physical bodies. Having taken all the bodies as the अधिभूतम्, now याज्ञवल्क्य come to the topic of अध्यात्मम् that is dealing with the individual or व्याप्ति. This is from sixteenth मन्त्र onwards up to the end i.e., मन्त्र twenty third, we will read. Here also we have to extend the five features that we discussed earlier. अन्तर्यामि is in all beings, it is interior to that, अन्तर्यामि cannot be known by them, अन्तर्यामि has got the same शरीरम् as theirs, and अन्तर्यामि controls all of them. Now we come to the individual level, we will read the मन्त्र.

मन्त्र 3-7-16

यः प्राणे तिष्ठन् प्राणादन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरम्, यः प्राणमन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१६ ॥

मन्त्र 3-7-17

यो वाचि तिष्ठन् वाचोऽन्तरः, यं वाङ्मन वेद यस्य वाक्शरीरम्, यो वाचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१७ ॥

मन्त्र 3-7-18

यश्चक्षुषि तिष्ठन् चक्षुषोऽन्तरः, यं चक्षुर्न वेद यस्य चक्षुः शरीरम्, यश्चक्षुरन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१८ ॥

मन्त्र 3-7-19

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरम्, यः श्रोत्रमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-१९ ॥

मन्त्र 3-7-20

यो मनसि तिष्ठन्मनसोऽन्तरः, यं मनो न वेद, यस्य मनः शरीरम्, यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-२० ॥

मन्त्र 3-7-21

यस्त्वचि तिष्ठन्स्त्वचोऽन्तरः, यं त्वङ् न वेद, यस्य त्वक्शरीरं यस्त्वचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-२१ ॥

मन्त्र 3-7-22

यो विज्ञाने तिष्ठन् विज्ञानादन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-२२ ॥

मन्त्र 3-7-23

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३-७-२३ ॥

Up to this we will take as another section. From मन्त्र number sixteen onwards up to the first portion of words twenty-three याज्ञवल्क्य takes the अध्यात्मम् and here various organs are taken and here also we have to apply the five principles. But when you take the organs, the physical part of the organ should be taken as गोलकम् and the subtle part of the organ is to be taken as इन्द्रियम् and then we have to apply the five features. That is अन्तर्यामि resides in all these गोलकम्s, the physical part of the organs and अन्तर्यामि is

interior to all the गोलकम्s and अन्तर्यामि cannot be known by the इन्द्रियम् and then अन्तर्यामि has got the same गोलकम् as the इन्द्रियम् has got, both share the same गोलकम् and finally अन्तर्यामि is the inner controller of all these इन्द्रियम्s.

And in the sixteenth मन्त्र प्राण is taken. Seventeen मन्त्र – वाक्, speech. Eighteen मन्त्र – चक्षु, the eye. Nineteenth मन्त्र deals with श्रोत्रम्, the ears. Twentieth मन्त्र deals with मनः, the mind. Twenty first मन्त्र deals with त्वक्, the skin and twenty second मन्त्र deals with the विज्ञानम् which is the intellect or बुद्धि and in the twenty third मन्त्र रेतस् is dealt with रेतस् which here means the organ of procreation. Thus, a few कर्मेन्द्रियम्s, a few ज्ञानेन्द्रियम्s, प्राण, important organs in the सूक्ष्मशरीरम् are taken and अन्तर्यामि has been talked about. In the last portion of the twenty third मन्त्र, the nature of अन्तर्यामि is being said which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The seventh ब्राह्मणम् of the third chapter is known as अन्तर्यामि ब्राह्मणम् because the nature of अन्तर्यामि is discussed elaborately in this chapter. Here, उद्दालक आरुणि wanted to know about सूत्रम् and अन्तर्यामि. And we find the nature of सूत्रम् as well as अन्तर्यामि is discussed. But सूत्र was discussed very briefly whereas अन्तर्यामि was discussed elaborately, hence the name अन्तर्यामि ब्राह्मणम्.

We saw that the सूत्रम् is another name for हिरण्यगर्भ who is none other than समष्टि सूक्ष्म प्रपञ्च सहितम् चैतन्यम्. Similarly, अन्तर्यामि is another name for ईश्वर who is समष्टि कारण प्रपञ्च सहितम् चैतन्यम् or माया विशिष्टम् चैतन्यम्. This अन्तर्यामि was revealed as the inner controller of अध्यात्मम्, अधिभूतम् and अधिदैवम्. In these portions five features of अन्तर्यामि were discussed.

The first feature is that अन्तर्यामि resides in अध्यात्मम्, अधिभूतम् and अधिदैवम्.

The second feature is अन्तर्यामि is interior to अध्यात्मम्, अधिभूतम् and अधिदैवम्.

The third feature is अन्तर्यामि cannot be known, cannot be objectified by अध्यात्मम्, अधिभूतम् and अधिदैवम्.

The fourth feature is that अन्तर्यामि has a शरीरम् which is in common with अध्यात्मम्, अधिभूतम् and अधिदैवम्. It means अन्तर्यामि has no separate शरीरम्, ईश्वर does not have

separate शरीरम्. Our शरीरम् is the शरीरम् of ईश्वर. If ईश्वर has to function in the world it has to be through our शरीरम्s only. Thus, अन्तर्यामि has got a शरीरम् which is in common with the शरीरम्s of अध्यात्मम्, अधिभूतम् and अधिदैवम्.

The fifth feature and most important feature अन्तर्यामि is the inner controller of अध्यात्मम्, अधिभूतम् and अधिदैवम्. In fact the very name अन्तर्यामि has come because of the fifth feature alone. अन्तः यमयति इति अन्तर्यामि.

We also saw how अन्तर्यामि is the controller of all, he is not the controller according to his whims and fancies, but अन्तर्यामि controls everything through the कर्म which is potentially there in him. Therefore, through कर्म alone every देवता has got its own कर्म, every जीव has his own कर्म, through the कर्म reins as it were, the ईश्वर controls everyone. Having defined अन्तर्यामि now याज्ञवल्क्य is going to conclude in the last portion of the twenty third मन्त्र, wherein he is going to define the स्वरूपम् of अन्तर्यामि, the essential nature of अन्तर्यामि. We will read that portion.

मन्त्र 3-7-23

अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञतो विज्ञाता ; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्याम्यमृतः ; अतोऽन्यदार्तम् ; ततो होद्दालक आरुणिरुपरराम ॥ ३-७-२३ ॥

So we saw that the अन्तर्यामि or ईश्वर consists of two factors. One is समष्टि कारण प्रपञ्च, otherwise known as माया and the other is चैतन्यम्, the साक्षि चैतन्यम् of the individual

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at व्याप्ति level. Now the उपनिषत् or याज्ञवल्क्य wants to point out that the साक्षि चैतन्यम् is the essential nature of अन्तर्यामि. The कारण प्रपञ्च is not the essential nature of अन्तर्यामि, it is only an उपाधि, it is only an incidental means of functioning, but the essential nature is साक्षि चैतन्यम्. We call it as ईश्वर साक्षि, the साक्षि aspect of ईश्वर. That साक्षि चैतन्यम् which is the essential nature of अन्तर्यामि is beautifully defined here. अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता.

These four sentences must be taken as one group. Here याज्ञवल्क्य says साक्षि is द्रष्टा, श्रोता, मन्ता and विज्ञाता. When we use the word द्रष्टा we must remember some of the discussions we had before. Therein I pointed out that there are two द्रष्टाs. We discussed this on two occasions elaborately. I will mention the occasion also so that you can refer back to your notes later. In मन्त्र 1-4-10 महावाक्य भाष्यम् there is a very elaborate discussion of two types of द्रष्टाs. And the second was in मन्त्र 3-4-2 which we saw recently – न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारं शृणुयाः. So I am not going to elaborately discuss this but I am going to only remind you. The first द्रष्टा refers to the mind along with विदाभास. साभास अन्तःकरणम् is seer number one, विदाभास सहितम् अन्तःकरणम् which is called अहङ्कार, which is called प्रमाता, which is called कर्ता. The uniqueness of this द्रष्टा is he is a द्रष्टा by undergoing change, he is a सविकार द्रष्टा, the changing seer. How does he undergo the change? The change is in the form of वृत्ति विकार or thought modification. It is a seer undergoing changes and therefore he is a changing seer.

And when this द्रष्टा is the seer when it plays the role of seer then what is the object for him? The बाह्य प्रपञ्च, the external world is the object with regard to the first seer, सविकार द्रष्टा.

Then there is a second द्रष्टा which is the साक्षि चैतन्यम्. The uniqueness of this द्रष्टा is that it is निर्विकार द्रष्टा, the changeless seer. When the साक्षि चैतन्यम् is seen as द्रष्टा the seer, the object is not the external world but the object is the very mind itself - the mind, its modification, its knowledge, its ignorance, in short the मनो वृत्तयः or बुद्धि वृत्तयः.

Thus, when the साक्षि is the seer thoughts are seen, when the mind is the seer the world is seen. Therefore, whenever we use the word seer, we have got two - one is the mind which is the seer with respect to the world and the second is साक्षि which is the seer with respect to the thoughts. And therefore in वेदान्त whenever you use the word seer we should one know which one is being pointed out.

In बृहदारण्यकोपनिषत् in many places the word द्रष्टा is used to indicate the second seer - साक्षि. So we saw that in मन्त्र 3-4-2 of this उपनिषत्, the word द्रष्टा was used not in the sense of seer of the world but there the द्रष्टा was used as in the sense of seer of the mind. Now, extending that, we must apply the same thing in this context also द्रष्टा. Here द्रष्टा means the साक्षि चैतन्यम्, वृत्ति साक्षि. And what type of वृत्ति? It is the दर्शन वृत्ति साक्षि द्रष्टा. दर्शन वृत्तेः साक्षि.

In the same way, आत्मा is called श्रोता and here it is not the hearer of external sound for external sound is heard by the

seer number one, the mind but when we say the साक्षि is the hearer we should take it as साक्षि is the hearer of the श्रवण वृत्ति. Here hearer means श्रवण वृत्ति साक्षि. When my words fall on your mind then mind is the seer and my words are the seen. But once that sound in the form of वृत्ति, शब्द वृत्तिs occur in the mind those शब्द वृत्तिs are recognized or illumined by the साक्षि that साक्षि is called the second श्रोता and it should be equated as श्रवण वृत्ति साक्षि.

Similarly, आत्मा is मन्ता. It is मनन वृत्ति साक्षि. And आत्मा is विज्ञाता - विज्ञान वृत्ति साक्षि. So adding all these four expressions together we can make one common word सर्ववृत्तिसाक्षि. So this is one part of the definition of अन्तर्यामि's essential nature.

Now comes the second part अदृष्टः अश्रुतः अमतः अविज्ञातः. आत्मा is ever the seer but आत्मा is never the seen. Here we are talking about ईश्वर आत्मा or अन्तर्यामि आत्मा. अन्तर्यामि is ever the seer, never the seen. Similarly, अन्तर्यामि is ever the hearer, never the heard. So अन्तर्यामि is ever the thinker, never the thought. अन्तर्यामि is ever the knower, never the known. So thus अदृष्टः अश्रुतः अमतः अविज्ञातः तथापि द्रष्टा, श्रोता, मन्ता, विज्ञाता अन्तर्यामि अस्मि. This is the first part.

And then comes the second part. Here we have to club four sentences which are quoted by शङ्कराचार्य very often are नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञाता. These four sentences should be taken together. These four are very important sentences. They

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are महावाक्यानि. This is another महावाक्यम् that we find. अहम् ब्रह्मास्मि is the popular महावाक्यम्. These four are favorite statements of शङ्कराचार्य, who quotes umpteen times. Let us see how does it convey the ऐक्यम्. Now here the उपनिषत् says अतः अन्यः द्रष्टा नास्ति. अतः means अन्तर्यामिणः, पञ्चमी विभक्ति. अन्तर्यामिणः अन्यः द्रष्टा नास्ति. What does it mean in English? It means that there is no seer other than अन्तर्यामि. There is no hearer other than अन्तर्यामि, there is no thinker other than अन्तर्यामि, there is no knower other than अन्तर्यामि. Putting all of them together there is no experiencer other than अन्तर्यामि. This means there is no subject other than अन्तर्यामि. There is only one subject all others are objects only. From this how do you derive महावाक्यम्? Now in common parlance, we take every जीव as an experiencer and जगत् as experienced; this is our common view. I am an experiencer experiencing the world and you are another जीव the experiencer experiencing the world. Thus there are so many जीवs, so many experiencers experiencing the world. This is our common view. But what does the उपनिषत् say? अन्तर्यामि is the only experiencer and there is no experiencer other than अन्तर्यामि. Adding these two ideas together we say that one experiencer अन्तर्यामि alone is acting as though many experiencer जीवs. Only one experiencer अन्तर्यामि which is as though divided and it is playing the role of several experiencers. Therefore ईश्वरः एव जीव रूपेण भाति.

Suppose if ईश्वर and जीव were different then how many experiencers will be there? ईश्वर must be one experiencer and

जीव must be another experiencer, so naturally the conclusion must be minimum there should be two experiencers. If you take every जीव into account there are countless experiencers but the उपनिषत् says that many experiencers are not there and there is only one ईश्वर behind every body He is functioning as though experiencer number one, experiencer number two, experiencer three... . It is one Experiencer with capital 'E' which is functioning behind every small body as experiencer number one with small 'e', experiencer number two with small 'e'... . If you knock off the individual bodies, you will find that there is only one big Experiencer i.e., ईश्वरः. It is like one महाकाश, one all-pervading आकाश alone is appearing घटाकाश and करकाकाश, कोष्ठाकाश and उदर आकाश, शिरो आकाश etc. So we have got different names but आकाश is एकः. Similarly, we say many experiencers are there and we name them जीव but जीवs are only in name but there is only one Experiencer ईश्वर. This is what कृष्ण said

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

पुरुषः प्रकृतिस्थः हि भुङ्क्ते प्रकृतिजान् गुणान् । ॥ गीता १३-२१ ॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ गीता १३-२२ ॥

Thus what is the essence conveyed here? There is only one experiencer, if you look at that one experiencer from the standpoint of समाष्टि उपाधि, you call it ईश्वर. If you look at that one experiencer from the standpoint of व्यष्टि उपाधि,

individual body it is called जीव. Between जीव and ईश्वर there is no difference in nature but difference is there only in the medium. In the medium alone there is difference and not in the essential nature. Therefore, the Experiencer is only one.

In this hall also if hundreds of you are listening, it means only one चैतन्यम् listening through different minds. Therefore, minds are many, मनो वृत्तिs are also many but the illuminator of the मनो वृत्तिs is one चैतन्यम्. And चैतन्यम् behind you illumines your मनो वृत्तिs and चैतन्यम् behind her illumines her मनो वृत्तिs and minds are different, वृत्तिs are different, therefore वृत्तिs may vary, minds may vary, in certain mind no वृत्तिs may take place there is distraction, there may be blank mind but behind the mind its वृत्ति, its वृत्ति अभाव, the experiencer Consciousness, the illuminator Consciousness is only one and therefore there is only one Consciousness which is hearing my talk but through many minds.

So if there is only one Consciousness, how come that one person understands and another doesn't understand? When you say 'one person understands and another doesn't understand' you are not talking about चैतन्यम् but you have come down to the mind. In the mind differences are there but चैतन्यम् is one and the same. This is the essence that is given here. अतः अन्यः द्रष्टा नास्ति. अतः means other than the अन्तर्यामि. अतः अन्यः श्रोता नास्ति. अतः अन्यः मन्ता नास्ति. अतः अन्यः विज्ञाता नास्ति. And this idea alone कृष्ण brings in beautifully in the seventh chapter of गीता,

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ गीता ७-२६ ॥

As the अन्तर्यामि I alone know the past, present and future through different minds or through the समष्टि. I know everything but at the same time मां तु वेद न कश्चन i.e., अदृष्टः द्रष्टा, अमतः मन्ता, अविज्ञातः विज्ञाता etc. Now याज्ञवल्क्य concludes एष ते आत्मा अन्तर्याम्यमृतः – हे आरुणि! This अन्तर्यामि is your आत्मा. Don't look beyond the clouds. Don't look somewhere else. That अन्तर्यामि is the essence of you also. Only thing is when the अन्तर्यामि obtains behind the individual उपाधि, we call it as प्राज्ञ. That अन्तर्यामि alone obtains in the form of प्राज्ञ behind स्थूल सूक्ष्म शरीरम्. And its nature is अमृतः, immortal. Then अतोऽन्यदार्तम्. आत्मा सत्यम् तत् अन्यत् सर्वम् मिथ्या. Everything else is perishable, मिथ्या. This साक्षि चैतन्यम् alone is सत्यम् and all the rest are मिथ्या. आर्तम् has got three meanings. One meaning is विनाशि. It is perishable, नश्वरम्, अल्पम्. The second meaning is आर्तियुक्तम्. It is a source of misery, painful. It is full of pain, struggle, misery, source of sorrow, दुःख हेतु. The final meaning which is taken as the most important is मिथ्या. मिथ्या अवस्तु असत्यम्. अतोऽन्यदार्तम् means ब्रह्म सत्यम् जगत् मिथ्या. The final meaning that we take is मिथ्या. You should not say everything is मिथ्या. Everything is मिथ्या means साक्षि also becomes मिथ्या. Everything else except साक्षि चैतन्यम् is मिथ्या. ततो होदालक आरुणिरुपराम. आरुणि got the answer for सूत्र question also, and he has got more than that for अन्तर्यामि question and therefore, आरुणि accepts defeat that

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याज्ञवल्क्य is unchallengeable, and he withdrew. With this the seventh ब्राह्मणम् is over. It is named अन्तर्यामि ब्राह्मणम्. We can also call this ब्राह्मणम् as आरुणि ब्राह्मणम् because he is the questioner. Now we will enter into next ब्राह्मणम्. We will read मन्त्र one.

3.8 अक्षर ब्राह्मणम्

मन्त्र 3-8-1

अथ ह वाचकन्व्यवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि, तौ चेन्मे विवक्ष्यति, न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ; पृच्छ गार्गीति ॥ ३-८-१ ॥

In this eighth ब्राह्मणम् we find गार्गी is returning. She had already asked a question in the sixth ब्राह्मणम् about the inner essence of the creation. She wanted to know about the सर्वान्तरः आत्मा. So she used the expression ओतम् च प्रोतम् च – what is the warp and woof of the creation. What is the inner essence of creation she asked and we found याज्ञवल्क्य talking about the inner essence and then गार्गी asked what is its inner essence and याज्ञवल्क्य came up to ब्रह्मलोक. Thus, she came to the essence of जड प्रपञ्च but from that the inner essence we have to know as चैतन हिरण्यगर्भ. The inner essence of ब्रह्मलोक is हिरण्यगर्भ, the inner essence of हिरण्यगर्भ is अन्तर्यामि, the inner essence of अन्तर्यामि is निर्गुणम् ब्रह्म. This I had told in the other class that up to ब्रह्मलोक we travel in the material world and after that three steps are there which are in the field of चैतनम्, अचैतनम् to चैतनम्. What is the first one? सूत्र or हिरण्यगर्भ. The definition of हिरण्यगर्भ is समष्टि सूक्ष्म प्रपञ्च सहित चैतन्यम्. Interior to that is अन्तर्यामि which is समष्टि कारण प्रपञ्च सहित चैतन्यम् and interior to that is अक्षरम्, which is निष्प्रपञ्च चैतन्यम्. But if we have to go to that we have to know about Consciousness. To understand हिरण्यगर्भ you have to know the Consciousness

principle. Consciousness is not available for logical enquiry. Even now the scientists do not know what is Consciousness exactly or what is life. Other than that they know everything. They don't know about birth, they don't know about death but other than this they know. It is like a person having all virtues except two – neither he understands by himself nor he understands when told by others. Like that we know everything except life. Except birth and death we cannot study because Consciousness is अपौरुषेय विषयः and it is not available for प्रत्यक्ष अनुमान प्रमाणम्. Therefore beyond ब्रह्मलोक all these three are अनतिप्रश्न्या. अनतिप्रश्न्या means not available for logical analysis, it is out of syllabus in the field of logic. We are ready to discuss that once the शास्त्र प्रमाणम् comes. So याज्ञवल्क्य had told गार्गी not to ask further. Therefore, temporarily गार्गी withdrew but she was not satisfied. Up to ब्रह्मलोक she asked and after that there are three more steps to go – सूत्रम्, अन्तर्यामि and अक्षरम्. Therefore, she was waiting get an opportunity and so now she appears again to continue with the सर्वान्तर प्रश्नः. She is going to ask two questions – what is the inner essence of सूत्रम् and what is the inner essence of अन्तर्यामि. These are the two questions that she is going to ask.

Before that we have to supply a sentence that is सूत्रम् is the inner essence of ब्रह्मलोक which she had discussed in the sixth ब्राह्मणम्. In the sixth ब्राह्मणम् we have discussed up to ब्रह्मलोक. Now I supply a sentence सूत्रम् is the inner essence of ब्रह्मलोक and then she is raising two questions what is the

inner essence of सूत्रम् and what is the inner essence of अन्तर्यामि. And you know the answer also. The inner essence of सूत्रम् is अन्तर्यामि and the inner essence of अन्तर्यामि is अक्षरम्. In other words the inner essence of सगुण हिरण्यगर्भ is सगुण ईश्वर and the inner essence of सगुण ईश्वर is निर्गुणम् ब्रह्म. These are the two questions and two answers. And since the निर्गुणम् ब्रह्म as अक्षरम् is the central theme of this chapter and this ब्राह्मणम् is going to be called अक्षर ब्राह्मणम्. And you should not ask what is the inner essence of अक्षरम्. From पृथिवी we have started our journey and we have come to ब्रह्मलोक, हिरण्यगर्भ, ईश्वर, निर्गुणम् ब्रह्म and after निर्गुणम् ब्रह्म you should not ask any question. The other name for निर्गुणम् ब्रह्म is सर्वान्तरम् ब्रह्म.

That is why in the fourth and fifth ब्राह्मण 'यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः' सर्वान्तरम् word was introduced in the fourth and fifth ब्राह्मण and that commentary was given in the sixth, seventh and eighth. And eighth concludes with ब्रह्मन् as सर्वान्तरम्. In fact from four to eight there is only topic सर्वान्तरः.

Even though गार्गी wants to ask these two questions, she is frightened, is afraid to come forward and ask. One reason is everybody asked one question only. गार्गी wants a special treatment and ask for a second time. And the second reason is याज्ञवल्क्य has already threatened her if you ask further questions मूर्धा ते व्यपन्नत्, your head will break. Therefore, before asking the question she is asking the permission from

the other ब्राह्मणS to ask two more questions. It is with this permission this ब्राह्मणम् begins. We will see the meaning.

अथ ह वाचक्वनी उवाच. वाचक्वनी is another name of गार्गी. So गार्गी asked. ब्राह्मणाः भगवन्तः. This is सम्बोधन, addressing हे ब्राह्मणाः हे भगवन्तः, O learned ब्राह्मणS. हन्त अहमिमं द्वौ प्रश्नौ प्रक्ष्यामि. हन्त is only an explanation. Well, I shall ask two more questions to याज्ञवल्क्य. And she has got certain intentions for asking the permission. The first intension is she wants permission because she is asking for the second time and second reason she wants the blessings of the ब्राह्मणS so that her head will be intact. She wants a special protection for her head so that याज्ञवल्क्य's शापम् will not affect me. She has a third intention also which she expresses here.

She says the two questions that I am going to ask for are the toughest questions. No normal person will be able to answer that and if याज्ञवल्क्य answers those two questions we can wind up this session. There is no need for anyone to ask any questions. See what confidence she has got in her. She feels once याज्ञवल्क्य answers these two questions for it is ब्रह्मविद्या itself, अक्षरम् विद्या itself and if याज्ञवल्क्य can answer these two then other scholars need not come forward. You may allow him to take all the cows. Therefore, she says मे तौ प्रश्नौ यदि वक्ष्यति कथयिष्यति चेत्, चेत् means suppose. Suppose याज्ञवल्क्य answers these two questions. वक्ष्यति means answers. तौ means द्वौ प्रश्नौ. न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेत. Then the conclusion that we can derive is कश्चित् इमं न जेता there is nobody amongst us who can win or

defeat याज्ञवल्क्य. So if याज्ञवल्क्य answers these two questions the conclusion is nobody can win or defeat याज्ञवल्क्य. इमं means याज्ञवल्क्य. जातु means कदाचित्, anytime, never. Nobody can ever defeat याज्ञवल्क्य. युष्माकं means among you. In what field? ब्रह्मोद्यं जेता. ब्रह्मोद्यं means in the field of वैदिक knowledge. Here ब्रह्म means वेद. उद्यम् means वाद. ब्रह्मोद्यं is equal to ब्रह्मवादः. ब्रह्मवादः means वेदवादः and वेदवादः means वैदिक teaching. I am not using the word *Vedantic*. I am using the word वैदिक to include both the पूर्व भाग as well as उत्तर भाग. In the entire वैदिक field nobody can stand in front of याज्ञवल्क्य. So let us not waste our time, let us give this acid test and conclude this debate. Thus, when she asked for permission, we have to imagine that all the ब्राह्मणs agreed for her to ask questions. It is very clear that they didn't have any partiality. They were ready to accept the greatness of गार्गी. They have appreciated wherever the glory is there. Therefore, you have to imagine ब्राह्मणs saying go ahead. Then गार्गी looked at याज्ञवल्क्य thinking that याज्ञवल्क्य would have got frightened. But याज्ञवल्क्य was in a relaxed mood and पूच्छ गार्गीति gave permission to गार्गी to ask any blessed thing under the sun. In fact according to scriptures याज्ञवल्क्य is supposed to be विष्णु's अवतार and it is but natural that याज्ञवल्क्य as भगवान् himself has to be सर्वज्ञः. Then गार्गी is going to threaten, she is going to say it is like shooting, I am keeping the bow and arrow and I am like a great archer with two questions I am going to shoot you. The details we will see in the next class.

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Now we are seeing the eight ब्राह्मणम् of the third chapter of बृहदारण्यकोपनिषत् which is known as अक्षर ब्राह्मणम्. Here the challenger of याज्ञवल्क्य happens to be गार्गी who had asked a questions in the sixth ब्राह्मण and now her question is based up on the teachings of the previous seventh ब्राह्मण. In the seventh ब्राह्मण उद्दालक asked about the सूत्रम् and अन्तर्यामि. सूत्रम् means हिरण्यगर्भ and अन्तर्यामि means ईश्वर. सूत्र is समष्टि सूक्ष्म शरीर सहित चैतन्यम् and अन्तर्यामि is समष्टि कारण शरीर सहित चैतन्यम्. हिरण्यगर्भ is also सगुण and अन्तर्यामि also is सगुण.

Now the question that is being asked by गार्गी is what is the inner essence of हिरण्यगर्भ or सूत्रम् for which याज्ञवल्क्य is going to answer that अन्तर्यामि is the inner essence of सूत्रम्. Only difference is instead of using the word अन्तर्यामि, याज्ञवल्क्य uses another word and that is आकाश. So while studying this section we should be very careful that the word आकाश is used in the meaning of अन्तर्यामि or ईश्वर. So therefore, गार्गी asks the second question what is the inner essence of अन्तर्यामि or what is the inner essence of आकाश. As an answer to that question याज्ञवल्क्य talks about निर्गुणम् ब्रह्म thus showing that the ultimate essence is the निर्गुण वस्तु. And निर्गुणम् ब्रह्म in this section is called अक्षरम् and therefore याज्ञवल्क्य says अक्षरम् is the essence of आकाश and आकाश is the essence of सूत्रम्. Don't ask what is the essence of अक्षरम्.

Once we have come to अक्षरम्, निर्गुणम् ब्रह्म we have reached the end of the journey, which started from the sixth chapter. In the sixth chapter we came up to ब्रह्मलोक and then we have to supply a link, the interior to ब्रह्मलोक is हिरण्यगर्भ and interior to हिरण्यगर्भ is ईश्वर and interior to ईश्वर is अक्षरम् that अक्षरम् is सर्वान्तरः. This is going to be the development. गार्गी is coming forward and she is asking special permission from ब्राह्मण for two reasons – one she is asking questions twice. She asked for a special treatment and therefore she asks for permission. She also feels that once her questions are answered by याज्ञवल्क्य thereafter nobody can challenge him. And therefore other people need not waste their time. The second reason is in the previous questions in the sixth section when she went on asking questions याज्ञवल्क्य got wild said that your head will break if you repeatedly ask. So गार्गी is still remembering that she is afraid that याज्ञवल्क्य may curse her. Therefore through ब्राह्मण अनुग्रह she wants to protect herself. So in this we saw the first मन्त्र in the last class where she asked for permission and she also said न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति that if याज्ञवल्क्य wins over me then युष्माकं इमं कश्चित् ब्रह्मोद्यं प्रति जेता no one among you can defeat याज्ञवल्क्य in the field of वैदिक knowledge. ब्रह्मोद्यं is equal to ब्रह्मवादः. So ब्रह्मवादम् प्रति ब्रह्मवाद विषये वैदिक ज्ञान विषये कश्चित् अपि जेता न भवति. It is like प्रथम मल्ल न्याय, which means if you want to become world heavy weight champion you need not go on fighting everyone on the street but you find out who is the

present champion and defeat the present champion then you have become a champion. Like that गार्गी says I am the champion among all of you and if याज्ञवल्क्य defeats me it is implied that he has defeated all of you and therefore don't waste your time asking further questions. This is what she said in the first मन्त्र. Continuing;

मन्त्र 3-8-2

सा होवाच, अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेत्, एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम्, तौ मे ब्रूहीति ; पृच्छ गार्गीति ॥ ३-८-२ ॥

याज्ञवल्क्य was standing there when गार्गी was threatening with all these words. Then याज्ञवल्क्य said पृच्छ गार्गी. Before asking the questions, गार्गी is threatening him further. She says that I am going to attack you with two powerful questions and let me see how you are going to face them and to convey this idea गार्गी gives an example of a powerful archer in battle. What do the archers do? Generally, the bow used by the archers is not strung bow because then the tension will go away. Generally, the string is removed, untied and kept. When the battle comes and only then they have to use, they have to string the bow and it is just like loading the gun. And after stringing the bow they take the arrow. The arrow also has got a very sharp tip which is either a metal or a sharp bamboo. That wooden stick portion is called शरः and the sharp tip is called बाणः. Thus बाणवान् शरः. The tip can be separated and they can also dip the tip in the poison. Not that the whole

arrow is poisoned but the tip of the arrow which can be separated and that tip alone is poisoned when they want to hunt and kill wild animals etc. What I want to say is that here two words are used शरः and बाणः. शरः is the arrow and बाणः is the sharp tip. Now गार्गी says a powerful archer strings the unstrung bow and fixes an arrow with a sharp tip and appears in front of the enemy. If such a person comes how the enemy will feel. The enemy will be scared. In the same way, I have also come in front of you having strung the unstrung bow. I have brought two sharp tipped questions which will certainly defeat you. This is the analogy that गार्गी is giving to threaten याज्ञवल्क्य. Now look at the मन्त्र.

सा ह उवाच – so गार्गी addresses. हे याज्ञवल्क्य! यथा काश्यः वा – just as काशि राजा appears in front of the enemy or वैदेहो वा – a विदेह राजा. These two kings are famous for their valor, power, courage etc. Therefore, they are taken as an example. Both of them are what type of people? उग्रपुत्रः – the descendants of a powerful family. What do they do? उज्ज्यं धनुरधिज्यं कृत्वा. उज्ज्यम् धनुः means unstrung bow. उद्गता ज्या. The word is ज्या. ज्या means bow string. उद् means removed. उद्गता ज्या यस्मात् तत् उज्ज्यम्. उपसर्ग बहुव्रीहि समास. That bow from which the string is loosened, disconnected. अधिज्यम् कृत्वा – having strung the bow which was unstrung before. द्वौ बाणवन्तौ. You have to add शरौ. He fixes two arrows with a sharp बाण, a sharp tip made of metal or bamboo. सपत्न्यातिव्याधिर्नौ – which will pierce the enemy. अतिव्याधि means not disease here. It is derived from the

√व्यध् – to pierce. So two powerful sharp tipped arrows which will pierce into the enemies. सपत्न means enemy. हस्ते कृत्वा – having held in the hand, उप उतिष्ठेत् – appears in front. So just as a powerful king appears in front of enemy with bow and arrow, एवमेव – in the same way अहं त्वा द्वाभ्याम् प्रश्नाभ्यां उपोदस्थां – I have appeared in front of you with two questions, which are like sharp arrows, which will pierce your intellect and you will not be able to answer me. उपोदस्थां means I have appeared. And therefore, if you want to take away the cows, तौ मे ब्रूहीति – may you give answers to those two questions. She thought that याज्ञवल्क्य will be frightened. He will be shivering or he will be running away. But याज्ञवल्क्य remained in a relaxed position and said पृच्छ गार्गी –you may ask any question. This is called ज्ञाननिष्ठा. So now गार्गी is going to ask.

मन्त्र 3-8-3

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक्पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ३-८-३ ॥

The question is what is the inner essence of हिरण्यगर्भ or सूत्रम्. And for asking this question, first गार्गी is defining हिरण्यगर्भ as सर्वात्मकम्. सर्वात्मकम् means in the form of everything. सा होवाच – गार्गी asked. याज्ञवल्क्य – हे याज्ञवल्क्य! यत् दिवः ऊर्ध्वम्, यत् refers to हिरण्यगर्भ. That सूत्रम् is beyond the heavens. यत् पृथिव्याः अवाक् – which is below the earth. यत् इमे द्यावापृथिवी अन्तरा – that which is in

the middle, in between the earth and the heavens. In short that हिरण्यगर्भ which is all-pervading and यद्भूतं च – which includes everything of the past, भवच्च – which includes everything of the present and also भविष्यच्च – which includes everything of the future. First she said about देश परिच्छेद रहितः and then काल परिच्छेद रहितः. ‘Beyond the heavens, below the earth and in between the earth and the heavens’ means it is देश परिच्छेद रहितः. भूतम् भवत् भविष्यत् means काल परिच्छेद रहितः. That all-pervading हिरण्यगर्भ तत् कस्मिन् ओतं च प्रोतं च – what is its essence, in what it is woven? These two words ओतम् and प्रोतम् we have seen in the sixth chapter. It is an important idiom in the उपनिषत्. These two together finally refer to the inner essence. The word ओतम् is derived from √वे – वयति, to weave. आ is the उपसर्ग, prefix. आ वयति means to weave along. And the very same root with प्र prefix प्र वयति means to weave across. आवयति - to weave along, प्रवयति - to weave across. So ओतम् means the warp which is woven along and प्रोतम् means the woof which is woven across. So what is the final meaning? What is the warp and woof of हिरण्यगर्भ? What is the essence of हिरण्यगर्भ? Without warp and woof cloth does not have existence. Therefore, warp and woof lends existence to the cloth. So here हिरण्यगर्भ is like a cloth and what is the warp and woof of हिरण्यगर्भ without which हिरण्यगर्भ himself cannot exist. This is the question, कस्मिन् in what warp and woof is हिरण्यगर्भ woven ओतम् च प्रोतम् च. This is the question याज्ञवल्क्य answers.

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक्पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाशे तदोतं च प्रोतं चेति ॥ ३-८-४ ॥

So याज्ञवल्क्य answers स होवाच. While answering याज्ञवल्क्य repeats the whole question. Then finally he gives the answer तत् सूत्रम् आकाशे ओतम् च प्रोतम् च. That हिरण्यगर्भ is woven in आकाश. That is आकाश is the warp and woof of हिरण्यगर्भ. That means आकाश is the inner essence of हिरण्यगर्भ. Here what is to be noted is that the word आकाश does not mean the space. Space is one of the पञ्चभूतs, here we are going to the cause of even हिरण्यगर्भ even before the birth of पञ्चभूतs. Here आकाश means ईश्वर or अन्तर्यामि or माया सहितम् ब्रह्म or समष्टि कारण शरीर सहित चैतन्यम्. In simple language it is ईश्वर. How can you use the same words for both? Isn't it confusing? So here the word आकाश is used etymologically. The word आकाश is derived from the 'काश्' to appear or shine. आ काश means आ समन्तात् काशते प्रकाशते इति अकाशः. That which appears manifest everywhere. And ईश्वर appears everywhere.

मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं ॥
गीता ७-७ ॥

Therefore, आकाश here means ईश्वर. That means हिरण्यगर्भ enjoys existence borrowed from ईश्वर alone. Minus ईश्वर, हिरण्यगर्भ is nil just as minus the threads the cloth is non-existent. There is no world without हिरण्यगर्भ and there is no हिरण्यगर्भ without ईश्वर. What is the next step? Similarly, we

are going to say there is no ईश्वर also. Hearing this many people get panicked, they say you talk about निरीश्वरवादः, you don't have भक्ति for ईश्वर, etc. This is all उपनिषत् based. We will say there is no ईश्वर other than the निर्गुणम् ब्रह्म. This will be told in the next step. So now गार्गी continues. So of the two arrows one arrow has been already shot and याज्ञवल्क्य has successfully answered. Now comes the second question.

मन्त्र 3-8-5

सा होवच, नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः, अपरस्मै धारयस्वेति ; पृच्छ गार्गीति ॥ ३-८-५ ॥

सा होवाच – गार्गी responded. हे याज्ञवल्क्य ते नमः अस्तु. Even though she started with a big bang she was humble enough to accept when the right answer was given. She had no false ego. यः मे एतं व्यवोचः –because you have answered the first question of mine. व्यवोचः means उत्तरम् उक्तवान्. But still गार्गी has not given up. She says you have only protected yourself from my first question and there is another question which is more powerful. अपरस्मै द्वितीयाय प्रश्नाय धारयस्व – may you be prepared for the other question. What याज्ञवल्क्य does? He says that he is ever ready, पृच्छ गार्गीति – may you ask the second question also. Since the second question is the continuation of the first question. The first question was what is the inner essence of सूत्रम्, हिरण्यगर्भ. And then the second question is what is the inner essence of अन्तर्यामि. Since two questions are interconnected, गार्गी is asking the first question again for continuity and also for the sake of confirmation.

So some commentators write interestingly because sometimes we answer the question once and when for the second time the same question is asked one gets doubt. Often we answer a question for the first time and when the second time the same question is asked with emphasis we are not able to answer because our knowledge is vague. Therefore, to test the याज्ञवल्क्य she asks the question for the second time and याज्ञवल्क्य also is very sure and therefore, he answers the same. The sixth and seventh मन्त्रs are repetitions of the third and fourth मन्त्र. So we will read them.

मन्त्र 3-8-6

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक्पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ३-८-६ ॥

मन्त्र 3.8 7

स होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक्पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाश एव तदोतं च प्रोतं चेति, कस्मिन् खल्वाकाश ओतश्च प्रोतश्चेति ॥ ३-८-७ ॥

To show the superiority of कालिदास they tell a story. It seems in the विक्रमादित्य palace कालिदास was very great and there was another poet who was equally great it seems. The king chose कालिदास as the palace poet as the greatest one. And the queen had a doubt. When both are identical, how do you choose? The king said I will just play a drama and you will know the difference. One day the king and queen wore the dress of beggar, as a very poor person and they had a small

baby also. And then, the king ordered the queen that you should wait outside the palace and keep the baby on your lap and cover it with a cloth and cry and the rest I will do. Then the king sent a message to all the poets. All of you should come because the only child is dead and you have to save. Then all the poets came one by one. And the king in the form of a beggar said that my only child is dead and I went to the Lord and cried for which the Lord gave me a verse with three lines and the fourth line is to be filled up. And if it is properly filled up and the verse is chanted, repeated in front of the child then the dead child will wake up. Therefore, you are the poet who can fill and so fill up the poem. The first poet filled up. Then the king in the form of the beggar took the completed version and repeated it in front of the baby and looked at the baby and came back and said to the first poet that the baby doesn't get up. Then the poet said perhaps there is a better way of completing this verse and I am helpless. All failed to wake up the child. Then comes the last but one before कालिदास who is as great as कालिदास is. He fills up and then the king again takes and repeats and comes back and tells that the child does not get up. Then that poet also tells that perhaps there is a better way of filling up and he goes.

Then, it comes to कालिदास's turn. Remember each one does not know what the other one has said otherwise there will be coping. Then कालिदास writes and he has written exactly the same as the other one has written. Then the king takes and again repeats the same verse and comes back and tells

कालिदास that the child does not get up. It seems कालिदास asked tell me once again what is the boon given by the Lord. gave. If it is properly filled up, the dead child will get up.

Then कालिदास asked “Did the child get up?” He said “No.” Then कालिदास said dead child will get up and if the child does not get up then child is not dead. Now both the poets wrote the same thing but the other one was not confident and कालिदास was very very sure. In fact this inner confidence is the difference between ज्ञानम् and निष्ठा. In fact याज्ञवल्क्य shows this निष्ठा alone in this मन्त्र. The sixth and seventh मन्त्रs are almost the repetition of three and fourth मन्त्र. In the seventh मन्त्र the last portion you see, that alone is the second question. That is याज्ञवल्क्य gives the same answer that आकाशे एव तत् ओतम् च प्रोतम् च. Here in this मन्त्र the only difference is previously he said आकाशे ओतम् च प्रोतम् च and now he says आकाशे एव. That एव indicates his confidence, what answer I gave before is the same. This answer is the same as the answer given before. I have no doubt. I am not vague. आकाश here means अन्तर्यामिनि ईश्वरे एव. Now गार्गी asks the second question, कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति – what is the warp and woof of ईश्वर. Because according to most the philosophers, सगुण ईश्वर is the ultimate warp and woof. They don’t want to go beyond सगुण ईश्वर. विशिष्टाद्वैतम् accepts सगुण ईश्वर, the विष्णु as the ultimate warp and woof. Similarly शैव सिद्धान्त will talk about शिव. And every other person has got सगुण ईश्वर as the ultimate warp and woof. Now याज्ञवल्क्य is going

to give the crucial answer in which he will knock off even सगुण ईश्वर and the निर्गुणम् ब्रह्म is going to occupy the throne. Therefore, कस्मिन्नु खत्वाकाश ओतश्च प्रोतश्च. That means ईश्वर also has got borrowed existence. ईश्वर is also मिथ्या. ईश्वर is as real as जीव is, ईश्वर is as a real as जगत् is. All the जीव जगत् ईश्वर belong to relative existence or व्यावहारिक existence and all the three are मिथ्या. Then what is सत्यम् in which all these are interwoven?

Now शङ्कराचार्य says that this question is the most difficult question. Either way याज्ञवल्क्य will have a problem. निर्गुणम् ब्रह्म cannot be defined.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥ तैत्तिरीयोपनिषत् २-९ -१
॥

यद्वाचाऽनभ्युदितं ॥ केनोपनिषत् १-७ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति यद्वाचाऽनभ्युदितं ॥
केनोपनिषत् १-३ ॥

Since निर्गुणम् ब्रह्म cannot be defined and suppose याज्ञवल्क्य remains quiet without defining then गार्गी would say याज्ञवल्क्य does not know the answer. So it will become अप्रतिपत्ति दोष. अप्रतिपत्ति means ignorance. Then याज्ञवल्क्य will be defeated.

Suppose याज्ञवल्क्य answers the question then also problem because what is not definable, that which cannot be explained by words that he is explaining with words, which will be limiting that object and then there will be विप्रतिपत्ति

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

दोष, which means wrong understanding. So this is the point of checkmate. In तर्क शास्त्र they use the term निग्रह स्थानम्, which means checkmate, the place of defeat. The point of defeat is called निग्रह स्थानम्. Now what याज्ञवल्क्य does we have to see in the next मन्त्र.

मन्त्र 3-8-8

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसम
गन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखमगात्रमनन्तरमबाह्यम्, न
तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ३-८-८ ॥

How does याज्ञवल्क्य gets out of the trap? By using the expression ब्राह्मणा ब्रह्मविदः अभिवदन्ति. He doesn't define because अप्रतिपत्ति problem else विप्रतिपत्ति problem. Thus the ब्राह्मणs, the ऋषिs, the scriptures define अक्षरम्. Thus by giving the definition as given by the उपनिषत्s याज्ञवल्क्य gets out of the trap. That exact meaning of the मन्त्र we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the अक्षर ब्राह्मणम् of the third chapter, गार्गी wants to find out the ultimate essence of the whole universe, सर्वान्तर आत्मा. The word सर्वान्तर has been used in the fourth and fifth ब्राह्मणम्s of this chapter यत् साक्षात् अपरोक्षात् ब्रह्म यः आत्मा सर्वान्तरः. That word सर्वान्तर alone is being commented in the later ब्राह्मणम्s and in this ब्राह्मणम् also through the question गार्गी wants to find out the सर्वान्तर आत्मा alone. She uses the words ओत and प्रोत, the warp and woof, which means the final essence of the creation. Thus, ओतः, प्रोतः and the सर्वान्तर are the words to indicate the ultimate essence. And we found that हिरण्यगर्भ otherwise called सूत्रम् is the inner essence of the whole manifest universe. Then we found that अन्तर्यामि or ईश्वर is the inner essence of the सूत्रम् also and then she is asking the final question what is the inner essence of even the अन्तर्यामि. So from this it becomes clear that ईश्वर himself is not the ultimate truth. This disturbs many people but whether it disturbs or not it is a fact to be understood that ईश्वर is not the ultimate reality. ईश्वर also is a relative entity and it is only a व्यावहारिक तत्त्वम् as real as जीव is or as real as जगत् is.

When we are taking into account जीव and जगत्, we can say ईश्वर is great, He is the controller of जीव and He is the controller of जगत्. Thus from व्यावहारिक angle, empirical angle ईश्वर occupies a great position. And therefore, from व्यावहारिक दृष्टि ईश्वर deserves पूजा, ईश्वर deserves

नमस्कार, ईश्वर deserves यज्ञ and in fact all the religious rites, ceremonies etc., are meaningful only in the relative field.

But now गार्गी is asking the question can we take this worshipped ईश्वर as the ultimate truth and याज्ञवल्क्य is going to point out that this ईश्वर also is not the ultimate and ईश्वर also has got another अधिष्ठानम्. ईश्वर happens to be सगुण, जीव happens to be सगुण and जगत् also happens to be सगुणम्. All the three are endowed with attributes and the ultimate essence of all these three is अक्षरम् निर्गुणम् ब्रह्म. So ईश्वर is also a superimposition on this निर्गुणम् ब्रह्म. जीव is also a superimposition on this निर्गुणम् ब्रह्म and जगत् also is a superimposition on this निर्गुणम् ब्रह्म.

ब्रह्मैवाहमिदम् जगत्त्व सकलम् चिन्मात्रविस्तारितम् सर्वम् चैतदविद्यया त्रिगुणया (स ईशम्) मया कल्पितम् । ... ॥ मनीषा पञ्चकम् - २ ॥

ईश्वर is also superimposed up on me. Therefore, a ज्ञानि can claim that I am निर्गुणम् ब्रह्म and I am the अधिष्ठानम् of ईश्वर, I am the अधिष्ठानम् of जीव and I am the अधिष्ठानम् of जगत् also. But there is a difficulty in defining this अक्षरम् ब्रह्म.

What is the difficulty in defining the अक्षरम् ब्रह्म? The difficulty is since अक्षरम् ब्रह्म is निर्गुणम्, is free from all attributes it is not available for expression through words. So, in one of the previous context we had discussed as to what are the conditions required for using words. Those conditions we call शब्द प्रवृत्ति निमित्तानि. The conditions required for verbalization, for oral expression. And in the scriptures, we

talk about five conditions viz., द्रव्यम्, गुण, क्रिया, जाति and सम्बन्ध. द्रव्यम् means it must be available for direct perception. It is called रूढि. रूढि means प्रसिद्धम्, known to all. I need not explain that, I have to only show and point out that this is the सूर्यः and I need not describe सूर्यः because सूर्यः is visible to all and we all have experienced and I have only to point out and say this is sun. Therefore, it should be famous. That is called द्रव्यम् or रूढि. Or it should have गुण or attributes through which I can describe like blue, yellow, tall, short, etc., then I can verbalize. Or it should have क्रिया, some actions, then I can describe like saying he is a driver, he is a cook, he is a clerk, he is an officer etc. These are all defining a person in terms of his functions, functional names. So through attributes you can describe a person or through functions. So द्रव्यम्, गुण, क्रिया or जाति. जाति means it should belong to one particular species so then I can describe the other person as a human being even though you have not seen him but you have seen other human beings and through that you will know other human beings. Thus through species called जाति you can know a thing, describe a thing. And finally through relationship you can define. This is called सम्बन्ध. He is the prime minister, chief minister, father, husband, teacher etc. Thus when something has got one of these five conditions द्रव्यम्, गुण, क्रिया, जाति and सम्बन्ध then you can verbalize that object or that person.

But when you discuss निर्गुणम् ब्रह्म you find that it is free from all these five conditions – it is not द्रव्यम्, popularly

experienced; it doesn't have गुण because it is निर्गुणम्; it does not have क्रिया because it is निष्क्रियम्; it does not belong to any species because it is only one. Species is possible only when there are many. And it does not have any सम्बन्ध because it is अद्वैतम्.

And therefore, since शब्द प्रवृत्ति निमित्तानाम् अभावात्, since conditions for using words are not available with regard to अक्षरम् ब्रह्म, याज्ञवल्क्य has got a difficulty. What is the difficulty? If he uses words, he will not be describing अक्षरम् and his answer will go wrong; because he will be describing the indescribable, which दोष is called as विप्रतिपत्ति दोष. Describing the indescribable is a mistake. At the same time if he keeps his mouth shut like दक्षिणामूर्ति, गार्गी will interpret it as his ignorance and thus अप्रतिपत्ति. Keeping quiet will become अप्रतिपत्ति and if he talks it will be विप्रतिपत्ति. Thus याज्ञवल्क्य is caught on both sides.

Now याज्ञवल्क्य gets out of this problem in the eighth मन्त्र. He says I don't want to describe the अक्षरम् and get a bad name but I am only going to quote how the ऋषिs reveal this निर्गुणम् ब्रह्म. Therefore, he said एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति. ब्राह्मणा means ब्रह्मविदः, ज्ञानिनः, ऋषयः, मुनयः. So the ऋषिs or wise people describe the indescribable in the following manner. So now naturally the question comes even though याज्ञवल्क्य has escaped from the charge of विप्रतिपत्ति दोष, the question comes how the ब्राह्मणs describe the indescribable. For that, we give the answer *they describe without describing*. How is it possible?

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ केनोपनिषत् २-२ ॥

I do not understand ब्रह्मन् not that I do not understand ब्रह्मन् I understand and I don't understand. This is the understanding. Ok. How is it possible? We say the indescribable ब्रह्मन् can be described in two methods. One is called निषेध मुख वाक्यम् and another is विधि मुख वाक्यम्. One is called the negative method of definition and the other is the positive method of definition. Both are very well known in the शास्त्रs. Here, the negative method of definition is used by याज्ञवल्क्य. And therefore, this मन्त्र is a very famous मन्त्र given as an example for निषेध मुख लक्षणम् or वाक्यम्. शङ्कराचार्य quotes this hundreds of times. In आत्मबोध this comes.

अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् ।

अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ आत्मबोध ६० ॥

अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् is the quote taken from this मन्त्र. About this I will talk later. We will see the second one, i.e., विधि मुख वाक्यम् or विधि मुख प्रमाणम् or विधि मुख लक्षणम् which is positive definition and they are like सत्यम् ज्ञानम् अनन्तम् etc. And how can these positive definitions reveal ब्रह्मन्? Because you have said that ब्रह्मन् does not fulfil the five conditions. शब्द प्रवृत्ति निमित्तानाम् अभावात् how can ब्रह्मन् be positively defined? For that we answer, in the scriptures that these words cannot directly define ब्रह्मन् but they can indirectly define. वाच्यार्थ रूपेण लक्षयितुम् न शक्यम्

परन्तु लक्ष्यार्थ रूपेण through implication ब्रह्मन् can be defined. That is how we apply this method in तैत्तिरीयोपनिषत् - सत्यम् ज्ञानम् अनन्तम्. There we take the word सत्यम्. And the direct meaning of the word सत्यम् is anything existent. Then the world is taken as सत्यम्, the वाच्यार्थ. Then we take the अनन्तम्, the limitless and by joining सत्यम् and अनन्तम् we take the world and limiting नामरूपs we remove from the world. While applying सत्यम् we take the world and while applying अनन्तम् we remove limiting नामरूपs. Then world minus the limiting name and form i.e., Existence alone will be left out. World is minus world is equal to Is. Thus, by applying positively सत्यम् and अनन्तम् in juxtaposition, in proximity श्रुति manages to reveal the pure existence. Similarly, ज्ञानम् is any knowledge pot knowledge, cot knowledge and by using the word अनन्तम् in proximity श्रुति negates the limiting pot, limiting cot, limiting tree etc. Then pot knowledge minus pot, chair knowledge minus chair, book knowledge minus book what is left out is the Knowledge Awareness. Thus सत्यम् ज्ञानम् अनन्तम् ब्रह्म is an example for positive definition by implication. And why do we use implications? Because शब्द प्रवृत्ति निमित्तानाम् अभावात्. That is the example for विधि मुख लक्षणम् of ब्रह्मन्.

The other method is निषेध मुख लक्षणम् and that is used here. What are the two examples? One example is this मन्त्र and another equally famous example we have already seen is नेतिनेति.

In this what do we do? We negate everything. And when everything is negated what will be left out? We will say nothing will be left out which is our normal statement. Then we ask the question how do you know there is nothing left out. In the hall everybody has left. How do you know that all have left? I saw myself. That means you have not gone. Therefore, the very fact that you say that everybody has gone means that everybody other than you has gone. Therefore, after negation 'the negator' will be left out.

I was reading a small story. In that it is said that there was a king and he had a daughter, a princess. She had to marry and so some competitions were arranged. Many princes came and at the end two princes only won all the competitions. Now the princess has to choose one of them. It seems the princess liked one particular prince. The king liked the other one. And the princess came to know about it through her friends. Therefore, the king decided that we will put a lot. Both the names will be written and the princess has to take one of them and marry. The king wrote the same name on both the sheets. That also the princess came to know. Now the princess is in trouble. She was very intelligent. She took one paper and said it seems I don't want to read out the name of my future husband. So you please take out and read out the name of the other one and once you read out the other one what I have taken must be the other one. This method is नेति नेति. She has got the husband

without uttering the name. In the same you go on negating सर्व प्रमाता सर्व प्रमाण सर्व प्रमेयम्, प्रमातृ प्रमाण प्रमेयम् निषेध you do

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टं अव्यवहार्यं अग्राह्यं अलक्षणं अचिन्त्यं अव्यपदेश्यं ... ॥ माण्डूक्योपनिषत् ७ ॥

When you negate everything then what will be left out is the 'negator' alone, the 'awarer', the साक्षि will be left out. So we have described साक्षि not through description but we have revealed the साक्षि through negation. Now the question will come साक्षि may be left out after negating everything then how do I know the साक्षि. साक्षि may be left out after negation but who will reveal that साक्षि? For that we answer, that साक्षि need not be revealed by words because it is self-evident in the form of अहम् or I. Now the question will be if you say साक्षि is self-evident, was it evident before negation or not? Remember, whatever is self-evident is ever evident, and if साक्षि is evident before negation, and if साक्षि is evident after negation, why should you negate at all. For that we answer before negation साक्षि was evident but the attributes of the objects are superimposed on the साक्षि. Before negation also साक्षि is evident 'I am' but the attributes of the objects are taken as myself. How do you know? Because I say 'I am fat, I am lean, I am agitated, I am getting old', etc. So now by negation we are not revealing anything new but we are only retaining the साक्षि without attributes. So before negation I was *attributed I* and after negation I am *attributeless I* and this

attributeless I alone is called अक्षरम्. And what is the first attribute that comes when the mind becomes active I get the first attribute – knower. Without mind I am not even a knower. Once the mind comes I get the first attribute the knower-I, प्रमाता. Then I get the next attribute I am a human being and thereafter next attribute I am son or daughter. The first attribute is called अहम् कारः. Therefore, by negation the attributeless I is revealed and that is the essence of this मन्त्र.

अस्थूलम् – it is not gross or big. अनणु – not subtle or small. अह्रस्वम् – not short. अदीर्घम् – not long. All these things will indicate that it is not a द्रव्यम्, substance. Because a substance will be big or small, short or long etc. अक्षरम् is not at all a substance handled by us at any time. अव्यवहार्यम् it is. Then it doesn't have properties also. Therefore, अलोहितम् – it is not red. Red indicates all the colors. अस्नेहम् – not liquid. First, he said it is not solid and now he says it is not liquid. Then अच्छायम् – it is not having any shadow as we are experiencing in this hall, we are sitting in the shade. Then is shade a substance? Shade is not a substance. Is it liquid? It is not liquid. But it is something available. Then is it अक्षरम् ब्रह्म. अक्षरम् ब्रह्म is not even shade also. अतमः – it is not darkness also. अवायुः – it is not the air. अनाकाशम् – it is not the आकाश, space. असङ्गम् – not connected to anything, non-sticky. शङ्कराचार्य writes in his commentary भवतु तर्हि सङ्गात्मकं जतुवत् — असङ्गम्. It is not like lac. In संस्कृत it is called जतु. जतुवत् न सङ्गम्. It is not sticky like lac. Otherwise we will think that ब्रह्मन् will not get stuck with the

mind, body etc. It is not so. **अरसम्** – it is without taste. **अगन्धम्** – it is without smell. These are all **गुणनिषेध**. **अचक्षुष्कम्** – it is without eyes. **अश्रोत्रम्** – it is without ears. These eyes and ears represent all the **ज्ञानेन्द्रियम्**s. **सर्व ज्ञानेन्द्रिय रहितम्**. **अवाक्** – it is without the organ of speech which indicates **कर्मेन्द्रियम्**. **सर्व कर्मेन्द्रिय रहितम्**. So far it is said that it is devoid of **द्रव्यम्**, **गुण**, by saying without **कर्मेन्द्रियम्** it indicates that it has no functions. By **असङ्गम्** it is indicated that it has no relationship. It becomes evident that **शब्द प्रवृत्ति निमित्त** is not there. **अमनः** – it is without mind. **अतेजस्कम्** – it is without light. We use the word **ज्योतिः** etc, many people think **आत्मा** is a light. And then while meditating they say they see a light in their head, else in the heart. Now **याज्ञवल्क्य** makes it clear if you see any light then it has nothing to do with **आत्मा** or **ब्रह्मन्**. If you suddenly start seeing light then please consult an ophthalmologist or if you start seeing light within yourself then consult psychiatrist. It has nothing to do with **आत्मज्ञानम्**. Why? **अतेजस्कम्**, there is no such thing called light. Then why is it called light? We have seen before in **वैदान्त** light is defined as that in whose presence everything is known. **आत्मा** is called light figuratively because in its presence mind is illumined, **दृष्टेर्द्रष्टा श्रुतेः श्रोता** etc. **अप्राणम्** – it is without **प्राण**. So **ज्ञानेन्द्रियम्** has been negated, **कर्मेन्द्रियम्** has been negated, **अन्तःकरण** has been negated, **पञ्चप्राण** has been negated. If you take all the seventeen parts of **सूक्ष्म शरीरम्** are negated. Then **अमुखम्** – it is without a mouth or without any medium.

अमात्रम् – it is without any measurement or dimensions.
अनन्तरम् – it is without inside. **अबाह्यम्** – it is without outside. So thus everything possible has been negated by this and once we have negated all of them then what will be left out is I, the Consciousness principle alone am left out and that I am ब्रह्मन्, am अक्षरम्. Then finally, याज्ञवल्क्य says it is neither कर्ता nor भोक्ता. To put it in another language it is neither भोक्ता nor भोग्यम्. It is neither experiencer nor experienced object. **न तदश्नाति किञ्चन** – तत् अक्षरम् किञ्चन न अश्नाति, that अक्षरम् ब्रह्म does not experience anything. किञ्चन means any भोग्य वस्तु it does not experience. Therefore it is not a भोक्ता. अक्षरम् may not experience anything but something else may experience अक्षरम्. He says that is also not there. **न तदश्नाति कश्चन** – कश्चन पुरुषः तत् न अश्नाति, no one can experience that अक्षरम्. Therefore, never ask how can I experience ब्रह्मन्. The very attempt to experience ब्रह्मन् is denial of ब्रह्मन्. Therefore, I should understand that ब्रह्मन् I cannot experience, I need not experience because It is myself. Therefore, **न तदश्नाति किञ्चन न तदश्नाति कश्चन**. This is also a famous quotation to show अकर्ता अभोक्ता. Continuing;

मन्त्र 3-8-9

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा अक्षरस्य प्रशासने

Here याज्ञवल्क्य points out that this indescribable अक्षरम् alone is playing the role of ईश्वर once we come to व्यावहार. Once we come to transactions, once we come to description, once we come to worship, the very same अक्षरम् comes down as अन्तर्यामि ईश्वरः with माया उपाधि. Nobody can worship निर्गुणम् ब्रह्म. निर्गुणम् ब्रह्म receives no worship. निर्गुणम् ब्रह्म cannot do अनुग्रह also to anyone. Then we may think in that case ईश्वर should be superior to निर्गुणम् ब्रह्म because निर्गुणम् ब्रह्म cannot do अनुग्रह. So सगुणम् ब्रह्म, ईश्वर seems to be superior to अक्षरम् ब्रह्म. We say निर्गुणम् ब्रह्म cannot do अनुग्रह and निर्गुणम् ब्रह्म need not do अनुग्रह because in निर्गुणम् ब्रह्म there is no one to receive अनुग्रह. In निर्गुणम् ब्रह्म there is no जीव, no जगत् and no ईश्वर and to whom अनुग्रह has to be done. So, निर्गुणम् ब्रह्म cannot do अनुग्रह, निर्गुणम् ब्रह्म need not do अनुग्रह because

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ॥
छान्दोग्योपनिषत् ७-२४-१ ॥

Therefore, once you come to the level of अनुग्रह, there the जीव has come, जगत् has come, naturally, अक्षरम् has to put on a decent dress called माया. That is why कृष्ण said

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ गीता ४-६ ॥

So अजोऽपि means I am अक्षरम् I am अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् but I myself put on माया

वैषम् and then I become ईश्वर for परित्राणाय साधूनाम् etc. Here याज्ञवल्क्य is describing अक्षरम् as अन्तर्यामि. In the previous मन्त्र निर्गुणम् was discussed and in this मन्त्र we have come down to सगुण अन्तर्यामि. So you should not ask the question how can याज्ञवल्क्य talk about अन्तर्यामि when the topic is अक्षरम्? गार्गी asked about अक्षरम् but याज्ञवल्क्य is talking about अन्तर्यामि. So when we are discussing अक्षरम्, the निर्गुणम् how do you talk about सगुण अन्तर्यामि, if you ask the question we say अक्षरम् alone is playing the role of अन्तर्यामि and they are only superficially different while they are essentially one and the same. Dressed अक्षरम् is अन्तर्यामि and undressed अन्तर्यामि is अक्षरम्. Both are essentially one and the same and therefore, याज्ञवल्क्य is not describing two different things but he is describing same अक्षरम् alone when it comes to व्यवहार. And what is the role? अन्तर्यामि, the controller of all. सर्व नियन्ता. For this the वेदs use another beautiful word which has not come at all until now. It is another unique word which is used in बृहदारण्यकोपनिषत्. That word is शास्ता or it is प्रशास्ता. शास् means the ruler, the controller or the punisher. Lord अय्यप्पा has this name - धर्मशास्ता. In fact it is not the name of अय्यप्पा alone the Lord माया सहितम् ब्रह्म as अन्तर्यामि is called प्रशास्ता. And the ruling of the Lord is called शासनम्. Therefore, याज्ञवल्क्य says that the whole functions under the शासनम् of अक्षरम् alone. Here अक्षरम् means अन्तर्यामि रूप अक्षरम्. He says एतस्य वा अक्षरस्य प्रशासने – under the control or power or the lordship of अक्षरम् alone सूर्याचन्द्रमसौ – the Sun and

moon functions without violating the universal laws. In science they talk about various constants. All those constants are called as constant, why? Because they are constant; the value of π (Pi). Like that Boltzmann constant etc., are there in science. All they are very important according to the scientist and if one of the constants slightly becomes inconstant the consequences are such that the life itself will not be possible on the earth. If Sun moves a little from its place then no life is possible. Exactly at the right place the life is possible. Any law you take they are all constant. They talk about the anomalous expansion of water. If that law is not there then aquatic life is impossible. It is the richest aquatic life we have got which is richer than the life on the ground. If aquatic life is not there then we cannot survive. Because there is harmony, interconnection. So thus if all are possible the scientists are not responsible for the maintenance of the constants, scientists are responsible only for the discovery of those constants. The question is 'who keeps those constants constant?' याज्ञवल्क्य says एतस्य प्रशासने सूर्याचन्द्रमसौ विधृतौ. विधृतौ means they held in their position. So हे गार्गी! एतस्य अक्षरस्य. गार्गी are you listening, you were boasting about bow and arrow, listen carefully. The main point to be noted here is the word अक्षरम् should be taken in this context as अन्तर्यामि. Because in अक्षरम् there is neither Sun nor moon, It is निर्गुणम्. Here अक्षरम् means अन्तर्यामिणः प्रशासने सूर्याचन्द्रमसौ विधृतौ. In the same manner एतस्य वा अक्षरस्य प्रशासने is repeated every time. प्रशासनम् means Lordship, rulership, ruling, regime.

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

द्यावापृथिव्यौ – the heavens and earth, they are held by the Lord alone. And not only that एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषाः मुहूर्ताः अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठ – all representing कालतत्त्वम्. The काल is functioning, the time is ticking, changing everything in a particular order because of ईश्वर alone. What are the different times? निमेषाः – the minutes. मुहूर्ताः – मुहूर्तम् running to about 45-48 minutes. अहोरात्राणि – day and nights. अर्धमासाः – the fortnights, half a month, पक्षाः. मासाः – months. ऋतवः – the seasons. A season consists of two months, six seasons are there in a year. संवत्सरा – the years. Only because of ईश्वर they are all there. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य pointed out that हिरण्यगर्भ is supported by ईश्वर. And गार्गी asked the final question 'who is the supporter of ईश्वर?' Here in this eighth ब्राह्मणम् the word ईश्वर is not used. The word आकाशः is used. So आकाश is ईश्वर or known as अन्तर्यामि. All these three words are synonymous आकाशः, अन्तर्यामि and ईश्वरः. And for that याज्ञवल्क्य had to give an indirect reply because ईश्वर, आकाशः or अन्तर्यामि is the ultimate in the व्यावहारिक प्रपञ्च, in the relative creation. And this ईश्वर happens to be सगुण ईश्वरः, माया विशिष्ट ईश्वरः. So we may wonder whether there is something beyond ईश्वर also. For that our answer is within the relative creation there is nothing beyond ईश्वर. And therefore within व्यावहारिक प्रपञ्च ईश्वर is the greatest, ईश्वर is the object of worship, ईश्वर is सृष्टि कर्ता, ईश्वर is स्थिति कर्ता, ईश्वर is लय कर्ता, ईश्वर is अनुग्रह कर्ता, ईश्वर takes अवतार and ईश्वर is to be worshipped. But we say that as the support of this व्यावहारिक प्रपञ्च, as a support of this ईश्वर also there is पारमार्थिकम् वस्तु, which we call निर्गुणम्, which we call as Absolute. And that निर्गुणम् ब्रह्म which is called here as अक्षरम् is the very अधिष्ठानम् of ईश्वर also.

Therefore, अक्षरम् alone is appearing as ईश्वर in व्यावहारिक प्रपञ्च and अक्षरम् alone is appearing as जीव also in व्यावहारिक प्रपञ्च and अक्षरम् alone is appearing as जगत्, the world also. Thus, one अक्षरम् is the common अधिष्ठानम् of जीव, जगत् and ईश्वर. In पञ्चदशी of विद्यारण्य, in the first

chapter विद्यारण्य beautifully points out when the अक्षरम् निर्गुणम् ब्रह्म is associated with सत्त्व प्रधान माया, अक्षरम् appears as ईश्वर; when the same अक्षरम् is expressing along with रजः प्रधान माया it is जीवः and the very same अक्षरम् with तमः प्रधान माया is appearing as जगत्, the world. Therefore, ईश्वर is also a वेषम् of अक्षरम्, जीव also is another वेषम् of अक्षरम् and जगत् also is another वेषम् of अक्षरम्.

ईशजीवयोर्वेषधीभिदा । सत्स्वभावतो वस्तु केवलम् ॥
उपदेशसारम् २४॥

And therefore, we do not accept ईश्वर as the ultimate because beyond ईश्वर we accept अक्षरम् ब्रह्म as the Absolute and the Ultimate. And since this अक्षरम् ब्रह्मन् is निर्गुणम्, you cannot say it is the creator because creation is only in the relative world and therefore, अक्षरम् is neither कारणम् nor कार्यम्; neither अनुग्रह कर्ता or अनुग्रह स्वीकर्ता; it is neither the blesser nor the blessed; neither the giver of पूजा nor the receiver of पूजा.

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् ।
कठोपनिषत् १-२-१४ ॥

This अक्षरम् निर्गुणम् cannot be said to be even कल्याण गुणवान् because when you say अनन्तकल्याणगुणगणैकनितयः we are talking about अन्तर्यामि or अक्षरम्? When you say अनन्तकल्याणगुणवान् we are talking about अन्तर्यामि only who is सगुणः. अक्षरम् ब्रह्मन् doesn't have कल्याण गुणम् also or अकल्याण गुणम् also; neither सुगुणम् nor दुर्गुणम्. This acceptance of निर्गुणम्

ब्रह्मन्, which doesn't have even good qualities is the uniqueness of अद्वैतम्. Whereas in विशिष्टाद्वैतम् such निर्गुणम् ब्रह्मन् they don't accept. For them निर्गुणम् ब्रह्मन् is not there at all. Therefore, in their philosophy the ultimate is ईश्वर who has got all the positive virtues. Here, we say that the Ultimate is ब्रह्मन्, which does not have positive virtues also. Since there are no attributes - positive or negative याज्ञवल्क्य could not positively explain that अक्षरम् and therefore he used the language of negation to describe अक्षरम्. निषेध मुख्य प्रमाणेन अक्षरम् बोधितम्. We saw in the last class, the eighth मन्त्र, अस्थूलमनण्वहस्वमदीर्घम् etc. And now याज्ञवल्क्य comes down a little bit further and describes that अक्षरम् itself positively. But if you want to describe अक्षरम् positively, then you should give certain attributes. And once you come down to positive attributes then it is no more अक्षरम्, it has come down to अन्तर्यामि level. And therefore, in the ninth मन्त्र याज्ञवल्क्य describes the अक्षरम् itself as अन्तर्यामि. Because अन्तर्यामि alone is available for positive description and अक्षरम् is available only for negative description. So then one may get a doubt. When अक्षरम् is to be described, how can याज्ञवल्क्य describe अन्तर्यामि because अन्तर्यामि is different from अक्षरम्? For that we give the answer, अक्षरम् and अन्तर्यामि are only superficially different whereas essentially अक्षरम् alone is appearing as अन्तर्यामि with the superimposed attributes. That is why I said in the last class dressed अक्षरम् is अन्तर्यामि and undressed अन्तर्यामि is अक्षरम्. निर्गुण अक्षरम् plus all the superimposed positive attributes is equal to सगुण

अन्तर्यामि. निर्गुण अक्षरम् plus all the superimposed positive attributes such as the सृष्टि कर्ता, स्थिति कर्ता, लय कर्ता, अनुग्रह कर्ता, कर्मफल दाता, सर्वज्ञः, सर्व शक्तिमान्, सर्वान्तर्यामि, सर्वेश्वरः अनन्तकल्याणगुणगणैकनिलयः is equal to अन्तर्यामि. So then can you say that अक्षरम् and अन्तर्यामि that is निर्गुणम् and सगुणम् are two sides of one and the same ईश्वर? Like two sides of a coin. That also we don't accept because when we talk about two sides of a coin, both sides have got equal degree of reality. Or two sides of समुद्र, some people give that example. At the surface level it is full of waves whereas deep down the ocean it is quiet. So the top portion is like सगुण ईश्वर and bottom portion is निर्गुणम् ईश्वर. Like this they give various examples presenting निर्गुणम् and सगुणम् as two aspects of one and the same ईश्वर. But that we cannot accept because when we talk about aspects we take them to be of equal degree of reality. Whatever be the reality of the top portion of the ocean the same degree of reality is there for the bottom portion. Therefore, we say निर्गुण ईश्वर is पारमार्थिक सत्यम् and सगुण ईश्वर is व्यावहारिक सत्यम् and therefore they are not two sides, one is of higher order of reality and another is of lower order of reality. Therefore, निर्विशेष अद्वैतम् is पारमार्थिक सत्यम्, विशिष्टाद्वैतम् is व्यावहारिक सत्यम्. We accept very much विशिष्टाद्वैतम् but we will add a footnote that विशिष्टाद्वैतम् is acceptable as the relative truth as a fact at the व्यावहारिक level but at पारमार्थिक level it is निर्विशेष अद्वैतम्.

Therefore, अक्षरम् ब्रह्म is पारमार्थिक सत्यम् and that पारमार्थिकम् alone is appearing as व्यावहारिक अन्तर्यामि. Once you want positive definition, we have come to व्यावहारिक level, then we also come down to अन्तर्यामि level dropping down form from अक्षरम् level. That is why in this ninth मन्त्र अक्षरम् is defined as अन्तर्यामि. And अन्तर्यामि can be defined in several ways as सृष्टि कर्ता, स्थिति कर्ता, लय कर्ता, परित्राणाय साधूनाम्. अक्षरम् cannot be said as परित्राणाय साधूनाम् and सम्भवामि युगे etc., they are all for the अन्तर्यामि only. Here, याज्ञवल्क्य is defining अन्तर्यामि as सर्व प्रशास्ता. प्रशास्ता means स्थिति कर्ता, the one who maintains the order of the universe, शास्ता or प्रशास्ता.

So we saw in the last class सूर्याचन्द्रमसौ विधृतौ तिष्ठतः if the Sun and moon are functioning in an orderly manner it is because of the control of अन्तर्यामि alone, but we use the word अक्षरम् because अक्षरम् alone functions as अन्तर्यामि. Therefore, याज्ञवल्क्य uses the word अक्षरस्य. We should take it as अन्तर्यामि रूप अक्षरस्य प्रशासने. And not only that even all the कालतत्त्वम् is functioning because of the अन्तर्यामि alone. The काल is in the form निमेषाः मुहूर्ताः अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति, all these different time principles. Up to this we saw in the last class. Continuing, एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः – if there are rivers flowing from different mountains and flowing downwards keeping with the law of gravitation because of which human beings are able to survive, because all civilizations are based on rivers only and

that is again is because of the law of the law. Because ocean cannot help us salt water and therefore, the Sun is required to evaporate the salt water, salt has to be left behind, the clouds have to be taken. As कृष्ण says in the गीता

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसत्त्वाहमर्जुन ॥ गीता ९-१९ ॥

I alone heat the oceanic waters, I alone make it get evaporated and I alone later release the pure water in the form of rain. And अमृतं चैव, शङ्कराचार्य says there अमृतम् means अन्नम् only. Because of अन्नम् alone we are not dying. And that अन्नम् is because of the river, river is because of the rain, rain is because of the evaporation, which is because of the Sun, which is because of Me. That is what is said here एतस्य वा अक्षरस्य प्रशासने – under the control, regime of this अक्षरम् who is अन्तर्यामि रूप अक्षरस्य प्रशासने एव प्राच्यः नद्यः. प्राच्यः means the rivers flowing eastwards. Some rivers are flowing eastwards into the Bay of Bengal and originating from श्वेतेभ्यः पर्वतेभ्यः – the snow-capped Himalayas. So अन्याः means some rivers. Some rivers flowing eastwards because of the control of the Lord alone. There are some others प्रतीच्यः अन्याः – some rivers flowing westwards. Like सिन्धु, नर्मदा etc. All of them flowing downwards and joining the ocean; again because of the Lord's control alone. Then यां यां च दिशम् अनुस्यन्दन्ते – there are some other rivers flowing in different directions. For everything we have to add एतस्य वा अक्षरस्य प्रशासने स्यन्दन्ते. And not only that एतस्य वा अक्षरस्य प्रशासने मनुष्याः ददतः प्रशंसन्ति. So here याज्ञवल्क्य

a different language. Here अन्तर्यामि is praised as पुण्य अदृष्ट दाता. We should remember certain points to understand this. In our शास्त्रम्, we talk about two फलम्s for all our कर्मs - one is दृष्ट फलम् and another is अदृष्ट फलम्. दृष्ट फलम् is visible result, which every one of us can see whereas अदृष्ट फलम् in the form of पुण्यम् or पापम् is not visible to us. And since अदृष्ट फलम् is invisible, it cannot be controlled by human beings at all. Because when we do not see what is पुण्यम् or पापम्, how can we control it, change or handle it. It is not possible. Therefore, once you accept अदृष्ट फलम् then you have to accept the controller of अदृष्ट फलम् also. And the controller cannot be a human being. When human being cannot even see it, let alone control it. And therefore, as the controller of अदृष्ट फलम् you have to accept ईश्वर. So thus ईश्वर is the controller of अदृष्ट फलम्. Here याज्ञवल्क्य says whenever we are praising a charitable person, we are praising ईश्वर alone. How do you say so? Because when you superficially look at दानम्, for the giver certainly it is loss of money only. The immediate result is the loss of money. Therefore, it is only a sad thing. That is why many people don't want to give anything. Because what benefit do I get? The bank balance has reduced or my insecurity has increased a little bit more. Therefore, superficially looking दानम् is not a positive thing at all. It is something causing insecurity and it is in the form of a loss, it is in the form of pain only. Therefore, दानम् really should not be praised because the person loses the hard-earned money. But what do we find? We are praising

दानम् that means even though superficially there is loss, superficially insecurity alone comes, there seems to be some positive benefit for दानम्. How do you know that? Some people are praising दानम्. Even वेद praises दानम्.

दानं यज्ञानां वरूथं दक्षिणा लोके दातार । दानं यज्ञानां वरूथं दक्षिणा लोके दातारं सर्वभूतान्युपजीवन्ति दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितं तस्मादानं परमं वदन्ति ॥ महानारायणोपनिषत् ७९-६॥

Now what is the argument? Superficially seeing दानम् is not praiseworthy but people praise दानम् that means there is some invisible positive result. How do you infer the positive result? Because people praise दानम्. The argument is from praise we have to go to अदृष्ट फलम्. And once you accept a positive invisible result, you will have to accept अदृष्ट कर्मफल दाता. And who is that अदृष्ट कर्मफल दाता who deserves all the praise? अन्तर्यामि. Therefore, who is अन्तर्यामि? अदृष्ट कर्मफल दाता. How to know that अदृष्ट कर्मफलम् is there? Because people praise. By praising how do you know अदृष्ट फलम् is there? Because दृष्ट फलम् never requires praise. From दृष्ट फलम् point of view it has to be condemned. So this condemnable दानम् praised because of some positive result. That he says here. मनुष्याः ददतः प्रशंसन्ति. ददतः means charitable people, दान कर्तारः. ददतः. It is √दा शतृ प्रत्ययान्तरूपम्. ददत् ददतौ ददतः ददतम् ददतौ ददतः, तकारान्तः पुल्लिङ्गः ददत् शब्दः द्वितीया विभक्तिः बहुवचनम्

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

प्रशंसन्ति इत्यस्य कर्म. Object of प्रशंसन्ति. That means दान कर्तारः, charitable people मनुष्याः प्रशंसन्ति. why do they glorify? Because of अष्ट कर्मफल दाता ईश्वरः. Then यजमानं देवाः अन्वायता. So another thing he says. याज्ञवल्क्य points out that something unique is happening in this world. देवs are superior to human beings we know. That is why they are glorified and they are supposed to have lot of powers, अणिमादि ऐश्वर्यम्s they have and have got positions their positions through lot of पुण्य कर्मs. And the human beings are certainly inferior to देवs. Even though this is the condition there is one unique thing, that is even these powerful देवs have to depend upon मनुष्यs for their food. Human beings alone can perform यागs and feed देवs in the form of इन्द्राय स्वाहा, प्रजापतये स्वाहा, वरुणाय स्वाहा, परमेष्ठिने स्वाहा, स्वधा पितृभ्य-स्स्वाहा, नमो रुद्राय पशुपतये स्वाहा, etc. Normally, a powerful person would not like to come down and ask for food from an inferior person. But if देवs are forced to depend upon मनुष्यs for food it is because of the unique law and that law is because of the Lord alone; otherwise no देव would like to come down and ask for अन्नम्. Therefore, यजमानम् means मनुष्यम् and देवाः – even powerful gods अन्वायताः means आश्रिताः, dependent on. And similarly, पितरः दर्वीम् अन्वायताः – this is the lot of पितृs also. पितृs are more powerful than ordinary मनुष्यs. In fact the moment a man dies he becomes a पितृ देवता. Till then all will be yelling like ‘that old man’ etc. The moment that person dies, he has become a पितृ देवता and you find that people will put wreath on that

body and they will glorify because the moment death happens, that person has become a देवता. Therefore, you can keep the photo of the parents, you can do नमस्कार, you will get the अष्ट फलम् of पुण्यम्, अनुग्रह etc. That is why in our culture before any पूजा in the family the first job is 'नान्दीश्राद्धम्' and it is performed. Not only that as we saw in भगवद्गीता, पितृ कर्म is supposed to be more powerful than even देव कर्म. श्राद्ध कर्म, पितृ कर्म is supposed to be more powerful than even देव यज्ञ. Anyway what I want to say here is पितृs are more powerful. And here the uniqueness is that even these powerful पितृs, who can bless their children have to depend upon मनुष्यs for their अन्नम्. Without this श्राद्ध etc., they have to observe एकादशी only. That is why अर्जुन cried in the first chapter

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ गीता १-४२ ॥

The पितृs suffer because they don't get food. Ok, now if the पितृs are powerful why should they depend upon the miserable human beings. Why can't they make some local arrangements there itself? That is not possible because that is the law again of the अन्तर्यामि. Otherwise the पितृs would have changed the system then itself and would have made some arrangements while living here instead of depending upon the present generation. But all this has not been said in the scripture because that is the law of अन्तर्यामि. Therefore, पितरः दर्वीम्, दर्वीम् means it is a name of a ritual, पितृ कर्म. अन्वायताः means dependent on. So even the powerful पितृs are dependent on the दर्वी कर्म of the ordinary human beings.

Thus, अन्तर्यामि is the one who governs all the laws.
Continuing;

मन्त्र 3-8-10

यो वा एतदक्षरं गार्ग्यविदित्वास्मिंल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि, अन्तवदेवास्य तद्भवति ; यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः ; अथ य एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ ३-८-१० ॥

An oft quoted and a very important मन्त्र also. So first याज्ञवल्क्य here points out that अक्षर ज्ञानात् एव मोक्षः. ज्ञानात् एव तु कैवल्यम् is very very clearly said here. So if that ज्ञानम् is not there then all the other साधनs will remain incomplete. So he might be doing rituals but he will be a संसारि ritualist, he might be the greatest उपासक but still he will be a संसारि उपासक only. We don't say rituals are not redundant, very careful. We are only saying rituals by themselves are incomplete. So redundant is different form incompleteness. Rituals are required but one should not stop with the rituals. Similarly, उपासनाs are not redundant, then शास्त्रs will not prescribe them if they are redundant. What we say is उपासना by themselves are incomplete. Rituals and उपासनाs find their fulfilment in वेदान्त विचार. Therefore, everybody has to come to वेदान्त at last. If not in this life then in the next life. In some जन्म one has to come to वेदान्त and gain ज्ञानम्. What ज्ञानम्? Not हिरण्यगर्भ ज्ञानम् because it is सगुण. Not even अन्तर्यामि ज्ञानम् because it is सगुण. We have to go from हिरण्यगर्भ to अन्तर्यामि to निर्गुणम्, अस्थूलमनण्वहस्वमदीर्घम्,

that निर्गुणम् ब्रह्मन् till I know as myself there is no मोक्ष. This is the truth, the whole truth and nothing but truth. If somebody argues that we won't accept that and we will attain through भजन्, for them we wish all the best. But we allow you to do what you are doing but we cannot accept them as fact because the शास्त्रs do not accept that. What does the शास्त्र say? अक्षरम् अविदित्वा. Here अक्षरम् is also important. Otherwise it may mean knowing ईश्वर will be sufficient. By knowing निर्गुणम् अक्षरम् only one will get मोक्ष, this should be clearly understood. So निर्गुणम् अक्षरम् अविदित्वा अस्मिन् लोके जुहोति – so he offers याग, यजते. Here in the ritual when they offer oblations, there are two stages. To show these two stages the words जुहोति यजते are given. One is called होम and another is called याग. There is a subtle difference between these two. जुहोति is when you think of a particular देवता and offer it is called होम like अग्नये स्वाहा. Remembering अग्नि and offering oblations is called होम. And thereafterwards after offering into the fire you have to say इदम् न मम. When you say इदम् न मम you say that this is no more mine. And only when you say it is not mine, the देवताs can take them. So giving is only the first stage and the second stage you should say that this is not mine. स्वत्व परित्यागे एव दानम् पूर्णम् भवति. When the notion 'mine' is dropped then the दानम् gets completed. Some people give gifts and then they ask whether are you using it, so after giving you go on commanding how to use it etc., that means it is no mine. When you give me a gift it is my choice to decide whether I should keep the gift or

to give it away to someone. But suppose you say you should not give it to anybody that means it is not a gift. Therefore, स्वत्व परित्याग is the second part and that is called याग. Therefore, जुहोति is offering and यजते is giving up of ownership. And तपस्तप्यते means practice austerities. बहूनि वर्षसहस्राणि – for thousands of years. What do you get by that? अन्तवदेवास्य तत् भवति – so तत् कर्म अन्तवत् एव भवति means अन्त फलवत् एव भवति. परिछिन्न फलवत् एव भवति. That means मोक्षः न भवति. So reading the पुराणs sometime we think, that we hear in the पुराणs that many people went to forest and practiced severe austerities and at last attained मोक्ष. Now people think that मोक्ष came because of तपस् etc., people give importance to the तपस् part of it but मोक्ष is not because of that aspect. If they have done only that then मोक्ष would not have come. These तपस् should be followed by, if at all there is मोक्ष, वेदान्त श्रवणम् मननम् निदिध्यासनम्. In the पुराणs there is not much discussion about वेदान्त श्रवणम् मननम् निदिध्यासनम् part. Listening to the stories of ध्रुव, प्रह्लाद and all we may conclude that if we too go to forest and practice तपस् we will मोक्ष. Remember the emphasis should be on the ज्ञानम् part because that is the साक्षात् मोक्ष कारणम्. In that case isn't उपवास required? तपस् we have said as साधनचतुष्टय सम्पत्ति. Therefore, without that अन्तवत् एव भवति. So यो वा एतदक्षरं गार्ह्यविदित्वा, so a person is doing only without वेदान्त श्रवणम् मननम् निदिध्यासनम् suppose he dies then what will happen? A person did तपस् and suppose he got even ईश्वर दर्शनम्. Now will he get मोक्ष? भगवान्

appeared in front of him, will he not get मोक्ष? So here also we should be very objective, we should not get emotional. While listening to वेदान्त if one is emotional or sentimental then confusion only comes. comes before a person one will not gain मोक्ष. You should not be sentimental or emotional. You should be objective. Suppose ईश्वर दर्शनम् comes, will he not get मोक्ष? Then we ask the question the one who appeared in front is हिरण्यगर्भ or अन्तर्यामि or अक्षरम्? Or is he अक्षरम्? Certainly it is not अक्षरम् ब्रह्मन् because अक्षरम् ब्रह्मन् is अस्थूलमनण्वहस्वमदीर्घम्. When you say you had दर्शनम् then it is स्थूलम्, अणु, etc. And therefore, we say even such दर्शनम्s if a भक्त had, that was not the cause of their liberation because they have come up to the अन्तर्यामि stage only and that is not the cause of मोक्ष. If such devotees got मोक्ष, it is only because they have to get to the next step that is अस्थूलमनण्वहस्वमदीर्घम्, it is no more अनात्मा रामः but आत्मारामः. It is no more वासुदेव कृष्णः but परमात्मा कृष्णः. That is why in the भागवतम् it is said ध्रुव asked for long ruling. And after ruling for many years he got वैराग्यम्. So the first दर्शनम् was used for राज्यप्राप्ति and there after he got वैराग्यम् and thereafter he did श्रवणम् मननम् निदिध्यासनम्. This is mentioned in the भागवतम्. Therefore, अक्षर ज्ञानेन एव मोक्षः सगुण दर्शनम् एक सोपानमेव भवति न तु साक्षात् मोक्ष साधनम्. This is said by याज्ञवल्क्य. एतदक्षरं अविदित्वा – with not knowing this अक्षरम्, अस्माल्लोकात्प्रैति – if a person dies, प्रैति means dies, quits from this world, then स कृपणः – he is an unfortunate person. So he came up to semi-

final and then lost. So coming to मनुष्य जन्म is quarter-final, मनुष्यत्वम् is quarter-final, मुमुक्षुत्वम् is semi-final and महापुरुषसंश्रयः is coming to final. After that if you don't get मोक्ष then you are getting defeated in finals only. Therefore, he says स कृपणः – he is an unfortunate person. Keeping this point in view गौड़पादाचार्य says

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१॥

The one who is an उपासक continuing in the उपास्य-उपासक भेद he is a कृपणः पुरुषः, is an unfortunate person. The source for the माण्डूक्य कारिका is this मन्त्र only. On the other hand, य एतदक्षरं गार्गि विदित्वा अस्माल्लोकात्प्रैति – the one who comes to know this निर्गुणम् ब्रह्मन् before one dies.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ॥ गीता ५-२३ ॥

And such श्लोकs we saw in the गीता. So the one who dies gaining this knowledge, i.e., the one who comes to know before death, स ब्राह्मणः – he is the real ब्राह्मण. अक्षरज्ञानि is a real ब्राह्मण. What is the implied idea? Suppose there are two people and I say this boy is very intelligent, it means the boy is not so. Like that if ब्रह्मज्ञानि alone is ब्राह्मण means all the other people do not deserve the title ब्राह्मण and they are all गौण ब्राह्मण, अमुख्य ब्राह्मण. जाति ब्राह्मण is not मुख्य, even कर्म ब्राह्मण is not मुख्य, मुख्य ब्राह्मण is गुण ब्राह्मणः who is a ज्ञानि. गुण ब्राह्मणः or ज्ञानि alone is मुख्य ब्राह्मणः and therefore everyone should try to become अक्षर ज्ञानि.

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class, in the tenth मन्त्र of the third ब्राह्मणम्, we saw two words याग and होम. I would like to give some more clarification regarding these two words. These two words are used in the context of sacrificial offerings. In sacrificial offering, the यजमान offers some material to the various देवताs. And when such an offering is done what really happens is the ownership of the material is transferred from the यजमान to the देवता. What is an offering? What is a gift? It is nothing but transference of ownership. Before giving I am the owner of the material and after giving it to you I am no more the owner of the material, but you, the receiver becomes the new owner of material. therefore, the transference of ownership from giver to receiver is offering or gifting. And this is done in two stages - first the यजमान makes a decision to transfer the ownership. Later, he actually transfers the ownership, the execution of the decision. This decision to transfer the ownership is called सङ्कल्पः, resolve. Resolving in the mind that this material or द्रव्यम् has to be given to such and such देवता. This is the first part. At the time of सङ्कल्प, the material is kept in the hand. There afterwards, the actual offering is done, which is the execution of the सङ्कल्प. This offering part is called प्रक्षेपः. प्रक्षेपः literally means offering. At that time what does the यजमान do? The material is put into the fire. After doing सङ्कल्प he has to offer that material. This is generally done with two मन्त्रs. I will give an

example. Suppose I want to offer something to प्रजापति देवता. I should keep the material sitting in front of the fire and I should say प्रजापतये स्वाहा. When I say प्रजापतये स्वाहा, I am doing the सङ्कल्प and taking the decision of offering this material to the प्रजापति. This is the सङ्कल्प अंश of the offering. Thus when I say प्रजापतये स्वाहा सङ्कल्प alone is taken and I don't actually offer. When I am to offer? There is a second part of the मन्त्र प्रजापतये इदम् न मम. This I offer to प्रजापति and not mine. That इदम् word and न मम word indicates the transfer of ownership to प्रजापति and it is no more my ownership. Then at that time I am actually pouring or offering the material into the fire. The second part is called प्रक्षेपः. Thus in every offering, there is सङ्कल्प अंश and प्रक्षेप अंश. The सङ्कल्प part of the offering is called यागः. The actual प्रक्षेप part is called होमः. So what is the definition of याग now? देवतोद्देशेन द्रव्यत्यागो यागः ॥ कात्यायन श्रौतसूत्र १-२-२२ ॥ सङ्कल्प यागः and देवतोद्देशेन सङ्कल्पितस्य द्रव्यस्य प्रक्षेपः होमः. देवतोद्देशेन द्रव्य प्रक्षेपः होमः. द्रव्य सङ्कल्प यागः and द्रव्य प्रक्षेपः होमः. In all the offerings, याग is involved and होम is also involved. Without याग, होम is not possible and without होम याग is not possible. Suppose we say that a person is performing a याग, then you should not have any doubt that he is doing only याग and there is no होम. When we say a person is performing याग that याग includes होम and vice versa. So for sometimes they are called याग and sometimes they are called होम. When you say याग it is होम

सहित याग, when you होम it is याग सहित होम. This is all about याग and होम. I hope it is clear now.

And then याज्ञवल्क्य says all the यागs and all the होमs will not lead a person to मोक्ष. Any amount of यागs and any amount of होमs will not lead a person to मोक्ष. Very careful. When we say याग and होम do not lead to मोक्ष, you should not conclude that they are useless. We always take a wrong corollaries form statements. When we say याग and होम do not lead to मोक्ष, we only mean they do not lead to मोक्ष. It does not mean they are useless. याग is very useful and होम is very useful for वित्तशुद्धि, वित्त एकाग्रता etc. So therefore, what should be our attitude towards them? We should not look down upon them, they must be given their own due value. If you don't value them, that is wrong. If you expect मोक्ष from them, that is also wrong. If you don't value them then it is devaluing, it is wrong perception. If you expect मोक्ष from them then it is overvaluing. Don't undervalue nor overvalue. Undervaluing means ignoring them and overvaluing is expecting मोक्ष by performing them. Then what is proper value? Do them, purify yourself and leave them. If someone ask do I need them or not, you will ask the question is your mind already purified or not. And if you are very sure that mind is purified then all these are redundant and if the mind is not purified they are very much necessary.

Here, याज्ञवल्क्य is keeping in mind a purified person. And therefore he tells you have done enough of them and here afterwards clinging on to the rituals at this last breath is

meaningless because they will not lead you to मोक्ष. Then what will lead you to मोक्ष? ज्ञानम्. And therefore, याज्ञवल्क्य said that यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति, the one who does not know अक्षरम् is an unfortunate person and he wasted a valuable human life.

इह चेदवेदीदथ सत्यमस्ति न वेदिहावेदीन्महती विनष्टिः । ... ॥
केनोपनिषत् २-७ ॥

On the other hand, the one who knows अक्षरम् before death, that person alone is called ब्राह्मण. A ज्ञानि alone deserves the true title ब्राह्मण. The others have got the ब्राह्मण title like the doctorate title that is received by any tom, dick and harry. The ignorant people are अमुख्य ब्राह्मणs. ज्ञानि alone is मुख्य ब्राह्मण. He is a not विराट् ज्ञानि, not हिरण्यगर्भ ज्ञानि, not even ईश्वर ज्ञानि. ईश्वर ज्ञानम् also is not sufficient. Because ईश्वर also is सगुण only and not the ultimate. We have to someone beyond ईश्वर, the one who is the अधिष्ठानम् of ईश्वर and that is अक्षरम्. So in this context अक्षरम् is equal to निर्गुणम् ब्रह्म. And here you should remember that the word अक्षरम् has got different meanings in different contexts. In some context, the word अक्षरम् has the meaning of माया. For example in मुण्डकोपनिषत् there is a statement अक्षरात् परतः परः (२-१-२).

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

Similarly, in the fifteenth chapter of the गीता

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । ॥ गीता १५-१६ ॥

So अक्षरम् word occurs in both places. So we should not uniformly take the meaning then the उपनिषत् will be confusing. How should we understand? In the मुण्डक मन्त्र the word अक्षरम् means माया. In the गीता fifteen chapter श्लोक the word अक्षरम् means माया. And in this मन्त्र the word अक्षरम् means ब्रह्मन्. Therefore, we should be clear when we take the meaning. How do you determine which meaning should be taken in this context? For that only we have got मीमांसा, for that only we have got ब्रह्मसूत्र. Here we don't justify it, we are only placing the meanings. If a person is so intelligent and so committed and so interested then we have got the सूत्र भाष्यम् and other books which we take all the meanings and negate all other incorrect meanings, and retain one meaning. Therefore, I am not going here for justification, I just want to tell that difference in this context. Up to this we saw in the last class. Continuing;

मन्त्र 3-8-11

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ; एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ३-८-११ ॥

Now here याज्ञवल्क्य is giving अक्षर लक्षणम्, the definition of अक्षरम् once again. He has already given the definition before in मन्त्र eight in the form of negation, निषेध मुख्य लक्षणम् and that is अस्थूलम्, अनणु, अह्रस्वम्, अदीर्घम् etc. Now here he is giving the definition in a different form. The definition is अदृष्टम् द्रष्टुं, अश्रुतम् श्रोतुं, अमतम् मन्तुं etc.

If you take all these words the final meaning is It is ever the subject and never the object. That is the essence of this मन्त्र. Here the 'अ' the occurs before every word is to negate the object. अश्रोत्रम्, अमतम्, अदृष्टम्, अविज्ञातम् indicate that It is not the objects of perception, object of hearing, object of thinking, object of knowing, in short It is not an object. Then द्रष्टृ, श्रोतृ, मन्तृ, विज्ञातृ these four words indicate It is the subject of hearing, subject of seeing, subject of thinking and subject of knowing. So the final meaning It is ever the subject, It is ever the knower.

Here also we should be very careful. Whenever we use the word knower, we should remember that there are two types of knowers. The mind is also called a knower and आत्मा is also called a knower. This we have already seen but being important I am reiterating. The mind is called a knower with respect to the external world and आत्मा is called a knower with respect to the mind. Then we saw that even though mind is a knower and आत्मा is also knower, there are lot of differences between knower mind and knower आत्मा. Many differences we saw before, perhaps in some other context we will discuss that again. Here I would like to stress one main difference and that is mind is a changing knower, mind is a knower through action. It is सविकार ज्ञाता, सविकार द्रष्टा, सविकार मन्ता, सविकार विज्ञाता. Whereas आत्मा is a knower not through activity, it is not a सविकार द्रष्टा but it is निर्विकार द्रष्टा, निर्विकार श्रोता, निर्विकार मन्ता, निर्विकार विज्ञाता. And if आत्मा is a knower without an action how does

It become a knower if you ask, we say सांनिध्य मात्रेण, by its mere presence आत्मा is a knower whereas mind is not a knower by its mere presence. If it does work only it will get the knower status whereas आत्मा gets the knower status without doing any work. So therefore, here in the place of द्रष्टृ and all we have to add अदृष्टम् निर्विकार द्रष्टृ, अश्रोत्रम् निर्विकार श्रोतृ, अमतम् निर्विकार मन्तृ, अविज्ञातम् निर्विकार विज्ञातृ. And same thing is stressed once again. नान्यदतोऽस्ति द्रष्टृ. So the एकत्वम् of this subject is stressed here. Because when you say आत्मा is the subject, we may conclude that there are so many subjects that is I am आत्मा the subject of my world and you are the आत्मा the subject of your world, she is the आत्मा the subject of her world and so on, you may get a doubt that there are as many subjects as the people are. Therefore, याज्ञवल्क्य says It is the subject not with small 's' but it is universal Subject; there is no other subject. Therefore, अतः अन्यत्. अतः means अक्षरात् अन्यत् द्रष्टृ नास्ति. There is no other subject other than अक्षरम्. Similarly, नान्यदतोऽस्ति श्रोतृ – there is no other hearer other than अक्षरम्; there is no seer other than अक्षरम्; there is no other thinker other than अक्षरम्. This is a महावाक्य मन्त्र because normally जीवात्मा is considered as one subject and परमात्मा is considered as another subject. We think that there are two subjects. The उपनिषत् says there is no जीवात्मा subject other than the परमात्मा subject, जीवात्मा and परमात्मा are one subject alone. There is only one आत्मा the subject which is falsely called as जीवात्मा and as परमात्मा. There is neither जीवात्मा

nor परमात्मा. There is only one आत्मा upon which जीवात्वम् is superimposed and परमत्वम् is also superimposed.

Here is one more point we have to note. Now we are discussing अक्षरम्. And we discussed अन्तर्यामि and सूत्रम् before. While discussing सूत्रम्, we said the essence of सूत्रम् is अन्तर्यामि and अक्षरम् is the essence of अन्तर्यामि. सूत्रम् is सगुण and अन्तर्यामि is सगुण but अक्षरम् is निर्गुण. So after defining सूत्रम्, we defined अन्तर्यामि and this definition came in the मन्त्र 3-7-23. The interesting thing is that याज्ञवल्क्य used saying the same expression. The definition given there is अदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ताविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञाता. What he has said in this मन्त्र same thing he has said in the मन्त्र 3-7-23. The only difference is there masculine gender was used because अन्तर्यामि is नकारन्तः पुल्लिङ्गः अन्तर्यामिन् शब्दः. Whereas here the same definition is given in neuter gender because the word अक्षरम् is अकारन्तः नपुंसकलिङ्गः अक्षर शब्दः. So from this it becomes very clear that अन्तर्यामि and अक्षरम् are essentially one. One is with माया and another is without माया. As I have said before 'dressed अक्षरम् is अन्तर्यामि and undressed अन्तर्यामि is अक्षरम्'. Then aren't they different? You say one is dressed and another is undressed. शङ्कराचार्य makes a small analysis here to find out the difference between अक्षरम् and अन्तर्यामि. He takes some पूर्वपक्ष also. He says अन्तर्यामि is another state of अक्षरम्. This is a suggestion. Or अन्तर्यामि, he says, is another शक्ति of अक्षरम् or अन्तर्यामि is

a product of अक्षरम्. What are the three options? अन्तर्यामि is a state of अक्षरम्; अन्तर्यामि is a power of अक्षरम् or अन्तर्यामि is a product of अक्षरम् because different people suggest different things. शङ्कराचार्य rules out all the three. You cannot say अन्तर्यामि is a state of अक्षरम् because अक्षरम् does not have different states at all. If there were states then in one state it will be called as अक्षरम्, in another state it will be अन्तर्यामि, yet in another state it will be हिरण्यगर्भ. We can say so like this if निर्गुणम् ब्रह्म has got different states then we can talk about अन्तर्यामि etc., different states. But निर्गुणम् ब्रह्म has no states at all. Why? If निर्गुणम् ब्रह्म has got different states, it means it is undergoing a change like H₂O having three states like ice, water, gaseous states. This is possible for water because water is subject to change. Similarly, you cannot say निर्गुणम् ब्रह्म in liquid state is हिरण्यगर्भ and solid state is विराट् and gaseous state is अन्तर्यामि. There is no way tell like this and such a statement is wrong. Another person said why can't you take अन्तर्यामि as a शक्ति of अक्षरम्. That also शङ्कराचार्य rules out because शक्ति is also something which changes; it becomes more, it becomes less. We all a few years before had so much शक्ति. Now we don't have शक्ति. Earlier five classes mi could attend but now it is difficult to come to even two classes. What happened to that शक्ति? Gone. Therefore, शक्ति is subject to fluctuation. Therefore, if शक्ति belongs to निर्गुणम् ब्रह्म then निर्गुणम् ब्रह्म also will be subject to fluctuation. So we cannot say अन्तर्यामि is a शक्ति of निर्गुणम् ब्रह्म. Ok, in that case we will take it as a

product. Can we say अन्तर्यामि is a product of अक्षरम् ब्रह्म? शङ्कराचार्य says that is also not possible.

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् ।
कठोपनिषत् १-२-१४ ॥

निर्गुणम् ब्रह्म is neither कारणम् nor कार्यम्. निर्गुणम् ब्रह्म is not a कारणम् and therefore अन्तर्यामि cannot be a product of निर्गुणम् ब्रह्म. Then what is अन्तर्यामि? शङ्कराचार्य says अन्तर्यामि is a superimposition on निर्गुणम् ब्रह्म just as the snake is a superimposition on the rope and therefore अन्तर्यामि is less real and it is only व्यावहारिक सत्यम्. Whereas निर्गुणम् ब्रह्म is more real and therefore it is पारमार्थिक सत्यम्. Therefore, अक्षरम् ब्रह्म expressed at a lower level is अन्तर्यामि. And अन्तर्यामि itself looked from higher level is अक्षरम्. That is परमात्मा दृष्ट्या अन्तर्यामि एव अक्षरम् भवति व्यावहारिक दृष्ट्या अक्षरम् एव अन्तर्यामि भवति. I hope it is clear. It is just like saying अहम् ब्रह्म अस्मि. At other times I say I am a teacher. I am a teacher is correct or I am ब्रह्मन् is correct? When I look at myself from व्यावहारिक दृष्टि I am a teacher. When I look at myself from पारमार्थिक दृष्टि अहम् ब्रह्म अस्मि. Therefore, वाच्यार्थ is teacher and the लक्ष्यार्थ is ब्रह्मन्. Like that अन्तर्यामि's लक्ष्यार्थ is अक्षरम्. And therefore you can use the definition for अन्तर्यामि also and also for अक्षरम् and that is why याज्ञवल्क्य repeats the same definition for अन्तर्यामि and अक्षरम् also.

And having given the definition now याज्ञवल्क्य concludes, एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च. I

hope you are keeping track of the conversation. We said the whole world is supported by सूत्रम्, हिरण्यगर्भ and we said सूत्र is supported by अन्तर्यामि or ईश्वर. But we did not use the word अन्तर्यामि or ईश्वर but we used another word आकाश. In this context आकाश is not the space but आकाश is equal to अन्तर्यामि or ईश्वर. Therefore world is supported by सूत्रम् and सूत्रम् is supported by आकाश. Then गार्गी asked the question who supports आकाश? This question comes in मन्त्र no 3-8-7. आकाश एव तदोतं च प्रोतं चेति. गार्ग्याह — कस्मिन्नु खत्वाकाश ओतश्च प्रोतश्चेति. And as a support of आकाश याज्ञवल्क्य introduced अक्षरम् ब्रह्म from the मन्त्र eight onwards and now he concludes एतस्मिन्नु खत्वक्षरे – in this अक्षरम् ब्रह्म, in this निर्गुणम् ब्रह्म alone आकाशः ओतः. Here we should remember that आकाश is equal to ईश्वर where अन्तर्यामि is based. In fact in the गीता, when कृष्ण says

मानुषीं तनुमाश्रितम् । परं भावमजानन्तो ॥ गीता ९-११ ॥

people are worshipping me as a human being, they do not know my परम् भावम्. So when कृष्ण says my परम् भावम् He refers not to the विराट् भावम्, not सूत्र भावम्, not even ईश्वर भावम् but it is अस्थूलम्, अनणु, अह्रस्वम्, अदीर्घम्. Continuing;

मन्त्र 3-8-12

सा होवाच, ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं यदस्मान्मस्कारेण मुच्येध्वम् ; न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ; ततो ह वाचकनव्युपरराम ॥ ३-८-१२ ॥

गार्गी asked two questions threatening याज्ञवल्क्य saying that I am like a powerful king who has come with a bow and

two sharp arrows, and one arrow is a question regarding हिरण्यगर्भ अधिष्ठानम् and another arrow is a question regarding ईश्वरस्य अधिष्ठानम्, याज्ञवल्क्य answered both the questions as हिरण्यगर्भ अधिष्ठानम् is ईश्वर and ईश्वर अधिष्ठानम् is अक्षरम्. And याज्ञवल्क्य successfully defined अक्षरम् even though it is beyond definition. He gave two definitions for the अक्षरम्. The first definition is अस्थूलम्, अनणु, अह्रस्वम्, etc., and the second definition is अदृष्टम् द्रष्टृ, अश्रुतम् श्रोतृ, अमृतम् मन्तृ अविज्ञातम् विज्ञातृ. To put it in simple language 'सर्व साक्षि'. Now that याज्ञवल्क्य has clearly defined गार्गी is totally satisfied. Therefore, गार्गी wants to withdraw. If गार्गी withdraws another person may come forward to challenge याज्ञवल्क्य further and therefore she reminds what she said before. She said हे ब्राह्मणा: I am going to ask two very tough questions and if याज्ञवल्क्य answers these two questions, it means he is undefeatable. And therefore, if I withdraw, leave alone याज्ञवल्क्य, let him carry all the cows. She said if I am won over by याज्ञवल्क्य, then nobody else in this assembly can defeat him and that she is reminding once again in this last मन्त्र. सा होवाच – सा गार्गी उवाच. ब्राह्मणा भगवन्तः तदेव बहुमन्येध्वम्. ब्राह्मणा भगवन्तः is सम्बोधन. हे ब्राह्मणा भगवन्तः तदेव बहुमन्येध्वम्, मन्येध्वम् is a Vedic usage, the correct usage is मन्येध्वम्, मन्यताम्, मन्येताम्, मन्यन्ताम्. मन्यस्व, मन्येथाम्, मन्यध्वम्. √मन् आत्मनेपदी लोट् मध्यम पुरुषः बहुवचनम्. And बहुमन्येध्वम् means honor. May you all honor my previous request! तत् means my previous request. What was the previous request? If

याज्ञवल्क्य answers my questions thereafterwards याज्ञवल्क्य should be allowed to take the cows. That is she clarifying now. यदस्मात् याज्ञवल्क्यात् नमस्कारेण मुच्येध्वम्. मुच्येध्वम् is also a Vedic usage, the correct usage is मुच्यध्वम्. √मुच् कर्मणि प्रयोग आत्मनेपदी लोट् मध्यम पुरुषः बहुवचनम्. It means may you all take leave of him नमस्कारेण by offering नमस्कारम्. Don't ask further questions, offer him नमस्कारम् and withdraw. Why do I assert so? गार्गी says न वै जातु युष्माकं कश्चित् इमं जेता – anyone among you cannot defeat this याज्ञवल्क्य in argument. So युष्माकम् is निर्धारणे षष्ठी. युष्माकं मध्ये कश्चिदपि ब्राह्मणः इमं याज्ञवल्क्यं जेता, जेता is also a verb only √जि परस्मैपदि लुट् प्रथमपुरुषः एकवचनम्. जेता जेतारौ जेतारः, जेतासि जेतास्थः जेतास्थ, जेतास्मि जेतास्वः जेतास्मः. It means you will not defeat, you will not win over. In which context? ब्रह्मोद्यं प्रति in the field of वैदिक knowledge. This word has come already. ब्रह्मोद्यं means ब्रह्मवादम्. So in the field of वैदिक knowledge, - here ब्रह्म means वेद and उद्यम् means वाद - none of you can defeat याज्ञवल्क्य and therefore, better you withdraw. Having given the suggestion, she ततो ह – thereafter वाचनवी उपराम – वाचनवी is another name for गार्गी who is ब्रह्मवादिनी a great scholar in ब्रह्मविद्या. So ब्रह्मवादिनी गार्गी उपराम. She withdrew. So with this the eighth ब्राह्मणम् is also over. Then, one more challenger is going to come who is the last one and he will come in the next ब्राह्मणम्, which we will see in the next class.

बृहदारण्यक उपनिषत्

अक्षर ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class, I gave you the definitions of यज्ञ and होम. There I want to give some more clarifications. After the last class, some students came to me and pointed out that I have given the definitions of यज्ञ and होम twice and I have contradicted my own definitions. So I was unhappy also and happy also. I was unhappy because I committed a mistake and happy because to know that students are closely following to what I say. The two definitions I gave were द्रव्य सङ्कल्पः and द्रव्य प्रक्षेपः. सङ्कल्पः is mentally visualizing that this particular द्रव्यम् should be for this particular देवता. It is called द्रव्य सङ्कल्पः. द्रव्य प्रक्षेपः means the actual offering or dropping द्रव्यम् into the fire. The question is which is यज्ञ and which is होम? In first class, I had pointed out that सङ्कल्पः is होम and प्रक्षेपः is यज्ञ and in the second class I said सङ्कल्पः is यज्ञ and प्रक्षेपः is होम. Now the question is which is होम and which is यज्ञ? I have rechecked the definitions. The last class definition is the right definition, which means सङ्कल्प part is called यज्ञ and प्रक्षेप part is called होम. The visualization part is यज्ञ and offering or dropping part is called होम. Of course you won't find this definition in शङ्कराचार्य's भाष्यम् and you won't find it in आनन्दगिरि's subcommentary also. It has been given in the sub-subcommentary called टिप्पणि by one विष्णुदेवानन्द, in that टिप्पणि he gives this definition. As I said यज्ञ and होम will always go together even though some

rituals we call as यज्ञ and some as होम and all यज्ञs involve होम part also and all होमs involve यज्ञ part also.

Now with the eighth section which we completed in the last class the ब्रह्मविद्या discussion is over which started in the fourth ब्राह्मण. So five ब्राह्मणs deal with ब्रह्मविद्या, the definition of ब्रह्मन्. Of this the initial definition given in the fourth section is the most famous definition and that is यत् साक्षात् अपरोक्षात् ब्रह्म यः आत्मा सर्वान्तरः. It is a well-known definition as well as महावाक्यम्. And all the later ब्राह्मणम्s that is the fifth, sixth, seventh and eighth ब्राह्मणम्s, are only commentaries upon that definition given in the fourth ब्राह्मणम्. And especially the word सर्वान्तरः is taken up for elaborate discussion in the later ब्राह्मणम्s. सर्वान्तरः means the inner essence. So first हिरण्यगर्भ was pointed out as the inner essence known as सूत्रम् and later अन्तर्यामि was pointed out as the inner essence and finally अक्षरम् was revealed as inner essence. Therefore, the meaning of सर्वान्तरः is the absolute final inner essence which is अक्षरम् ब्रह्म or निर्गुणम् ब्रह्म, which is अस्थूलम्, अनणु, अह्रस्वम्, अदीर्घम्, अदृष्टम्, द्रष्टृ, अश्रुतम् श्रोतृ, अमृतम् मन्तृ अविज्ञातम् विज्ञातृ etc. And with this the ब्रह्मविद्या portion is over and गार्गी had pointed out that याज्ञवल्क्य has answered all questions and here afterwards there was nobody need challenge याज्ञवल्क्य. Because the toughest questions has been asked and याज्ञवल्क्य has answered that. Even though गार्गी asked the ब्राह्मणs to wind up, now one more challenger is going to come in the ninth ब्राह्मणम् which we have to see now. In the ninth ब्राह्मणम् more

about हिरण्यगर्भ the सगुणम् ब्रह्म is discussed. This is the topic of the ninth section. We will see the मन्त्रs.

3.9 शाकल्य ब्राह्मणम्

मन्त्र 3-9-1

अथ हैनं विदग्धः शाकल्यः पप्रच्छ, कति देवा याज्ञवल्क्येति ; स हैतयैव निविदा प्रतिपेदे, यावन्तो वैश्वदेवस्य निविद्युच्यन्ते – त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; त्रयस्त्रिंशदिति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; षडिति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; त्रय इति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; द्वाविति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; अर्ध इति ; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति ; एक इति ; ओमिति होवाच, कतमे ते त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति ॥ ३-९-१ ॥

In this ब्राह्मणम्, the first part deals with हिरण्यगर्भ's glory or हिरण्यगर्भ महिमा is discussed, beginning from the first verse up to the ninth verse. And this glory is presented as an answer to a question asked by ऋषि शाकल्यः. After गार्गी withdrew, another ऋषि comes forward to challenge याज्ञवल्क्य, and he is the final challenger and his name is विदग्धः शाकल्यः. Two names but the person is only one. And here what याज्ञवल्क्य wants to point out is one हिरण्यगर्भ alone is manifesting as the countless number of देवताs. And therefore he alone is one देवता and sometimes he appears as two देवताs, sometimes appears as three देवताs, and sometimes appears as six देवताs, and sometimes appears as thirty-three देवताs, sometimes appears as three thousand three hundred and six देवताs, and sometimes appears as अनन्त देवताs. All

these are different facets, different expressions, different glories of one हिरण्यगर्भ only. And to get all the answers शाकल्य is repeatedly asking the questions. How many देवताs are there? So याज्ञवल्क्य says three thousand three hundred and six. Again he repeats the same question. याज्ञवल्क्य says thirty-three, six, three, two, one and half, and only one. This is how he asks questions. So seven times शाकल्य repeats the same question. And याज्ञवल्क्य gives seven different expressions of हिरण्यगर्भ. That is you find कत्येव देवाः is repeated several times. कति शब्दः इकारान्तः त्रिषुलिङ्गेषु समानरूपः नित्यम् बहुवचनान्तः. कति, कति, कतिभिः, कतिभ्यः, कतिभ्यः, कतिभ्यः, कतीनाम्, कतिषु. कति+एव is equal to कत्येव. The word कति means how many. So seven times शाकल्य asks questions कति एव. I don't want to go to every word and detail because this is उपासना portion. So first time he gives the answer त्रयश्च त्री च शता त्रयश्च त्री च सहस्रा. So त्रयश्च त्री च शता means त्रयः is three, त्री शताः is three hundred. So त्रयश्च त्री च शता means three hundred and three. Then त्रयश्च त्री च सहस्रा. त्री सहस्रा means three thousand. त्रयश्च त्री च सहस्रा means three thousand and three. So त्रयश्च त्री च शता त्रयश्च त्री च सहस्रा means three thousand three hundred and six. This is the first answer. And before that one more answer we have to supply. That is not here in this मन्त्र, and that is अनन्ताः देवताः. So देवताs are अनन्ताः. So first answer is अनन्ताः देवताः. Then the second answer is त्रयश्च त्री च शता त्रयश्च त्री च सहस्रा. And third time he asks कत्येव देवा, he answers thirty-three, त्रयस्त्रिंशत्. Then for the next time

question he answers षट् इति – six देवताs. Then next time he answers त्रयः, द्वौ, अध्यर्थः, एकः इति – three, two, one and half, and only one देवता respectively. And after each time the answer is given शाकल्य says ओमिति होवाच. ओमिति means right, ok, your answer is correct.

There is only one particular word that I want to explain here and that is निविद्. There is a portion in the वेदs called वैश्वदेव शस्त्रम्. So वैश्वदेव शस्त्रम् is the name of a स्तोत्रम्, a hymn, a glorifying मन्त्र. The word शस्त्रम् is especially used when the स्तुति occurs in ऋग्वेद. This particular स्तोत्रम् is called वैश्वदेव शस्त्रम्. In this शस्त्रम् or स्तोत्रम्, there are certain मन्त्रs talking about the number of देवताs to be invoked. That number revealing statement is called निविद्. देवता सङ्ख्यावाचक वाक्यम्. A statement which reveals the number of देवताs. And here त्रयश्च त्री च शता त्रयश्च त्री च सहस्रा is called a निविद् वाक्यम् and it is occurring in वैश्वदेव शस्त्रम्. The word निविद् is only a technical expression.

So now याज्ञवल्क्य has answered all the seven questions in seven different ways. Here afterwards शाकल्य is going to ask the names of these देवताs. So that is given in the first मन्त्र last portion कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति. You tell me who are the three thousand three hundred and six देवताs. Now suppose याज्ञवल्क्य begins to enumerate the names of all the देवताs then the बृहदारण्यकोपनिषत् will become endless and therefore, याज्ञवल्क्य is going to give a simple answer for this and for the later questions, he will

name the देवताs. Those details we find in the following मन्त्रs we will read.

मन्त्र 3-9-2

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्त्वेव देवा इति ; कतमे ते त्रयस्त्रिंशदिति ; अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशदिति ॥ ३-९-२ ॥

So याज्ञवल्क्य answers and points out that it is difficult to name three thousand three hundred and six देवताs because only thirty-three देवताs are well known, famous and their names alone can be enumerated. Then what to call those three thousand three hundred and six देवताs? याज्ञवल्क्य says all those देवताs are only महिमानः. महिमानः means the expressions or the facets of thirty-three देवताs. These thirty-three देवताs alone have put different costumes and have become these three thousand three hundred and six देवताs. Therefore, he says महिमानः एव एषां एते – these three thousand three hundred and six देवताs are only expressions of these thirty-three देवताs. And who are well-known? त्रयस्त्रिंशत्त्वेव देवा इति – the well-known देवताs are only thirty-three.

Then शाकल्य asks याज्ञवल्क्य if you don't want to name three thousand three hundred and six देवताs, now please tell me who are these thirty-three देवताs. कतमे ते त्रयस्त्रिंशदिति. याज्ञवल्क्य says that it is easy for me to enumerate. अष्टौ वसवः – the eight वसुs, एकादश रुद्राः – the eleven रुद्रs द्वादश आदित्याः – the twelve आदित्यs; ते एकत्रिंशत् – these three

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groups put together is thirty-one देवताs and then इन्द्रश्चैव प्रजापतिश्च – add इन्द्र and प्रजापति which will make thirty-three देवताs. Still the answer is incomplete. शाकल्य is not happy. Because he has said the eight वसुs, the eleven रुद्रs and the twelve आदित्यs. Now his question is who are the eight वसुs, who are the eleven रुद्रs and who are the twelve आदित्यs. Remember याज्ञवल्क्य will get the cows only if he is an expert in पूर्व भाग of the वेद as well as the वेदान्त. Because he wants to get the title of ब्रह्मवित्, ब्रह्म means वेद which includes कर्मकाण्ड portion as well as ज्ञानकाण्ड. Here we may not be interested in the numbers and names but remember the context याज्ञवल्क्य will be called ब्रह्मवित् only if he proves he is expert in the वेद. In the previous ब्राह्मणम् याज्ञवल्क्य showed he is an expert in वेदान्त now he shows he is an expert in कर्मकाण्ड portion also. That is why these questions are asked and they are answered also. Next मन्त्र.

मन्त्र 3-9-3

कतमे वसव इति ; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः ; एतेषु हीदं सर्वं वसु हितं इति तस्माद्वसव इति ॥ ३-९-३ ॥

शाकल्य asks what are the eight वसुs. याज्ञवल्क्य enumerates them as अग्नि – fire, पृथिवी – the earth, वायुः – the wind or air, अन्तरिक्षम् – the intermediary space, आदित्यः – the Sun, द्यौः – the heaven, चन्द्रमाः – the Moon, नक्षत्राणि – the stars; these eight are called अष्ट वसुs. The reason for calling them as वसुs the उपनिषत् itself defines सर्वम् हितम्. The

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whole wealth of the creations is hidden in वसुs. वसु means wealth. All the wealth is hidden in the वसुs and therefore they are called अष्ट वसवः. वसु अत्र निहितम् वर्तते इति वसवः. Continuing;

मन्त्र 3-9-4

कतमे रुद्रा इति ; दशमे पुरुषे प्राणाः, आत्मैकादशः ; ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ; तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ३-९-४ ॥

Who are the एकादशः रुद्रs, the eleven रुद्रs? Here याज्ञवल्क्य gives a subjective interpretation. He says the एकादशः रुद्रs are the ten इन्द्रियs and one mind. The ten sense organs and one mind is the eleven रुद्रs. In this मन्त्र the word प्राण means इन्द्रियम्. So दश प्राणाः means the ten इन्द्रियम्s – पञ्च ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणि. Then आत्मा एकादशः. Here आत्मा means मनः. So these eleven faculties are called the eleven रुद्रs. Why they are called रुद्रs? The उपनिषत् gives the reason. At the time of death these eleven organs leave the mortal body मर्त्यात् उत्क्रामन्ति. मर्त्यम् means शरीरम्.

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ गीता १७-७ ॥

In the गीता only the mind and ज्ञानेन्द्रियाणि are said but here कर्मेन्द्रियाणि are also included. Now when these eleven organs leave this body, it seems they all make the people cry. It makes the dying person also cry and it makes the kith and kin also cry and therefore सर्वान् रोदयति इति रुद्रः. In संस्कृत, रुद् means cry. रुद्, second conjugation, रोदिति रुदितः

रुदन्ति परस्मैपदी. रोदिति means cry. रोदयति means to make other person to cry. These eleven organs make other people to cry. Therefore, रोदयन्ति इति रुद्राः. These are the second group of देवताs. What is the third group? Next मन्त्र.

मन्त्र 3-9-5

कतम आदित्या इति ; द्वादश वै मासाः संवत्सरस्य, एत आदित्याः, एते हीदं सर्वमाददाना यन्ति ; ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ३-९-५ ॥

शाकल्य asks who are the twelve आदित्यs. याज्ञवल्क्य answers the Suns belonging to twelve months of the year. That is Sun of each month is one आदित्य. Even though Sun is one in each month the Sun appears differently. So in each month the Sun appears from different angles and therefore, it has got different appearances, it has different colors, different functions etc. Therefore, they are called द्वादश आदित्याः. Why are they called आदित्यs? याज्ञवल्क्य gives an interesting reason, worth remembering. The Sun represents time principle. When the Sun is rising and setting, it means the days are running off. We are getting older and older and our faculties are gradually taken away. Sun in the form of time takes away or robs away all the faculties of the human beings - their youth, their faculties, their possessions and finally the time takes away the very person. सर्वम् आददानाः यन्ति इति आदित्याः. So आदि means taking त्यः means going. आदित्य means take and go away. You cannot hear, so who has taken away? The time has taken away.

मा कुरु धनं जनं यौवनं गर्वम् हरति निमेषात्कालः सर्वम् । ॥
भजगोविन्दम् - ११ ॥

Don't be proud because you are young, because you are wealthy, because you have people, etc. कालः सर्वम् निमेषात् हरति.

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः । ॥ शिवापराध क्षमापण स्तोत्रम् १७॥

That कालतत्त्वम् represented by आदित्य and it takes away everything and therefore, it is called आदित्य. Continuing;

मन्त्र 3-9-6

कतम इन्द्रः, कतमः प्रजापतिरिति ; स्तनयित्नुरेवेन्द्रः, यज्ञः प्रजापतिरिति ;
कतमः स्तनयित्नुरिति ; अशनिरिति ; कतमो यज्ञ इति ; पशव इति ॥ ३-९-६ ॥

Three groups have been enumerated - the वसुs, रुद्रs and आदित्यs. That is why in many rituals the वसु रुद्र आदित्य these three groups will often come in श्राद्ध and other rituals. Because these thirty-three देवताs are main देवताs. Now two more देवताs are left out and they are इन्द्र and प्रजापति. So शाकल्य asks the question who is इन्द्र and who is प्रजापति. याज्ञवल्क्य gives two definitions. इन्द्रः स्तनयित्नुः and अशनिः which means the same and that is thunder. That lightning and thunder principle is called इन्द्र देवता. Then for प्रजापति also he gives two definitions यज्ञः and पशवः. प्रजापति देवता is in the form of यज्ञs, rituals, the देवता of rituals and also पशवः, the animals especially the cattle or the

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cows. शङ्कराचार्य points out that we are equating ritual and पशु because वैदिक rituals are not possible without पशु. That is why याज्ञवल्क्य himself is taking all the पशुs. For अग्निहोत्रम् milk is required, for ghee milk is required, पञ्चगव्यम् means five types of cow products. Five products born out of cow. Therefore, आज्यम् is required, पञ्चगव्यम् is required, क्षीरम् is required, therefore, यज्ञ is cow and cow is यज्ञ. This is the देवता called प्रजापति देवता. With this याज्ञवल्क्य has enumerated all the thirty-three देवताs. Now शाकल्य goes to the third question - who are the six देवताs.

मन्त्र 3-9-7

कतमे षडिति ; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च, एते षड्, एते हीदं सर्वं षडिति ॥ ३-९-७ ॥

शाकल्य asks who are the six देवताs. Now याज्ञवल्क्य enumerates them. If you see the enumeration you will find these देवताs have been already mentioned in the अष्ट वसुs. From अष्ट वसुs remove the last two देवताs and you get six देवताs. That means the last two must be included in these six देवताs. They are called षड् देवताs. It is like you have got many members to go to a place and suppose the number is restricted, then normally you will look to omit some fellows. Just as in the case of ministry expansion they say that the additional portfolio will be given to another ministry and you will find that some of the functions will be absorbed by a few ministers. And then out of them some more have to removed and you will find it gets further reduced and then you will find

that the later ones will be more important. So the additional functions are allotted to one person only. Similarly in the heavenly ministry also you can expand and contract. When you contract these six will remain. If you remove further, there will be three only. That is given in the next मन्त्र.

मन्त्र 3-9-8

कतमे ते त्रयो देवा इति ; इम एव त्रयो लोकाः, एषु हीमे सर्वे देवा इति ; कतमौ तौ द्वौ देवाविति ; अन्नं चैव प्राणश्चेति ; कतमोऽध्यर्ध इति ; योऽयं पवत इति ॥ ३-९-८ ॥

Now शाकल्य asks who are those three देवताs. याज्ञवल्क्य answers त्रयो लोकाः – the देवताs of the three लोकs - पृथिवी देवता, अन्तरिक्ष देवता and स्वर्ग देवता are the ones who will include all the other six देवताs. Then शाकल्य asks कतमौ तौ द्वौ देवौ इति – who are the two देवताs? याज्ञवल्क्य answers अन्नं चैव प्राणश्च – अन्न देवता and प्राण देवता are very important देवताs, whether other things are there are not we require अन्न and प्राण. Then कतमः अध्यर्ध इति – who is the one and a half देवता? याज्ञवल्क्य answers योऽयं पवते – the वायु देवता is अध्यर्ध, one and a half देवता. Now शाकल्य is confused why do you say वायु is one and a half. For this याज्ञवल्क्य is going to answer in the next मन्त्र. We will read.

मन्त्र 3-9-9

तदाहुः, यदयमेक इवैव पवते, अथ कथमध्यर्ध इति ; यदस्मिन्निदं सर्वमध्याध्नोत्, तेनाध्यर्ध इति ; कतम एको देव इति ; प्राण इति, स ब्रह्म त्यदित्याचक्षते ॥ ३-९-९ ॥

शाकल्य asks वायु देवता is only one देवता who is moving all around. How do you call him अध्यर्ध, one and a half? याज्ञवल्क्य answers here the word अध्यर्धः is used in pun. It is used in double meaning. So one meaning of the word अध्यर्धः is one and a half. There is another meaning also for the word अध्यर्धः and that is the one who nourishes all or sustains all. It is derived from the √ऋध्. From that only समृद्धि word has come. Here, अध्यर्धः means अधि ऋध्यति अनेन इति अध्यर्धः. All people are sustained, all people survive, and all people live and grow because of अध्यर्धः. The उपनिषत् tells सर्वम् अध्याध्नोत्. It means the लङ् that is वैदिक form of √ऋध्. And अध्नोत् means everybody. Everybody is nourished, everybody grows because of वायु देवता. Since because of वायु देवता everybody grows, वायु देवता is called अध्यर्धः. One meaning is nourishing देवता. Another meaning is one and a half देवता. He has put in between these two meanings. याज्ञवल्क्य presents अध्यर्धः देवता who is as though one and a half.

Then शाकल्य asks the final question what is that one ultimate देवता who alone is expressing as अध्यर्ध, as two, as three, as six, as three thousand three hundred six and अनन्त. So कतम एको देव इति. याज्ञवल्क्य answers प्राणः इति that is the प्राण तत्त्वम्, i.e., the very life principle. Without life all other faculties are useless. Since प्राण is the ultimate with all the faculties included in him प्राण gets the title स ब्रह्म. ब्रह्म means infinite and limitless. It is not सत्यम् ज्ञानम् अनन्तम् ब्रह्म. Here ब्रह्म means the one who is big, all-pervading, the one who includes all other देवताs. It means समष्टि. And that

हिरण्यगर्भ, that प्राण or that ब्रह्म is called हिरण्यगर्भ देवता and it is given another title **त्यदित्यावक्षते** – त्यद् means परोक्ष देवता. हिरण्यगर्भ is the principle who is not perceptibly available, the one who is परोक्षः. With this the first part of this ब्राह्मणम् is over. Now here afterwards the second part begins which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this ninth and the final section of the third chapter known as शाकल्य ब्राह्मणम्, we get the glories and उपासनाs of हिरण्यगर्भ which is the primary topic of this ninth section. At the end of this section, we also get आत्मस्वरूपम् discussed in a beautiful manner. This ब्राह्मणम् is called शाकल्य ब्राह्मणम् because शाकल्य happens to be the questioner in this ब्राह्मणम् and of course, याज्ञवल्क्य is giving the answers. In this we have seen the first nine मन्त्रs in which हिरण्यगर्भ's glory we have seen. The glory of हिरण्यगर्भ is that हिरण्यगर्भ alone appears in the form of all the देवताs. सर्व देवता रूपेण हिरण्यगर्भः एव वर्तते. How हिरण्यगर्भ is सर्व देवता रूपः was elaborately discussed and याज्ञवल्क्य pointed out that हिरण्यगर्भ alone is एक देवता and he alone appears as two, three, six, then thirty-three and then three thousand three hundred and six देवताs also and finally अनन्त देवता रूपेण. Therefore हिरण्यगर्भ expanded is अनन्त देवताs and हिरण्यगर्भ contracted is एक देवता. Thus एक देवता रूपेण अनेक देवता रूपेण च एकः हिरण्यगर्भः एव वर्तते. This is हिरण्यगर्भ महिमा.

In this portion, the word हिरण्यगर्भ is not used instead याज्ञवल्क्य uses the word प्राणः. And that alone we saw in the ninth मन्त्र in the last class. कतम एको देव इति प्राण इति. So there प्राण means हिरण्यगर्भ alone. And this हिरण्यगर्भ was given another name सः ब्रह्म त्यत् इति आचक्षते. So it amounts to four names. हिरण्यगर्भ is one name; प्राण is another name;

ब्रह्म is the third name and त्यद् is the fourth name. This is the glory of हिरण्यगर्भ. Up to this we saw in the last class.

Now from the next मन्त्र onwards we are going to get हिरण्यगर्भ उपासना. This is stated from मन्त्र ten up to मन्त्र seventeen. Eight मन्त्रs - tenth to seventeenth we get हिरण्यगर्भ उपासनाs. We will read those eight मन्त्रs.

मन्त्र 3-9-10

पृथिव्येव यस्यायतनम्, अग्निर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं शारीरः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; अमृतमिति होवाच ॥ ३-९-१० ॥

मन्त्र 3-9-11

काम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं काममयः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; स्त्रिय इति होवाच ॥ ३-९-११ ॥

मन्त्र 3-9-12

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवासावादित्ये पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; सत्यमिति होवाच ॥ ३-९-१२ ॥

मन्त्र 3-9-13

आकश एव यस्यायतनम्, श्रोत्रं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं

बृहदारण्यक उपनिषत्

शाकल्य ब्राह्मणम्

सर्वस्यात्मनः परायणं यमात्थ ; य एवायं श्रौतः प्रातिश्रुत्कः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; दिश इति होवच ॥ ३-९-१३ ॥

मन्त्र 3-9-14

तम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं छायामयः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; मृत्युरिति होवाच ॥ ३-९-१४ ॥

मन्त्र 3-9-15

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायमादर्शो पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; असुरिति होवाच ॥ ३-९-१५ ॥

मन्त्र 3-9-16

आप एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायमप्सु पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; वरुण इति होवाच ॥ ३-९-१६ ॥

मन्त्र 3-9-17

रेत एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्यात् याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं पुत्रमयः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; प्रजापतिरिति होवाच ॥ ३-९-१७ ॥

So these eight मन्त्रs are talking about हिरण्यगर्भ उपासना and since this is उपासना portion I am not going to go into every मन्त्र and every word in these मन्त्रs. I will summarize

the essence of these eight मन्त्रs. Here we get अष्टविध हिरण्यगर्भ उपासना. हिरण्यगर्भ is seen in eight-fold form. Each form of हिरण्यगर्भ is called a पुरुषः and therefore it is also called अष्ट पुरुष हिरण्यगर्भ उपासना. हिरण्यगर्भ is समष्टि देवता, the समष्टि हिरण्यगर्भ alone is manifest in every aspect of the creation and in every individual also. Of these manifold aspects of हिरण्यगर्भ, eight aspects are taken and those eight aspects are seen as various expressions of हिरण्यगर्भ called various पुरुषs. With regard to each पुरुष certain associate factors are given. Four factors are given with regard to each पुरुष. In संस्कृत, we call it as विशेषणम्. Each हिरण्यगर्भ has got four विशेषणम्s. The four factors are आयतनम्, लोकः, ज्योतिः, and देवता. For each पुरुष, we have to see what आयतनम्, what लोक, what ज्योति and to what देवता is. We will get eight आयतनम्s, eight लोकs, eight ज्योतिs and eight देवताs for each पुरुष. You can make a chart consisting of five columns. First, I will give you the meaning of these five words.

पुरुष means the expression of हिरण्यगर्भ. Each पुरुष is हिरण्यगर्भ himself seen from a particular angle.

आयतनम् means the abode. The residence where this particular पुरुष is expressing or manifesting. Thus, eight-fold abodes.

Then the word लोकः means the instrument of perception, दर्शन करणम्. लोक्यते दृश्यते अनेन इति लोकः. करण व्युत्पत्ति.

ज्योतिः means the instrument of thinking, मनन करणम्.

And finally देवता. In this context the word देवता has got a unique meaning and that meaning is कारणम्, source or origin.

For each पुरुष, we are going to see the abode, the instrument of perception, instrument of thinking and finally the source. In some of the cases the लोक, the ज्योति etc., can be clearly understood and in some of the cases the ideas are obscure and शङ्कराचार्य is commenting upon and justifying all things in the मन्त्रs but I am not going to go into elaboration and I just want to present the eight पुरुषs, eight आयतनम्s, eight लोकs, and eight ज्योतिs and eight देवताs. Nowadays वैदिक उपासनाs are not prevalent and they have been replaced by *Puranic* उपासनाs like राम उपासना, कृष्ण उपासना, नवरात्रि etc. So it is समष्टि विराट् उपासना only. Thus we have got *Puranic* उपासनाs and we are studying वैदिक उपासनाs only to understand what it is and therefore I am not going into the भाष्यम् details.

पुरुषः	आयतनम्	लोकः	ज्योतिः	देवता
<p>शारीर</p> <p>पुरुषः, i.e., हिरण्यगर्भ expressed in शरीरम्</p>	<p>पृथिवी</p>	<p>अग्नि</p>	<p>मनः. मनः is the ज्योतिः for all the</p>	<p>अमृतम्, शङ्कराचार्य comments upon as अन्नम्.</p>

			eight पुरुषs.	
काममय पुरुषः, i.e., हिरण्यगर्भ in the form of काम. शङ्कराचार्य translates as sexual desire or urge.	कामः	हृदयम्	मनः	स्त्रि. Of course taking male स्त्रि is supposed to be काम हेतुः. If it is a woman then पुरुषः becomes काम हेतुः.
आदित्य स्थः पुरुषः, the one who is in the सूर्यः.	रूपम्, सामान्य रूपम् various forms are the abode.	चक्षुः	मनः	सत्यम्, which शङ्कराचार्य comments upon as चक्षुः, the eyes
श्रौतः पुरुषः	आकाशः	श्रोत्रम्	मनः	दिक्, the directions.
छायामयः पुरुषः, हिरण्यगर्भ who is	तमः, darkness	हृदयम्	मनः	मृत्युः, death

present in the shadow				
अदर्शस्थः पुरुषः, अदर्श means mirror. The पुरुषः present in the mirror. That is our own प्रतिबिम्ब.	रूपम्, विशेष रूपम्, form in particular.	चक्षुः	मनः	प्राणः or असुः.
जलस्थः पुरुषः, The पुरुषः present in the water. The reflection of ourselves in the waters.	जलम्	हृदयम्	मनः	वरुणः

<p>पुत्रमयः पुरुषः, हिरण्यगर्भ as the son</p>	<p>रेतः, पुरुष बीजम्, the seed in male which is transfere d to the womb of Mother.</p>	<p>हृदयम्</p>	<p>मनः</p>	<p>प्रजापतिः, which शङ्कराचार्य comments upon as पिता</p>
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So this is the अष्टविध हिरण्यगर्भ. We are supposed to do अष्टविध हिरण्यगर्भ उपासना which will be meditation upon the समष्टि. If it is सकाम उपासना then I will get whatever is mentioned here, like many sons, etc. If it is निष्काम उपासना, one will get the refined mind to get Self-knowledge. This is discussed from tenth मन्त्र up to the seventeenth मन्त्र. Here afterwards, we are going to get another हिरण्यगर्भ उपासना, which is called पञ्चविध हिरण्यगर्भ उपासना. This is given from मन्त्र nineteenth, eighteenth मन्त्र is the introduction, up to twenty-fourth मन्त्र. We will read all the मन्त्रs till twenty-fourth.

मन्त्र 3-9-18

शाकल्येति होवाच याज्ञवल्क्यः, त्वां स्वदिमे ब्राह्मणा
अङ्गारावक्षयणमक्रता३ इति ॥ ३-९-१८ ॥

मन्त्र 3-9-19

याज्ञवल्क्येति होवाच शाकल्यः, यदिदं कुरुपञ्चालानां ब्राह्मनानत्यवादीः, किं ब्रह्म विद्वानिति ; दिशो वेद सदेवाः सप्रतिष्ठा इति ; यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ ३-९-१९ ॥

मन्त्र 3-9-20

किंदेवतोऽस्यां प्राच्यां दिश्यसीति ; आदित्यदेवत इति ; स आदित्यः कस्मिन् प्रतिष्ठित इति ; चक्षुषीति ; कस्मिन्नु चक्षुः प्रतिष्ठितमिति ; रूपेष्विति ; चक्षुषा हि रूपाणि पश्यति ; कस्मिन्नु रूपाणि प्रतिष्ठितानीति ; हृदय इति होवाच, हृदयेन हि रूपाणि जानाति, हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति ; एवमेवैतद्याज्ञवल्क्य ॥ ३-९-२० ॥

मन्त्र 3-9-21

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति ; यमदेवत इति ; स यमः कस्मिन् प्रतिष्ठित इति ; यज्ञ इति ; कस्मिन्नु यज्ञः प्रतिष्ठित इति ; दक्षिणायामिति ; कस्मिन्नु दक्षिणा प्रतिष्ठितेति ; श्रद्धायामिति, यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति, श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति ; कस्मिन्नु श्रद्धा प्रतिष्ठितेति ; हृदय इति होवाच, हृदयेन हि श्रद्धाम् जानाति, हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ३-९-२१ ॥

मन्त्र 3-9-22

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति ; वरुणदेवत इति ; स वरुणः कस्मिन् प्रतिष्ठित इति ; अप्स्रिवति ; कस्मिन्न्वापः प्रतिष्ठिता इति ; रेतसीति ; कस्मिन्नु रेतः प्रतिष्ठितमिति ; हृदय इति, तस्मादपि प्रतिरूपं जातमाहुः, हृदयादिव सृप्तः, हृदयादिव निर्मित इति, हृदये ह्येव रेतः प्रतिष्ठितं भवतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ३-९-२२ ॥

मन्त्र 3-9-23

किंदेवतोऽस्यामुदीच्यां दिश्यसीति ; सोमदेवत इति ; स सोमः कस्मिन् प्रतिष्ठित इति ; दीक्षायामिति ; कस्मिन्नु दिक्षा प्रतिष्ठितेति ; सत्य इति, तस्मादपि

बृहदारण्यक उपनिषत्

शाकल्य ब्राह्मणम्

दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति ; कस्मिन्नु सत्यं प्रतिष्ठितमिति हृदय इति होवाच, हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ३-९-२३ ॥

मन्त्र 3-9-24

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति ; अग्निदेवत इति ; सोऽग्निः कस्मिन् प्रतिष्ठित इति ; वाचीति ; कस्मिन्नु वाक्प्रतिष्ठितेति ; हृदय इति ; कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥ ३-९-२४ ॥

So in the eighteenth मन्त्र we get an introduction. So in this याज्ञवल्क्य is teasing शाकल्यः. See because शाकल्य is challenging याज्ञवल्क्य with many questions with an idea of defeating him. And instead of defeating याज्ञवल्क्य, शाकल्य is getting defeated. His challenge is thrown away. So याज्ञवल्क्य says you are burning yourself because of me. I am burning you, I am defeating you, I am thwarting your intentions and you are getting insulted in my hands. याज्ञवल्क्य says शाकल्य you are a fool. In fact all other ब्राह्मणs don't want to get insulted and therefore, they have pushed you in front of me. And you are also like a 'fool' coming in front of me and getting defeated. And this idea याज्ञवल्क्य conveys with an example. You know the tongs, which is used for taking out the burning embers. याज्ञवल्क्य compares himself to the hot embers like the burning charcoal. The ब्राह्मणs want to handle me. But since I am like a hot charcoal, they don't want to directly handle me because their hands would be burnt. They want to make use of some tongs and they are using you शाकल्य as tongs. And therefore, they

are not getting burnt, by handling me you are getting burnt. This is the insult. This is the teasing. The tongs here is called अङ्गारावक्षयणम्, अङ्गार means the hot charcoal. अवक्षयणम् means the tongs. अङ्गारावक्षयणम् – अङ्गाराः अवक्षीयन्ते यस्मिन् सन्दंशादौ तत् अङ्गारावक्षयणम्. अवक्षीयते गृह्यते अनेन इति अवक्षयणम्. कर्म व्युत्पत्ति. This is the meaning of this eighteenth मन्त्र. That is the ब्राह्मणः are using you to get insulted.

In the nineteenth मन्त्र, शाकल्य feels bad and therefore, he tells याज्ञवल्क्य 'हे याज्ञवल्क्य why are you insulting those ब्राह्मणः. Indirectly you are saying that those ब्राह्मणः are afraid of coming in front of you. That is why they are pushing me, making me a guinea pig. So it is not at all proper. Only I am asking the questions of my own accord and those ब्राह्मणः are indeed great people. And after uttering these words शाकल्य begins to ask further questions about हिरण्यगर्भः himself. Here हिरण्यगर्भः is known as ब्रह्म. Earlier it was called as प्राण and now the same हिरण्यगर्भः is called as ब्रह्म. In the following question answer series from the nineteenth verse up to the twenty-fourth verse through the dialogue we get पञ्चविध हिरण्यगर्भः उपासनम्. Here also I am not going into the details of each word and each मन्त्र but I will just tell you what is this उपासना.

Here the five expressions of हिरण्यगर्भः are associated with five directions. पञ्च दिक् रूपः हिरण्यगर्भः. And each of this हिरण्यगर्भः's expression is associated with three factors. They are the three प्रतिष्ठा - प्रतिष्ठा number one, प्रतिष्ठा number

two and प्रतिष्ठा number three. Here also we can have five columns. One is the दिक्, the direction, the second is देवता, it is the expression of हिरण्यगर्भ, then the third is प्रतिष्ठा number one, fourth is प्रतिष्ठा number two and fifth is प्रतिष्ठा number three. Like this we will get पञ्च दिक् रूपः हिरण्यगर्भः. Because five directions are taken and each direction is associated with one, one देवता. Now I will quickly tell you the details.

दिक्	देवता	प्रतिष्ठा 1	प्रतिष्ठा 2	प्रतिष्ठा 3
प्राचि, east.	आदित्यः	चक्षुः	रूपाणि	हृदयम्
दक्षिणा, south	यमः	यज्ञः	दक्षिणा and श्रद्धा	हृदयम्
प्रतीचि, west	वरुणः	आपः	रेतः	हृदयम्
उदीचि, north	सोमः	दीक्षा	सत्यः	हृदयम्
ध्रुव, above	अग्निः	वाक्	Not given	हृदयम्

So पञ्च देवतात्मक हिरण्यगर्भ उपासना – आदित्य, यम, वरुण, सोम, अग्नि देवतात्मक हिरण्यगर्भ उपासना. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this ninth ब्राह्मणम् of the third chapter of बृहदारण्यकोपनिषत्, we have seen three topics in the form of a dialogue between शाकल्य and याज्ञवल्क्य. The first topic was हिरण्यगर्भ स्तुतिः, the glory of हिरण्यगर्भ. And the glory is he alone is one देवता who can manifest as countless देवताs also. सङ्कोचविकासाभ्याम् एकः च अनेकः च. Through contraction and expansion one हिरण्यगर्भ alone expresses as एकः अनेकः च. This is हिरण्यगर्भ स्तुतिः from मन्त्र one to nine. Then from the tenth to seventeenth मन्त्र, we had the second topic the अष्टविध हिरण्यगर्भ उपासना. हिरण्यगर्भ seen in eight-fold form. And this particular form is given for the sake of उपासना. Then from the eighteenth up to the twenty-fourth मन्त्र, we had the third topic of पञ्चविध हिरण्यगर्भ उपासना. Five-fold हिरण्यगर्भ was taken. All these are taught in the form of a dialogue you should remember. We completed this पञ्चविध हिरण्यगर्भ उपासना in the last class. We saw in the form of a chart the five directions, the five देवताs, प्रतिष्ठा one, प्रतिष्ठा two and प्रतिष्ठा three. If you have got chart in your hand I would request you to see the chart because I have to discuss a few more points based on the chart.

So, if you look at this पञ्चविध हिरण्यगर्भ, the first one associated with eastern direction, the second with south, the third with west, the fourth with north and the fifth with ऊर्ध्वम्, above. In each of this हिरण्यगर्भ I have mentioned प्रतिष्ठा

one, प्रतिष्ठा two and प्रतिष्ठा three. प्रतिष्ठा means support. When I say support, naturally the question will come support of what. I will take an example looking at the chart and you can extend this to the other four also. We saw प्राचि दिक्, eastern direction for which the देवता is आदित्यः, प्रतिष्ठा one is चक्षुः. Now you should understand चक्षुः, the प्रतिष्ठा one is the support of आदित्य देवता. The right-hand side column is the support of the left-hand side column. So चक्षुः is the प्रतिष्ठा one for आदित्य देवता. Then what is प्रतिष्ठा two? In the chart we have रूपाणि. This रूपाणि is the प्रतिष्ठा of चक्षुः. So प्रतिष्ठा two is the support of प्रतिष्ठा one. प्रतिष्ठा one is the support of देवता. And then what is प्रतिष्ठा three? In the chart we have हृदयम् and this हृदयम् is the प्रतिष्ठा, the support of रूपाणि. The right-hand side is the support of left-hand side. So apply this to the second line. हृदयम् is support of दक्षिणा and श्रद्धा, दक्षिणा and श्रद्धा are the support of यज्ञः, यज्ञः is support of यमः. यमः presides over the दक्षिणा दिक्. Like this we have to do to other directions also.

शङ्कराचार्य in his commentary even explains logically how each one is the support of the other. I don't want to go into those complications. He gives the connection. It is sufficient I feel, if you note this grand design. The word हृदयम् represents the mind. हृदयम् literally means heart. And according to our scriptures, our mind is located in our heart. And therefore, heart represents the mind and therefore, we say mind is the support of रूपम्, which is the support of चक्षुः, which is the support of आदित्य. Similarly, mind is support of

दक्षिणा, which is the support of यज्ञ, which is the support of यम. Mind is the meaning of हृदयम्. The third observation शङ्कराचार्य makes, keeping this design as basis. So the first हिरण्यगर्भ associated with eastern direction is associated with रूपाणि. From प्रतिष्ठा 2 it is रूपाणि. You should remember all these five items are associated with हिरण्यगर्भ. The five items being प्राचि, आदित्यः, चक्षुः, रूपाणि, हृदयम्. Similarly, the second हिरण्यगर्भ is associated with दक्षिणा, यमः. यज्ञः, दक्षिणा and श्रद्धा and हृदयम्. Now in item number one, we find रूपाणि are there. Now take item number five, the last one, you find ध्रुव, अग्निः वाक् and nil and हृदयम्. Fourth column is not given. The word वाक् indicates the नाम or name. So, the fifth हिरण्यगर्भ is associated with नाम and the first हिरण्यगर्भ is associated with रूपम्. Look at the second, third and fourth. In second हिरण्यगर्भ यज्ञ is there, in the third हिरण्यगर्भ जलम् is there, in the fourth हिरण्यगर्भ the दीक्षा is there. Taking them all we find the second, third and fourth हिरण्यगर्भs are associated with कर्म. So the design is the first one is associated with रूपम् and the second, third, fourth is associated with कर्म and the fifth is associated with नाम. Adding all these five together the उपनिषत् says the whole हिरण्यगर्भ समष्टि is nothing but the नाम-रूपम्-कर्म समष्टि. This we saw in the end of the first chapter.

त्रयं वा इदं नाम रूपं कर्म ॥ बृहदारण्यकोपनिषत् १-६-१॥

Thus, पञ्चविध हिरण्यगर्भ is समष्टि, the total and the समष्टि is nothing but the नाम-रूपम्-कर्म name, form and function.

Now the next observation is this. You find that whatever direction, whatever देवता or whether it is नाम, रूपम् or कर्म, for all of them the ultimate प्रतिष्ठा, the final support is हृदयम्. What is the meaning of हृदयम्? The meaning of the हृदयम् is the mind I said. Therefore, शङ्कराचार्य says that the whole नाम-रूपम्-कर्म जगत् cannot exist, cannot be experienced without support of, without the help of the mind. Without mind there is no नाम, no रूप and no कर्म. This is proved by our experience also. In deep sleep state when the mind is not functioning, there is neither नाम nor रूपम् nor कर्म. Thus, from this design we also come to notice that the whole universe is मनोमयम्. The universe is नाम रूप कर्म जगत् मनोमयम्. मनस् सत्त्वे जगत् सत्त्वम्.

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ माण्डूक्य कारिका ३-३१ ॥

There is a beautiful श्लोक in सदृशनम्.

शब्दादिरूपं भुवनं समस्तं शब्दादिसतेन्द्रियवृत्तिभास्या ।
सतेन्द्रियाणां मनसो वशे स्यात् मनोमयं तद्भुवनं वदामः ॥
सदृशनम् ८॥

The whole universe is शब्दादिरूपम्. शब्द, स्पर्श, रूप, रस, गन्ध. And the शब्दादि प्रपञ्च cannot be there without the five sense organs. The five sense organs do not function without the mind. Therefore, if mind is then the sense organs function, and therefore, शब्दादि प्रपञ्च function. Therefore, mind is the support for the experience of the universe. Therefore this श्लोक says मनोमयं तद्भुवनं वदामः. Therefore हृदयम् is the प्रतिष्ठा. So with this पञ्चविध हिरण्यगर्भ उपासना is also over.

Now the twenty-fourth मन्त्र which we have completed has got one more final question, which we have to note. Now याज्ञवल्क्य has pointed out that the हृदयम् is the support of all of them. Now शाकल्य is raising a question. कस्मिन्नु हृदयं प्रतिष्ठितमिति. What is the support of the heart? What is the support of the mind? For which याज्ञवल्क्य is going to answer in the twenty-fifth मन्त्र, we will read.

मन्त्र 3-9-25

अहल्लिकेति होवाच याज्ञवल्क्यः, यत्रैतदन्यत्रास्मन्मन्यासै, यद्ध्येतदन्यत्रास्मत्स्यात्, श्वानो वैनदद्युः, वयांसि वैनद्विमथ्नीरन्निति ॥ ३-९-२५ ॥

I will give you the meaning of the मन्त्र later, I will just give you the essence of the answer. याज्ञवल्क्य says शरीरम्, the physical body is the support of the mind, हृदयम्. So the body is supported by the mind. But याज्ञवल्क्य does not say this directly. Whole of बृहदारण्यकोपनिषत् is like this only. Even the known ideas are said but while presenting it is not straightforward. याज्ञवल्क्य could have easily said that body is the support of the mind. But he presents it indirectly. He says if the mind was not in the body, then the body would have become a dead body. He says this in double negative. Even this he does not directly say. He could have said the body would have been a dead body without mind. Instead of saying that the body would be dead, याज्ञवल्क्य says the body will be eaten by the dogs, the body will be pecked by the birds. श्वानो वा एनत् अद्युः, वयांसि वा एनत् विमथ्नीरन्. श्वान means dog. वयांसि means birds. सकारान्तः नपुंसकलिङ्ग वयस् शब्द,

वयः वयसी वयांसि. मनस् शब्दवत्. The birds like vultures will be विमशनीरन् peck and make the body strewn all over. The essence of this idea is without the mind body will be eaten by dog means without the mind body will be dead. This means body is alive only because of the mind within. That means body is the support of the mind.

Here शङ्कराचार्य makes an observation. He says that when you analyse the body and mind both of them are interdependent. It is difficult to say whether the body supports the mind or mind supports the body. Both of them are mutually supported and both of them mutually support each other. This alone we saw in मधु ब्राह्मण that the whole universe is interdependent. This we saw in तैत्तिरीयोपनिषत्, भृगुवल्ली also in the form प्रतिष्ठा प्रतिष्ठित सम्बन्ध उपासना.

प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । ॥
तैत्तिरीयोपनिषदत् ३-७-१ ॥

So शङ्कराचार्य brings in that idea and points out that body and mind are mutually dependent. How do you say so? Because if the mind is not there the body will be dead and it cannot survive even for a few hours, it begins to decay.

यावत्पवनो निवसति देहे तावत् पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ भज
गोविन्दम् ६ ॥

As long as life is there, sentiency is there, everybody will ask how are you. The moment वायु is gone even the wife is afraid of the body and even she doesn't want to keep the body for

long. Therefore, without mind the body cannot survive. This everybody knows. Now we will have another doubt. Without the body mind can survive. How do you say they are mutually dependent? Mind seems to be independent of the body. Because even when the death takes place, even when the physical body is separated, we have seen the mind or सूक्ष्म शरीरम् travels, it survives and it assumes another physical body. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति, we say. The mind seems to be independent of the body. For that we answer, no doubt the mind can exist independent of the body but mind cannot function independent of the body. After death the mind cannot have any सुख दुःख भोग, it cannot function as a कर्ता, it can function as a भोक्ता. If it has to function as a कर्ता or a भोक्ता, it has to take another body, may not be in this लोक but it may take a शरीरम् in पितृलोक or ब्रह्मलोक or some लोक and assume a relevant body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ गीता १५-९ ॥

Therefore, mind also depends upon the body not for existence but for functioning. So without the body mind may be exist without functioning. शङ्कराचार्य observes if the mind exists without functioning it is as good as non-existence. In the home they say whether you are there or not, it matters not. Because they do not do anything. They are not functioning. Therefore, remember non-functioning mind is as good as non-existent mind. I don't say 'is' but it is 'as good as' non-existent mind. In वेदान्त, mutual dependence is shown to reveal the

मिथ्यात्वम् which means it is its illogicality, that is it not logically available for explanation like our कर्म and जन्म. Why we got this जन्म? It is because of कर्म. Why कर्म came? It is because of जन्म. Now tell me whether कर्म is because of जन्म or जन्म is because of कर्म.

विधेः प्रयत्नस्य च कोऽपि वाद- स्तयोर्द्वयोर्मूलमजानतां स्यात् ।

विधेः प्रयत्नस्य च मूलवस्तु सञ्जानतां नैव विधिर्न यत्नः ॥
सदृशानम् २१॥

That is why we are not able to conclude as to whether the fate depends upon will or will depend upon fate. You can argue for ages, you will never come to a conclusion. वेदान्त's answer is you will never come to conclusion because they are mutually dependent. So go beyond fate and free-will, which is ब्रह्मन्. If you go on arguing, argument alone will survive and मोक्ष will never come. So the whole universe is mutually dependent, therefore it is मिथ्या, and that is indicated with the help of शरीरम् and हृदयम्. Here one word याज्ञवल्क्य uses अहल्लिकेति. It is just of a casual interest and not of philosophical interest. याज्ञवल्क्य is becoming more impatient. Because all others asked one or two questions and left. शाकल्य alone is endlessly asking questions. Already याज्ञवल्क्य has expressed his impatience by saying that ब्राह्मणs are using you as अङ्गारावक्षयणम्, the tongs. I am a fire, fire of knowledge, don't play with fire, you will get burnt, like this he has already given warning. शाकल्य did not listen to the warning and he asked पञ्च विध हिरण्यगर्भ. After this he should have shut his mouth and gone. Now still he is

continuing his questions. Therefore, याज्ञवल्क्य is addressing शाकल्य angrily as अहल्लिक. अहल्लिकः is another name given to शाकल्य. शङ्कराचार्य does not give the meaning and therefore sub-commentators enjoy. They will get to write if anything शङ्कराचार्य has missed. And therefore, they get an opportunity to discuss. They say अहल्लिक means ghost. How does this meaning come? अहनि लीयते इति अहल्लिक. Because the ghost will appear and function in the night only and the ghost cannot function during daytime. Therefore, अहनि during daytime लीयते they disappear, they dissolve. Therefore, अहल्लिक means a ghost. Why याज्ञवल्क्य is addressing शाकल्य as a ghost? Subcommentators say like ghost he is jumping from one question to another. He leaps from one question to another. Therefore, याज्ञवल्क्य angrily addresses शाकल्य as अहल्लिक. But still शाकल्य does not listen to याज्ञवल्क्य. Ultimately, शाकल्य is going to die. That is going to be the end. शाकल्य continues his questioning in the next मन्त्र also. We will read.

मन्त्र 3-9-26

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नुपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नुदानः प्रतिष्ठित इति ; समान इति ; ॥ ३-९-२६ ॥

Up to this we will see. So in पञ्च विध हिरण्यगर्भ उपासना the mind was set to be the support of all. Later in the previous मन्त्र, the body was supposed to be support of the mind. Now

शाकल्य asks what is the support of the body. Everything is supported by the mind. The mind is supported by the body. Now, tell me by what is body supported? The answer in simple term is the पञ्च प्राण. प्राण is the support of the body. This is also very much understandable. The physical body is surviving because of the प्राण alone. As long as there is प्राण body can survive. When someone is dead we will say प्राण is gone. Even before death if we are suffering from any pain, we say that प्राण is going. If somebody is creating too much problem, we say that don't take my प्राण. All the time we are use this expression indicating that प्राण is the support of the body. But this idea is conveyed elaborately because five प्राणs are there. Therefore, याज्ञवल्क्य says प्राण supports the body, अपान supports the प्राण, व्यान supports the अपान, उदान supports the व्यान and finally समान supports the उदान. In other words समान is the support of उदान, उदान is the support of व्यान, व्यान is the support of अपान and अपान is the support of प्राण. Ultimately, समानप्राण is the support of all the other प्राणs and शरीरम्.

And here also शङ्कराचार्य makes an observation that शरीरम् and प्राण are also mutually dependent. Therefore, प्राण is the supporter of शरीरम् and similarly, शरीरम् is the supporter of the प्राण and they are mutually dependent. And the logic is the same as before. Without प्राण शरीरम् cannot survive and without शरीरम् प्राण survives but cannot function. प्राण is as good as non-existent without शरीरम् and therefore, they are mutually dependent.

Thus, we have three factors – mind, body and प्राण. In the last मन्त्र we discussed about mind and body. Here we discuss about the प्राण and body. Joining these two मन्त्रs, the essence of the teaching is body, mind and प्राण are interdependent. It is a triangle. हृदय शरीर प्राणाः अन्योन्य आश्रिताः. Continuing;

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स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः ; स यस्तान् पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ ३-९-२६ ॥

The two lines of the मन्त्र स एष नेति नेति to न रिष्यति I will skip now and I will be explaining later. Those two lines are the definition of आत्मा which I am going to skip now, I will take up later. This definition is given by the उपनिषत् itself. Therefore, it should come at the end of the dialogue between याज्ञवल्क्य and शाकल्य. The dialogue is not yet over. Therefore, we will continue with dialogue portion and after the dialogue is over we will come back to these two lines. The dialogue continues from एतानि अष्टावायतनानि. I am going to explain that portion now. What is the topic in this portion? Now शाकल्य has exhausted all his questions. His material is over and he asked about हिरण्यगर्भं स्तुति or महिमा, he asked about अष्टविध हिरण्यगर्भं, he asked about पञ्चविध हिरण्यगर्भं, he discussed about हृदयम्, शरीरम् and प्राण. After this you

find शाकल्य does not have any more questions. If you analyze the topics discussed until now - हिरण्यगर्भ स्तुति, अष्टविध हिरण्यगर्भ, पञ्चविध हिरण्यगर्भ, हृदयम्, शरीरम् and प्राण - all these topics deal with मिथ्या प्रपञ्च alone. We come to know that शाकल्य doesn't know anything other than the मिथ्या प्रपञ्च. When शाकल्य had asked all the questions याज्ञवल्क्य answered and now याज्ञवल्क्य is questioning शाकल्य. What is the question याज्ञवल्क्य is going to ask? He is going to ask about the अधिष्ठान परमात्मा, which supports the entire मिथ्या प्रपञ्च consisting of अष्टविध हिरण्यगर्भ; अष्टविध हिरण्यगर्भ is मिथ्या, पञ्चविध हिरण्यगर्भ is मिथ्या, हृदयम् is मिथ्या, शरीरम् is मिथ्या, प्राण is मिथ्या, for this all entire universe what is the substratum he is going to ask. So the question is regarding परमात्मा. What is the nature of परमात्मा that is kept in mind here? परमात्मा creates this मिथ्या प्रपञ्च and परमात्मा itself resolves this मिथ्या प्रपञ्च and परमात्मा transcends this मिथ्या प्रपञ्च. *Transcending means परमात्मा is of a higher order of reality.* Because मिथ्या प्रपञ्च is व्यावहारिकम् and परमात्मा पारमार्थिकः and therefore परमात्मा, the पारमार्थिक transcends मिथ्या प्रपञ्च, the व्यावहारिक. Therefore, what does याज्ञवल्क्य ask? Who creates अष्ट पुरुषs? Who resolves अष्ट पुरुषs? And who transcends अष्ट पुरुषs? And here what you should remember is that the word अष्ट पुरुषs represent अष्टविध हिरण्यगर्भ. So हिरण्यगर्भ has the name पुरुष. अष्टविध पुरुष is equal to अष्टविध हिरण्यगर्भ. पञ्चविध पुरुष is पञ्चविध हिरण्यगर्भ. Therefore, he asks – अष्टौ आयतनानि, अष्टौ लोकाः, अष्टौ

देवाः, अष्टौ पुरुषाः. All these words will become clear if you look at the chart of the अष्टविध हिरण्यगर्भ. There we had पुरुषः, आयतनम्, लोकः, ज्योतिः, देवता. In each eight divisions were there. अष्ट पुरुषs, अष्ट आयतनम्s, अष्ट लोकs, and अष्ट ज्योतिs and अष्ट देवताs. Therefore, this whole line indicates अष्टविध हिरण्यगर्भ. And अष्टविध हिरण्यगर्भ represents the whole cosmos. Now all of them are there. And the word निरुह्य means creating or projecting. तान्पुरुषान् निरुह्य – who projects those eight पुरुषs. Here पुरुष is हिरण्यगर्भ. And प्रत्युह्य means resolves. So निरुह्य means सृष्टि. प्रत्युह्य means लयम्. So who creates अष्टविध पुरुष? Who resolves अष्टविध पुरुष? And अत्यक्रामत् – who transcends these अष्टविध पुरुष? What is the answer? The परमात्मा is the answer. That he keeps in mind. Therefore who creates, resolves and transcends this universe? For this परमात्मा, याज्ञवल्क्य gives a special title, a very famous title, the details we will be discussing later. I will just name the title, i.e., औपनिषदः पुरुषः. शङ्कराचार्य quotes this name umpteen times. So औपनिषदः पुरुषः is the another name of परमात्मा. Tell me who is this परमात्मा, tell me who is this औपनिषदः पुरुष who creates this world, who sustains this world, who resolves the world and who transcends this world? This is याज्ञवल्क्य's question for which शाकल्य is not able to answer and he will lose his head. All those things we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

In the ninth ब्राह्मणम् of third chapter शाकल्य asked various questions to याज्ञवल्क्य and याज्ञवल्क्य properly answered all the questions. Through these questions three topics were dealt with. One is the glory of हिरण्यगर्भ, the second is हिरण्यगर्भ as the अष्टविध पुरुषः for उपासना and the third topic was हिरण्यगर्भ as पञ्चविध हिरण्यगर्भ for उपासना. And through all these discussions याज्ञवल्क्य showed that हिरण्यगर्भ alone is the समष्टि and being समष्टि हिरण्यगर्भ includes the whole creation. Now here afterwards शाकल्य doesn't any more questions to ask and he could not defeat याज्ञवल्क्य. Now याज्ञवल्क्य takes up his turn and asks the crucial question. The question is what is that परमात्मा who is the creator of the अष्टविध हिरण्यगर्भ, in short, the whole universe and who is the destroyer of this अष्टविध हिरण्यगर्भ and who goes beyond this creation or अष्टविध हिरण्यगर्भ. So he asked a question regarding परमात्मा, the सर्व अधिष्ठानम्. And here the word हिरण्यगर्भ is not used but याज्ञवल्क्य uses the word अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, अष्टौ आयातानि. These अष्टौ आयातानि, अष्टौ लोकाः, अष्टौ देवाः and अष्टौ पुरुषाः all refer to हिरण्यगर्भ or it refers to समष्टि or it refers to the whole universe. And this अष्टविध हिरण्यगर्भ याज्ञवल्क्य calls it as अष्टविध पुरुषः. The word पुरुष is used in different meanings in the scriptures. We have to see the context and understand. In fact, any conscious entity is called

पुरुष. Any जीव is called पुरुष. विराट् is called पुरुष. हिरण्यगर्भ is called पुरुष. ईश्वर is called पुरुष. Any conscious entity is called पुरुष. But the only difference is when the word पुरुष refers to a जीव, विराट् हिरण्यगर्भ or ईश्वर they are सोपाधिक पुरुषs or सगुण पुरुषs. But when the word पुरुष refers to pure Consciousness,

अव्यक्तात् पुरः पुरुषो॥ कठोपनिषत् २-३-८ ॥

उत्तमः पुरुषस्त्वन्यः ॥ गीता १७-१७ ॥

In those contexts the word पुरुष refers to निर्गुण चैतन्यम्. There also the word पुरुष is used it is निरुपाधिक पुरुषः. Why I am saying this is to show that even the अष्टविध हिरण्यगर्भ is called अष्टविध पुरुषः. Similarly, पञ्चविध is called पञ्चविध पुरुष. Now याज्ञवल्क्य's question is who is that परमात्मा, who creates the अष्टविध पुरुष, resolves the अष्टविध पुरुष and who is beyond the अष्टविध पुरुष. And here to refer to the word परमात्मा, याज्ञवल्क्य also coins a new word. If you are talking about अष्टविध पुरुष and पञ्चविध पुरुष याज्ञवल्क्य says I am talking about औपनिषदः पुरुषः. So परमात्मा is referred to here as औपनिषदः पुरुषः and it is a very significant word, which शङ्कराचार्य often uses as important statement. The significance of the word I will discuss later. So अष्टविध पुरुष is सोपाधिकम्, सगुणम्. पञ्चविध पुरुष is सोपाधिकम्, सगुणम्. You know only सोपाधिक पुरुष, now I am asking about the औपनिषदः पुरुषः, निरुपाधिक पुरुषः, the निर्गुण पुरुषः, सर्व अधिष्ठान पुरुषः do you know. So स यः तान्पुरुषान् निरुह्य. I told you the meaning of the word निरुह्य in the last class.

बृहदारण्यक उपनिषत्

शाकल्य ब्राह्मणम्

निरुह्य refers to creation. प्रत्युह्य refers to dissolution. And अत्यक्रामत् refers to transcending both. So तं औपनिषदं पुरुषं पृच्छामि. In the previous line तान्पुरुषान् was used. There पुरुष refers to अष्टविध पुरुष, हिरण्यगर्भ, सगुणम्. But in the next line औपनिषदः पुरुषः is used, here the word पुरुषः refers to निर्गुण परमात्मा. In two lines, for the same पुरुष there are two different names. So तान्पुरुषान् refers to सगुण पुरुषान्. औपनिषदं पुरुषं refers to निर्गुणम् पुरुषम्. अहम् पृच्छामि. And is औपनिषदः पुरुषः अष्टविध or पञ्चविध? औपनिषदः पुरुषः is एकविध. You know about अष्टविध and पञ्चविध, but do you know about एकविध पुरुष? सजातीय विजातीय स्वगत भेदरहितम् देशकालवस्तु परिच्छेद शून्यम् निर्गुणम् पुरुषम् पृच्छामि. What is the significance of the adjective औपनिषदः? शङ्कराचार्य gives lot of significance to this word. औपनिषदः means the one who can be known through the उपनिषत् only. उपनिषत् एक वेद्यः औपनिषदः. Only through the उपनिषत् you can know निर्गुणम् ब्रह्मन् or परमात्मा. परमात्मा is not available for any of the other पञ्चप्रमाणs - प्रत्यक्ष, अनुमान etc. And परमात्मा cannot be known through कर्मकाण्ड of the वेदs and परमात्मा cannot be known through even उपासनाकाण्ड of the वेदs. सर्व प्रमाण अगोचरः परमात्मा.

Now we generally give logic for that why परमात्मा cannot be known though प्रत्यक्ष प्रमाणम् because it doesn't have शब्द स्पर्श etc. Why it cannot be known through अनुमान प्रमाणम् because there is no data. So thus we generally give logic to establish that परमात्मा cannot be known through other प्रमाणs. But we have got श्रुति itself, without going through logic, we

can come to the conclusion that परमात्मा cannot be known through प्रत्यक्षादि प्रमाणम्. औपनिषदः पुरुषः is the शास्त्र प्रमाण to show that पुरुषः प्रत्यक्षादि प्रमाण अगोचरः. There also you should note the expression उपनिषत् एक गम्यम्. गम्यम् means knowable. We won't say only उपनिषत् गम्यम् but we say उपनिषत् एक गम्यम्. That एक is also important. Only through the उपनिषत् we can realize ब्रह्मन्. Else we think through उपनिषत् also we can know, through meditation also we can know. That is what many people say. Either you know through the study of scriptures or you know through meditation. And they give the example of बुद्ध who sat under बोधिवृक्ष and he got enlightenment without the study of शास्त्र. Thus there are people whom claim that शास्त्र study is only one of the methods of knowing the truth. Here शङ्कराचार्य says शास्त्र study is not one of the methods but शास्त्र study is the only method. That is why it is not sufficient to say उपनिषत् गम्यम् but we should say उपनिषत् मात्र गम्यम्, उपनिषत् एक गम्यम्.

When शङ्कराचार्य asserts this, what is his support? Support is this statement alone and therefore, शङ्कराचार्य quotes this line several times in his commentary. This expression औपनिषदम् is not new to us. We have seen this expression in another context also. Do you know where? It came in the ऋग्वेद शान्तिपाठ. आप्यायन्तु ममाङ्गानि in this शान्तिपाठ there is an expression सर्वं ब्रह्म औपनिषदम् माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्, there सर्वम् ब्रह्म औपनिषदम् that is the same here. Only difference is that it is said ब्रह्म

there and here it is said पुरुषः. Both refer to the same truth only.

The word औपनिषदः पुरुषः is परमात्मा I said. But in fact some of the commentators do not take औपनिषदः पुरुषः as परमात्मा but they take this word as a ज्ञानि himself. औपनिषदः पुरुषः is equal to ब्रह्मज्ञः, ब्रह्मज्ञानि.

Even though this difference is there, if you analyze you can find that essentially both are same only, because a ब्रह्मज्ञानि is none other than परमात्मा alone. Therefore, remember in the scriptures the ज्ञानि and परमात्मा are indiscriminately used and they are not differentiated. Therefore, instead of saying परमात्मा is the creator and destroyer we say ज्ञानि alone creates the whole universe

मयि एव सकलम् जातम् ॥ कैवल्योपनिषत् १-१९ ॥

and ज्ञानि alone resolves this whole universe and ज्ञानि alone transcends this whole universe. So thus, some commentators comment in this form also. And how does ज्ञानि creates the universe and resolves the universe? They say that when a ज्ञानि identifies with his equipment and transacts with the world he has created this world and when he disidentifies from his equipment and abides in his nature he has resolved the world. Thus every time ज्ञानि transacts he has created व्यावहारिक प्रपञ्च and when he withdraws into his nature, when he goes to the green room of आत्मा the whole drama is resolved. Thus, औपनिषदः पुरुषः has got two meanings. One meaning is परमात्मा and another meaning is ज्ञानि. I will take

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the परमात्मा itself. So the question, tell me who is that परमात्मा. Not only याज्ञवल्क्य asks this question but also, he threatens him - until now you challenged me and now you have to answer my question and if you don't answer my question then तं वेत् मे न विवक्ष्यसि, तं means औपनिषदम् पुरुषम् परमात्मानम्. न विवक्ष्यसि then मूर्धा ते विपतिष्यति – your head will burst and fall down, in short, you will die. Because याज्ञवल्क्य had expressed his anger, you are testing me too much. The ब्राह्मणाs are using you as the tongs and I am like a fire, who can burn you if you make me angry. In spite of that शाकल्य was insulting याज्ञवल्क्य. Therefore, याज्ञवल्क्य gives शापम् as it were. In fact मूर्धा ते विपतिष्यति up to that are the words of याज्ञवल्क्य. There afterwards the उपनिषत् narrates the story. Therefore, from the next line तं ह न मेने onwards it is not the words of याज्ञवल्क्य, it is not the words of शाकल्य but it is the उपनिषत् narrating the story. What does the उपनिषत् say? शाकल्यः तं ह न मेने – शाकल्य did not know that परमात्मा. शाकल्य was ignorant of औपनिषदः पुरुषः. He has studied only कर्मकाण्ड and उपासनकाण्ड only. In front of याज्ञवल्क्य he could not manage. And याज्ञवल्क्य does not answer that question. It is only a debate to defeat the opponent. शाकल्य is not the student of याज्ञवल्क्य. शाकल्य is only a challenger. Once याज्ञवल्क्य defeats शाकल्य, याज्ञवल्क्य's job is over. याज्ञवल्क्य does not explain what is औपनिषदः पुरुषः. But when we study, we will be curious to know. Therefore, the उपनिषत् itself gives us the answer to याज्ञवल्क्य's question.

Where is the answer? Now alone we have to bring those two lines, which we skipped before. In the last class, we skipped **अ एष नेति नेति** to **न रिष्यति**. This is the definition of औपनिषदः पुरुषः given by the उपनिषत् itself and not by याज्ञवल्क्य.

Then the question comes if the उपनिषत् should answer that question it should be answering in this place only and after याज्ञवल्क्य asked the question then only it should answer. Why should the उपनिषत् answer the question even before याज्ञवल्क्य asked that question? शङ्कराचार्य says the उपनिषत् was restless it seems. उपनिषत् loves the discussion of आत्मा. It was waiting all the while when this definition will come, and all the time the discussion was around some उपासना which made उपनिषत् boring. Therefore, क्रममतिक्रम्य औपनिषदस्य पुरुषस्य आख्यायिकातोऽपसृत्य श्रुत्या स्वेन रूपेण त्वरया निर्देशः. शङ्कराचार्य uses the expression त्वरया. त्वरया means hurriedly. Sometimes when I go to some family, they will have gone out for out for some temple visit etc. And one of the couples will be telling the story. There will be certain crucial instances, punch lines, which the other spouse will be impatient to say that. When one of them is telling the story the better half will tell all the important lines. Thus sometimes we want to tell the main thing and if the other person is taking so much time, therefore, before the other person tells we came and tell. In the same way the उपनिषत् has been patiently waiting and therefore, the उपनिषत् immediately blurted out. So the right position for **अ एष नेति नेति** is after **तं ह न मेने शाकल्यः**. This is an

important मन्त्र because it is the definition of परमात्मा, often quoted by शङ्कराचार्य. And the उपनिषत् itself quotes the same मन्त्र three times in बृहदारण्यकोपनिषत् itself. It later occurs in 4-2-4 and again it occurs in 4-4-22 and again it occurs in 4-5-15.

Now we will see the meaning of this मन्त्र. सः आत्मा नेति नेति. In fact this नेति नेति portion we have seen before 2-3-6. What does it mean? आत्मा is that which is left out after negating everything. नेति नेति refers to सर्व निषेध. What is आत्मा? सर्व निषेध अवधिः. अवधिः means the remainder, the अधिष्ठानम्, the substratum. सर्व निषेध अवधिः आत्मा.

And why should the उपनिषत् negate everything? Why can't the उपनिषत् reveal the आत्मा directly? We saw this elaborately before. The reason is आत्मा cannot be positively pointed out because it is beyond description words. Anything can be explained by words only if it fulfils five conditions called शब्द प्रवृत्ति निमित्तानि. We have seen this in 2-3-6 and I had explained this in my माण्डूक्य introduction. The conditions for using words are five जाति, गुण, क्रिया, द्रव्य and सम्बन्ध. I am not elaborating them, I just want to point out that आत्मा does not have all these conditions. शब्द प्रवृत्ति निमित्त अभावात्. आत्मा cannot be explained by words. Therefore we say

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥ तैत्तिरीयोपनिषत् २-९ -१ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ॥ केनोपनिषत् १-३ ॥

Then you may have a doubt. You say that आत्मा cannot be explained by any word. But you yourself are using the word आत्मा. If आत्मा cannot be connoted by any word then how are you using the word आत्मा? We say that whatever word we are using are only मिथ्या words assuming some मिथ्या attributes. Any word we use is only a मिथ्या word assuming certain मिथ्या attributes. Let us take the word आत्मा itself. The word आत्मा means Self or subject. You are able to conceive the concept of a subject only because you have got an objective world in front of you. So आत्मा is called a subject only from the standpoint of the world. And if you negate the world, the object, आत्मा cannot be called subject also. Therefore, from the standpoint of the world you can name it as आत्मा, from the standpoint of itself even the word आत्मा cannot be used. Therefore, that is also मिथ्या word not a true word. Similarly, सत्यम् cannot be used, ज्ञानम् cannot be used, अनन्तम् cannot be used, अधिष्ठानम् cannot be used. In माण्डूक्य कारिका गौड़पाद says even अद्वैतम् word cannot be used. Then what can be used? मौनम् व्याख्या. And therefore आत्मा is that which cannot be revealed through words but that which is left out after negating everything and therefore नेति नेति आत्मा.

Then, अगृह्यः. अगृह्यः means सर्व करण अगोचरः or सर्व प्रमाण अगोचरः. It is not available for any instrument of knowledge, that which cannot be grasped. Why it is अगृह्यः? न गृह्यः. न गृह्यते is the explanation of the word अगृह्यः because it is not an object of any organ.

Similarly, **अशीर्यः**. **अशीर्यः** means अपक्षय रहितः, decayless, जरा रहितः because न हि शीर्यते – it doesn't undergo any change.

असङ्गः. **असङ्गः** means it is unrelated, unattached because न हि सज्यते. It can never contact anything. That is why in माण्डूक्य even the subject object contact गौड़पाद negates as unacceptable because subject object contact is possible only when both of them enjoy the same degree of reality. According to वेदान्त आत्मा is पारमार्थिकम् and अनात्मा, the world is व्यावहारिकम्. How can there be a सङ्ग, a सम्बन्ध, a संसर्ग, contact between subject and object. Therefore, विषय-विषयि अपि सम्बन्धः न सम्भवति. Therefore, संयोग सम्बन्धः नास्ति, समवाय सम्बन्धः नास्ति, तादात्म्य सम्बन्धः नास्ति and विषय-विषयि सम्बन्धः नास्ति. In तर्कशास्त्र four types of सम्बन्धs are mentioned. And we negate each one of them.

Then next word **असितः**. **असितः** means it is never bound. √सि, fifth conjugation. सिनोति, सिनुते, to bind. **असितः** means unbound, unrestricted, unconditioned and unlimited by देश काल or वस्तु. It is free.

And therefore only, **न व्यथते** – it never undergoes any suffering. व्यथा means दुःखम्, pain. √व्यथ्, first conjugation, आत्मनेपद. दुःखम् अनुभवति. So **न व्यथते** means आत्मा does not have any sorrow.

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

ज्ञानि knows I am आत्मा therefore, I am असङ्गः therefore I am असितः therefore अहम् न व्यथे. I don't have any pain.

Then न रिष्यति. न रिष्यति means न नश्यति. It doesn't perish, It doesn't die. √रिष्, fourth conjugation, परस्मैपद, to die. रिष्यति, रिष्यतः, रिष्यन्ति.

This is the परमात्मा. And this wonderful परमात्मा, असङ्ग परमात्मा शाकल्य न मेने, did not know. For not answering that what is the consequence he had to face? Now come to the last line. तस्य ह मूर्धा विपपात. The tragedy struck. His head burst or fell down. In short, he died. मूर्धा means head. Not only that his suffering is not over, it seems that he had some disciples. Therefore, all his disciples perhaps collected his bones for doing some संस्कारs. For that the शाकल्य शिष्यs collected the bones and they were going to do the rituals in some cremation ground perhaps. Then what happened? When they were carrying a bundle of bones some robbers came and they thought that they were carrying something very valuable. Thinking that the robbers took away the bones also and therefore he could not get even the अन्तेष्टि संस्कारs. अस्य अस्थीनि परिमोषिणः अपजहुः. शाकल्यस्य अस्थीनि the bones शाकल्य who died परिमोषिणः the robbers अपजहुः अपहतवन्तः. √अपह, परस्मैपद लिट्, प्रथम पुरुषः बहुवचनम्. अपजहार, अपजहुतुः अपजहुः. Why did they take away the bones of all things? अन्यत् मन्यमानाः – thinking that it is something valuable ornaments they took. So when we hear the story we may feel very bad, what a tragic end. We may think

it was nice to study about आत्मा but still शाकल्य should not have died. But at the end शङ्कराचार्य writes a note that you should not be carried away by the story part, whether actually it happened or not is immaterial. It might not have happened also. Therefore, let us not waste our time and energy trying to find out whether शाकल्य really died or whether it is a story etc. शङ्कराचार्य says the story significance is never insult a ब्रह्मज्ञानि. Politely behave with a ब्रह्मज्ञानि, which शाकल्य did not do.

Remember at the end of तत्त्वबोध, we saw the one who praises a ब्रह्मज्ञानि will get all his पुण्यम् and one who insults a ब्रह्मज्ञानि will get all his पापम्. Many get doubt – how can पुण्यम् or पापम् can be transferred? Here the significance is not the transference of पुण्यम् or पापम् but the significance is that never insult, criticise, misbehave with a ज्ञानि. If you want to praise then praise, if you are not able to do then keep quiet. But never misbehave. Therefore, we will also take that significance and don't worry about शाकल्य. Let us assume that it is only a story. शाकल्य survived. And शङ्कराचार्य also tells that this story is borrowed from कर्मकाण्ड portion of the शुक्ल-यजुर्वेद where the story takes place or given in slightly in a different form. There itself शाकल्य had got some शापम् etc. Therefore, it is a borrowed story. With this याज्ञवल्क्य has defeated शाकल्य. Continuing;

अथ होवाच, ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु, सर्वे वा मा पृच्छत, यो वः कामयते तं वः पृच्छामि, सर्वान् वा वः पृच्छामीति ; ते ह ब्राह्मणा न दधृषुः ॥ ३-९-२७ ॥

Now there is a lull, there is a silence and there is a suspense. याज्ञवल्क्य doesn't know whether anymore challenger is going to come or not and until he has answered all the people he cannot take the cows. And therefore, somebody has to break the silence. Until now there was no problem. Each one was coming and withdrawing. Now something terrible has happened. The ninth one came and never went away. So there is a suspense. Therefore, to break the suspense याज्ञवल्क्य himself addresses the ब्राह्मणIs now. The उपनिषत् itself tells अथ ह उवाच. Because until now the words were that of उपनिषत्, you should not forget it. 'तं ह न मेने' 'तस्य ह मूर्धा' are all the story told by the उपनिषत्. So the उपनिषत् अथ ह उवाच. After a brief silence, because all the ब्राह्मणIs were stunned, याज्ञवल्क्य उवाच – याज्ञवल्क्य addressed these ब्राह्मणIs. हे ब्राह्मणा भगवन्तः, भगवन्तः means revered ब्राह्मणIs, if any one of you wants to challenge me please come forward. यो वः. वः is विधारणे षष्ठी. युष्माकं मध्ये, among you. Anybody desires to challenge me please ask me. If you are afraid to come in front of me alone, then you all can come together and challenge me. सर्वे वा मा पृच्छत. And suppose you are not prepared for that also then I will ask you questions. And anyone of you must come forward and answer my questions. Therefore, he says यो वः कामयते तं वः पृच्छामि

I will ask a question whoever is ready to answer please come forward. Then again he says if you are afraid of coming forward and answering alone doesn't matter I will ask you question and all of you together also can answer. **सर्वान्वा वः पृच्छामीति**. And then what was their response. **ते ह ब्राह्मणा न दधूषुः**. Nobody had the courage to come forward either to ask or to answer. Therefore, **याज्ञवल्क्य** himself decided to put a general question to all the people in common. Now **याज्ञवल्क्य**'s question is going to come from the next portion onwards. So the next **मन्त्र**, i.e., the twenty-eighth **मन्त्र** consists of seven verses and all together we should take as one **मन्त्र**. Through these **याज्ञवल्क्य** is asking questions to all **ब्राह्मण**s as a whole. Previously also **याज्ञवल्क्य** asked about **औपनिषदः पुरुषः**. But that question was directed to **शाकल्य** only. Now through these verses **याज्ञवल्क्य** asks the **ब्राह्मण**s as a group. We will read.

मन्त्र 3-9-28

तान् हैतैः श्लोकैः पप्रच्छ –

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।

तस्य लोमानि पर्णानि, त्वगस्योत्पाटिका बहिः ॥ ३-९-२८-१ ॥

त्वच एवास्य रुधिरं प्रस्यन्दि, त्वच उत्पटः ।

तस्मात्तदातृष्णात्प्रैति रसो वृक्षादिवाहतात् ॥ ३-९-२८-२ ॥

मांसान्यस्य शकराणि, किनाटं स्नाव तत्स्थिरम् ।

अस्थीन्यन्तरतो दारुणि, मज्जा मज्जोपमा कृता ॥ ३-९-२८-३ ॥

याज्ञवल्क्य's question is going to be almost the same as the question that he asked to शाकल्य. The question is about परमात्मा only. परमात्मा as the जगत् कारणम्. But the difference is that previously the universe was seen as अष्टविध पुरुष and पञ्चविध पुरुष. Here instead of taking the universe he is taking the जीव and asks about the source of the जीव. Before asking the source of the जीव याज्ञवल्क्य is making a beautiful comparative study of or compares जीव with a वृक्षः, tree. जीव is compared to a tree. This is not new to us. We had in the fifteenth chapter of the गीता the universe itself being compared to a वृक्ष. Here a जीव is compared to a वृक्ष. And many parts of जीव is compared to many parts of the वृक्ष. There are many words in this मन्त्र, I don't want to go line by line and word after word. I will just give you a comparative study. One side we will have वृक्षः, a tree and another side पुरुषः, i.e., the जीव. And what all parts of जीव is equated to वृक्ष we will see.

- 1) The leaves of the tree are comparable to the hairs, लोमम् of the जीव. पर्णानि and लोमानि.
- 2) There are three layers for a tree. In that the first layer of bark is compared to the skin. बहिः उत्पाटिका is त्वक्.
- 3) Then sap. The tree has got some kind of a liquid essence inside it. In English we call it sap. And corresponding to that the जीव has got the blood. उत्पटः and रुधिरम्.
- 4) Then the next is the second layer of bark is comparable to the flesh or मांसानि. शकराणि and मांसानि.

5) The third layer of bark is equated to the स्नाव or sinews or tendons, which is supposed to be a fibrous cord which connects the muscle and the bone. Some more comparisons are there which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the ninth ब्राह्मणम् of the third chapter, याज्ञवल्क्य answered all the questions of शाकल्य. And finally, याज्ञवल्क्य asked a question to शाकल्य about the आत्मा. शाकल्य was not able to answer this question and as a punishment he lost his head. After शाकल्य disappeared, याज्ञवल्क्य addressed all the ब्राह्मणस. He said anyone of you can challenge me with any question or all of you together challenge me. Or if you are not ready for that I will ask a question to anyone of you if you are ready or I will ask a question to all of you in general. Thereafter याज्ञवल्क्य asks a question to all the ब्राह्मणस. This question is the twenty-eighth and the final मन्त्र of this ब्राह्मणम्. This twenty-eighth मन्त्र consists of seven verses, all the seven verses put together forms the twenty-eighth मन्त्र. And in the first three verses याज्ञवल्क्य compares a जीव to a tree and he justifies this comparison by giving seven common features between the tree and जीव. Because of seven साधर्म्यम्, similarity, common features, समान धर्माः. This we were seeing in the last class.

1) The first common feature is that the tree has got leaves and, in its place, the जीव has got hairs on his body. Thus, leaves and the hairs were equated. पर्णानि and लोमानि.

2) The second is the first layer of the tree can be equated to the skin of the जीव. बहिः उत्पाटिका is त्वक्. The topmost layer can be equated to त्वक्.

3) The third common feature is there is a sap in the tree, which will exude, come out if you cut the tree. In the same way when you cut a जीव the blood will ooze out. Therefore, the sap is comparable to the blood. उत्पटः is equal to रुधिरम्.

4) The fourth comparison is the second layer of bark is comparable to the flesh of the जीव. In संस्कृत, the second layer is called शकलानि and in the उपनिषद्, there is a वैदिक usage शकराणि. The correct word is शकलानि. This शकरम् which is the second layer of bark is equated to flesh, मांसम्, शकराणि and मांसानि.

5) The fifth comparison is the third layer of bark is comparable to the sinews and tendons of the body. I was explaining this in the last class. The sinew is supposed to be that fibrous cord which connects the bone and the flesh. A white fibrous cord, which connects the bone and the muscle is called a tendon or sinew that is comparable to the third layer. किनाटम् and र्नाव.

6) The sixth comparison is that behind the barks there is wood, the main part of the tree. In the same way behind all these layers the जीव has got अस्थीनि or the bones. In संस्कृत, the wood is called दारु and bone is called as अस्थि. Therefore, दारु is equal to अस्थि.

7) The seventh and final comparison within the wood there is its inner pith and this pith of the wood is comparable to the marrow of the जीव. In संस्कृत, the pith of the wood is also called मज्जा. In the same way, the marrow inside the

body is also called मज्जा. The marrow called as bone marrow is supposed to be a soft white portion which obtains within the holes of the bone, within the cavities of the bone there is a white substance, a soft substance which is supposed to be the bone marrow. I use the word *supposed to be* because I don't have direct experience. Therefore, I have got only परोक्षज्ञानम् about this. Thus, the equation is that the tree is equal to body, leaves is equal to hairs, first layer is skin, sap is blood, second layer is flesh, third layer is sinew, the wood is bone and marrow is marrow or pith is marrow. Because of this जीव can be compared to a tree. This is the essence of the first three verses of twenty-eighth मन्त्र.

Now we will read further. Until now the question has not been raised. याज्ञवल्क्य has only done the comparison part, hereafter alone the question is going to come. We will read the next few verses together.

मन्त्र 3-9-28 continuation

यदृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ।

मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ३-९-२८-४ ॥

रेतस इति मा वोचत, जीवतस्तत्प्रजायते ।

धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य सम्भवः ॥ ३-९-२८-५ ॥

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ।

मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ३-९-२८-६ ॥

जात एव ; न, जायते, को न्वेनं जनयेत्पुनः ।

Up to this we will see. In these three verses and one line याज्ञवल्क्य puts his question to the ब्राह्मणs. He says when a tree is cut the tree grows again. When tree is cut it is not destroyed but it grows again. If this is true, the same must be the case of a जीव also. That means when a जीव is destroyed either during death or during प्रलयम्, the जीव will not be totally destroyed. The जीव also must be growing again, being born again. I hope the question is clear. When the tree is cut the tree grows again and when the जीव is cut by मृत्युना, the lord यम he also must come into existence again from some origin. The tree is reborn from a particular origin. In the same way, the जीव also must be reborn from a particular source or origin. And what is that source of जीव? If you analyze, the question amounts to asking the जगत् कारणम् or जीवानाम् कारणम्. याज्ञवल्क्य himself considers a few possible answers and dismisses them. A few possible answers he considers which may be given by the ब्राह्मणs and he dismisses them. Three possible answers are taken.

1) The first possible answer is this. One may argue that the tree does not grow again. Therefore, there is no question of source of regrowth. For this possible answer याज्ञवल्क्य says, I admit that the tree does not grow again if it is cut, destroyed along with its root. But if it is not destroyed along with its root, it will grow again. In the same way, I admit that जीव will not be reborn if he is destroyed along with मूल अज्ञानम्. But if that अज्ञानम् मूलम् is not destroyed जीव will grow again. So the question comes - what is the origin of अज्ञानि जीव. And

when the root is not cut the tree grows again which is proved by our own personal experience, from the seed it comes again or from the branches it comes again and we are seeing its regrowth. Thus the first possible answer याज्ञवल्क्य sets aside.

2) The second possible answer is this. Some people may say that जीव is born again from पुरुष बीजम् or रेतस्. रेतस् means the पुरुष बीजम्, the seed of the father. याज्ञवल्क्य says this answer is also not a proper answer because पुरुष बीजम् presupposes a जीव. रेतस् requires a जीव. My question is how the जीव is born. And you are answering जीव is born out of पुरुषः बीजम्, पुरुष बीजम् itself requires a जीव, therefore there is अन्योन्य आश्रय दोष, therefore you cannot say that जीव is born out of पुरुष बीजम्. Then I will ask पुरुष बीजम् is born out of what? Than what you will answer? You will say out of जीव. जीव is born out of पुरुष बीजम् and पुरुष बीजम् is born out of जीव. There is mutual dependence. My question is from where are both जीव and पुरुष बीजम् born. I am asking for its root cause. Therefore, second possible answer also cannot be accepted.

3) The third possible answer is called स्वभाव वादः. Some kind of an evolution theory. According to this स्वभाव वाद, creation is not a cyclic process at all. Only if there is a cyclic process, there is a question of rebirth, going and coming again, dying and again reborn. Therefore, remember rebirth is possible only in a cyclic process, in fact, rebirth is nothing but recycling of जीव. This is the difference. Therefore, the question about rebirth is possible only if I admit a cyclic

process. According to us creation is not a cyclic process but it is an accident. Somehow it came. Like scientists saying somehow big bang happened. And so many things were thrown out. And they are going away from each other. Even now the creation is expanding. And at a particular time because of some combination by accident a living born was born. Because of the various situations, because of the theory of natural choice and according to that the जीव evolved and it was fish and then it became bird and thereafter became monkey and started walking straight and then gradually from the treetop it came down. There is no question of जीव appearing again. A जीव comes by an accident and जीव dies away. There is an extinction of species and there is no question of recycling of species. Another creation etc., is out of question. How long it will continue? It depends. In fact, one of the meteorites like Shoemaker–Levy can come and hit the earth and all the living beings can perish also. And therefore, the creation is a linear process. Linear is opposite of cyclic. Therefore, every जीव is born alone and there is no question of rebirth. He uses the expression जातः एव. There is no room for the question how one comes back. When there is no question of reappearance and where is the question of the source of reappearance, origin of reappearance? It is not possible. This is the third possible answer known as स्वभाववादः. Accident theory or evolution theory.

For this याज्ञवल्क्य doesn't give an elaborate answer. He only negates that saying it is not true. जीव is recycled. जीव is

reborn. There is no question of जीवs dying and fresh जीवs coming. It is not there. शङ्कराचार्य and other commentators elaborate this answer. They talk about the defect of the स्वभाव वाद. This defect we have seen before. In technical language this defect is called कृतहान अकृत आगम दोषः. What is this दोष? Suppose a जीव dies totally, when another जीव is born, the birth of a new जीव is not the rebirth of a previous जीव. Because you don't accept rebirth cyclic process. Therefore, when one जीव dies, since the जीव is totally died, the unexhausted पुण्य पापम् will remain without fructification. All the unexhausted पुण्य and पाप will remain without fructification because the जीव has gone permanently. This will be a great moral defect in the creation. It will indicate a moral chaos in the creation. In the same way when a जीव is born, the question comes, what is the basis of the birth of a जीव. We have got an answer and that answer is that the पूर्व पुण्य पापम् determines the present जीव and जीव's conditions. But in स्वभाव वाद there is no answer to this question. Because there is no पूर्व जन्म, there is no recycling of जीवs and therefore the conditions of the जीव becomes accidental and it is chance based. So one जीव may be an animal and another जीव may be a plant and another जीव may be a human being there also healthy or sick, male or female, born with a golden spoon or plastic spoon all these becomes accidental and once you accept accidents it means the universe is not governed by moral laws and it is not governed by धर्म. That is not acceptable because scientists accept that the physical universe

is governed by laws and there is no accident in the physical universe. That is why science itself is made possible. That is why theories are possible. That is why experiments are possible. The very possibility of science is because of the physical laws. Extending that we say if the universe is governed physical laws at a deeper level the universe must be governed by moral laws also known as धर्म. Therefore, they cannot be accidents and therefore if a जीव has got certain experiences it is purely because of पूर्व जन्म, which presupposes a cyclic process, and therefore स्वभाव वाद is also not acceptable. So what are the three possible answers?

The first answer is the tree does not regrow. याज्ञवल्क्य says it is not true and you find tree grows again if the roots are intact.

The second possible answer is that जीव is born out of पुरुष बीजम् for which याज्ञवल्क्य answered that I am asking about the source of both the जीव and पुरुष बीजम् and therefore that does not answer.

The third possible answer is the स्वभाव वाद, which याज्ञवल्क्य dismissed outright.

Therefore, finally, याज्ञवल्क्य says my question remains unanswered. Look at the seventh verse first line. जात एव न जायते. जात एव is the स्वभाव वाद. न जायते is याज्ञवल्क्य's refutation. न – न स्वभाव वाद, जायते. So न जायते is the refutation of the स्वभाव वाद. And since all possible answers are negated, याज्ञवल्क्य puts the question once again. को न्वेनं

जनयेत्पुनः. My question remains who is the creator of all these जीवs. Or what is the मूलम् of जीव वृक्षः? Had those ब्राह्मणs studied कठोपनिषत् or the fifteenth chapter of the गीता, they would have answered immediately. The answer is ऊर्ध्व मूलः. ऊर्ध्व means ब्रह्मन्. But this answer that it is ब्रह्मन् those ब्राह्मणs did not know. So **को न्वेनं जनयेत्पुनः**. This expression गौड़पादाचार्य has quoted in his माण्डूक्य कारिका. The third chapter twenty-fifth verse this question comes. And with that याज्ञवल्क्य has defeated the ब्राह्मणs. As ब्राह्मणs could not answer the question regard the मूलम् of जीव वृक्षः. And याज्ञवल्क्य does not answer the question because his aim is defeating the ब्राह्मणs. Therefore now what is the position? All their questions याज्ञवल्क्य had answered whereas याज्ञवल्क्य's question none of them could answer.

Therefore, शङ्कराचार्य writes a note here that the whole story part is over. The whole purpose of जनक's arrangement of a debate is over. You should remember the story. जनक arranged a debate to find out who is the most scholarly person, ब्रह्मवित्तमः. याज्ञवल्क्य took all the cows kept as prize money and at that time ब्राह्मणs got wild, how can you take the prize money thinking that you are the greatest, it is arrogance. Then याज्ञवल्क्य answered that he is small person only and he took the cows as he wanted them badly. Incidentally if you want to ask the question you can ask I will try my best. Therefore, cow is remaining, the debate is going on, the verdict has not yet been made. Now that याज्ञवल्क्य's question was not answered the purpose of the tournament is over. And who has

won? याज्ञवल्क्य has won over all the ब्राह्मणs. And therefore the debate is over. The story part is over. शङ्कराचार्य says याज्ञवल्क्य took all the cows to his house.

Now the श्रुति comes. Remember the श्रुति has introduced the story and the purpose of the story is over. Therefore the श्रुति comes back. Now the श्रुति understands that the people who read this have the question still in the mind. The question याज्ञवल्क्य asked the ब्राह्मणs, को न्वेनं जनयेत्पुनः is the question. Because ब्राह्मणs could not answer the question and याज्ञवल्क्य also did not want to answer the question. Therefore, what is the answer? So comes the next two lines which is the answer given by the उपनिषत् itself. With the previous line याज्ञवल्क्य's words are over. Now the next two lines are the words of उपनिषत् giving the answer regarding the मूलम् of जीव वृक्षः. We will read those two lines.

मन्त्र 3-9-28 continuation

विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ३-९-२८-७ ॥

This is the words of the उपनिषत् what is the मूलम् of जीव वृक्ष or संसार वृक्ष is given here. What is that मूलम्? ब्रह्म is मूलम्. Of course, when I say ब्रह्मन् is the मूलम् you have to understand माया सहितम् ब्रह्म, i.e., ब्रह्मन् assisted by माया. You should always remember that उपनिषत् uses the word ब्रह्मन् very loosely. It will not always say whether ब्रह्मन् is माया सहितम् or माया रहितम्. Whether ब्रह्मन् is सोपाधिकम् or निरुपाधिकम्. It is our job to find out whether ब्रह्मन् is with

उपाधि or not. How can we find out? The context will show that very clearly. What is the मूलम् of संसार वृक्षा? It is ब्रह्मन्. And what is the nature of ब्रह्मन्? विज्ञानम् आनन्दम् ब्रह्म. So the उपनिषत् itself defines ब्रह्मन् as विज्ञानम् आनन्दम्. विज्ञानम् means चित् and आनन्दम् means आनन्द. Therefore, विज्ञानम् आनन्दम् means चिदानन्दम् ब्रह्म. This is a famous line and very often quoted by शङ्कराचार्य. Because to prove that ब्रह्मन् is आनन्द स्वरूपः, ब्रह्मन् is सत्त्विदानन्दः we do not have one single quotation showing all these three together. we use the word सत्त्विदानन्दम्, but that word doesn't appear in the उपनिषत् with all the three words together. So we have to give two separate quotations. For सत् we give the quotation of This line is an important quotation.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ॥ छान्दोग्योपनिषत्
६-२-१ ॥

This quote shows the सत् aspect of the ब्रह्मन्. विज्ञानमानन्दं ब्रह्म is ब्रह्मन् is चिदानन्द, joining छान्दोग्यम् and बृहदारण्यकम् we show that ब्रह्मन् is सत्त्विदानन्द स्वरूपम्. And therefore, this line becomes an important quotation. *And here the word विज्ञानम् should be carefully understood. We are not referring to a particular knowledge or an object, which is a result of an intellectual process. This is called प्रमाण जन्यम्. By using various प्रमाणम्s you get the knowledge of घट ज्ञानम्, पट ज्ञानम् etc., they are called वृत्तिज्ञानम्, they are all intellectual knowledge and they are in the form of thought mode. Even ब्रह्मज्ञानम्, which arises out of वेदान्त प्रमाणम्, is an intellectual knowledge and it is*

वृत्तिज्ञानम् which takes place in the mind. The word *विज्ञानम्* is often used for *वृत्ति ज्ञानम्*. In fact in the seventh chapter when we had the title of *ज्ञान विज्ञान योगः*. The *विज्ञानम्* of the seventh chapter is not the *विज्ञानम्* mentioned in this मन्त्र. In *गीता* in several places *ज्ञानविज्ञानतृप्तात्मा* the word *विज्ञानम्* occurs and in all such places *विज्ञानम्* is an intellectual process, the knowledge which arises out of study. But in this context, *विज्ञानम्* does not refer to the intellectual *वृत्ति* or the process which arises out of study. *Here the word विज्ञानम् refers to the eternal awareness which is not born in the intellect and which is the illuminator of the intellect and which can exist even without the intellect.* So to differentiate this, we use this word *स्वरूप ज्ञानम्*. *ज्ञानम्* is divided as *वृत्ति ज्ञानम्* and *स्वरूप ज्ञानम्*. *वृत्ति ज्ञानम्* is that which rises in the intellect and *स्वरूप ज्ञानम्* is that which never rises.

What about 'अहम् ब्रह्म अस्मि' ब्रह्मज्ञानम्? If somebody asks the question whether *ब्रह्मज्ञानम्* is *वृत्ति ज्ञानम्* or *स्वरूप ज्ञानम्*. You should be very careful. You should remember that *ब्रह्मज्ञानम्* comes under *वृत्तिज्ञानम्* alone, it is an intellectual process only. You should not have any doubt or vagueness in this regard. *ब्रह्मज्ञानम्* is an *वृत्तिज्ञानम्*, it is an intellectual process, which is a result of *वेदान्त श्रवणम् मननम् निदिध्यासनम्*.

If you say *ब्रह्मज्ञानम्* is *स्वरूप ज्ञानम्* what will be the harm? It will mean *ब्रह्मज्ञानम्* is eternally there and it need not rise at all. If it need not rise, you don't require a *प्रमाणम्*. There is no need of *गुरु*. Therefore, let it be very clear

ब्रह्मज्ञानम् is वृत्ति ज्ञानम् and it is called अखण्डाकार वृत्ति ज्ञानम्. ब्रह्मज्ञानम् is वृत्तिज्ञानम् whereas ब्रह्मन् is स्वरूप ज्ञानम्. It is अजन्य ज्ञानम्, नित्य ज्ञानम्, निर्विकार ज्ञानम्. In English it is objectless awareness.

So here विज्ञानम् means awareness. Then the next word is आनन्दम्. शङ्कराचार्य makes a small analysis of the word आनन्द and establishes that the word आनन्द here does not refer to any experiential pleasure. So ब्रह्मानन्द is not an experiential pleasure he establishes which I consider very important aspect to be noted, because many people claim they have experienced ब्रह्मानन्द in निर्विकल्पक समाधि etc. It is not true because ब्रह्मानन्द is never an object of experience.

शङ्कराचार्य says that it is not संवेद्य सुखम् that means experiential pleasure. Then what is it? It is You yourself. ब्रह्मानन्द is You yourself is. It is ever the subject, the experiencer never an object of experience, never a state of experience. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the seventh verse of the last मन्त्र, i.e., the twenty-eighth मन्त्र in the ninth ब्राह्मणम् of the third chapter of बृहदारण्यकोपनिषत्. In these seven verses, याज्ञवल्क्य asked a question regarding जीव मूलम्, the substratum of all जीवs. And for this purpose he compared जीव to a tree and just as tree has got a मूलम् similarly all the जीवs also should have their मूलम्. What is that मूलम्, was the question. And of course, the answer is ब्रह्मन्, which the ब्राह्मणs were not able to give. ब्रह्मन् is the substratum or मूलम् of all जीवs.

When we say this, you must carefully remember this because often in वेदान्त we say that the main teaching is जीव ब्रह्म ऐक्यम्. The main teaching is जीव is none other than ब्रह्मन्, जीव and ब्रह्मन् are one and the same. But in this context, we are saying ब्रह्मन् is the मूलम् or कारणम् of all जीवs. This means ब्रह्मन् is कारणम् and जीव becomes a कार्यम्. Isn't a contradiction? Because in some places we say that जीव and ब्रह्मन् are one and in another place we say that जीव and ब्रह्मन् have got कारणकार्य सम्बन्ध. Which is correct? Remember whenever we refer to जीव ब्रह्म ऐक्यम् it is from the standpoint of निरुपाधिक जीव and निरुपाधिकम् ब्रह्मन्, ब्रह्मन् without उपाधि. Whereas whenever we may say जीव and ब्रह्मन् have got कारणकार्य सम्बन्ध, there we are referring to सोपाधिक जीव and सोपाधिकम् ब्रह्म.

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ॥ शुक्रहस्योपनिषत् ४२
॥

Therefore, when याज्ञवल्क्य compared जीव to a tree, there जीव is referred to सोपाधिक जीव and therefore there is no contradiction.

We were seeing the seventh verse consisting of three lines. Of the three lines the first line is याज्ञवल्क्य's question को न्वेनं जनयेत्पुनः, 'who is the creator of all जीवs?' The ब्राह्मणs were not able to answer and therefore याज्ञवल्क्य took away all the cows. Therefore, with the first line the story part is over, all ब्राह्मणs have gone, and even याज्ञवल्क्य has gone with the cows.

Now the next two lines विज्ञानमानन्दं ब्रह्म and तिष्ठमानस्य are the words of the उपनिषत्. Because the ब्राह्मणs did not answer the question and याज्ञवल्क्य also did not answer the question because his aim was only to defeat them and not to teach them. That is why this chapter is called जल्प chapter. जल्प means the aim of discussion is defeating. So याज्ञवल्क्य has defeated them and therefore, he also doesn't care to answer them. Therefore, the उपनिषत् wants to come and define the जगत् कारणम् ब्रह्म in this verse. And that famous definition is विज्ञानम् आनन्दम् ब्रह्म. In the last class I said विज्ञानम् here means pure awareness, निर्विशेष चैतन्यम् or निर्विशेष चित्.

आनन्दम् we were analysing in the last class based on शङ्कराचार्य's भाष्यम्. He is making a small analysis on the

word आनन्दम्. In the last class, I said that the normal meaning of the word आनन्द is the experiential pleasure. Because of this आनन्द word, many people have taken it as a type of experience. To use शङ्कराचार्य's words संवेद्य सुखम्. Thus, there is a biggest misconception in *Vedantic* field and that misconception is ब्रह्मानन्दम् is an experiential pleasure. And they themselves feel that there is something unique about ब्रह्मानन्द and therefore to point out the uniqueness of this आनन्द they just say that it is not ordinary experiential pleasure, being ब्रह्मानन्दम् it is spiritual experiential pleasure or mystic experiential pleasure.

And in his analysis शङ्कराचार्य refutes this idea. Our conclusion is that no experiential pleasure can be ब्रह्मानन्द. How to understand this? What is the logic behind it? Remember here that the word आनन्दम् is used as equal to ब्रह्मन् and ब्रह्मन् is equal to आनन्दम्. Since both are equated the nature of आनन्द should be same as the nature of ब्रह्मन् because the श्रुति equates आनन्दम् and ब्रह्मन्. And if you take आनन्दम् as experiential pleasure, it can never be equal to ब्रह्मन्. I will give you three reasons for that.

1) Firstly, ब्रह्मन् is never an object of experience.

अन्यदेव तद्विदितादथो अविदितादधि । ॥ केनोपनिषत् १-४ ॥

यद्वाचाऽनभ्युदितं ॥ केनोपनिषत् १-७ ॥

यन्मनसा न मनुते ॥ केनोपनिषत् १-६ ॥

etc., we have seen. So ब्रह्मन् is never an object of experience whereas all the experiential pleasures are objects of experience. Therefore, experiential pleasure and ब्रह्मन् can never be one.

2) The second reason is that ब्रह्मन् is निर्विकारः, changeless whereas all experiential pleasures are subject to तारतम्यम् or gradations. Even the so called mystic experiential pleasures are said to be higher and lower, gradually waned, etc., the mystics themselves say that their experience was subject to fluctuation. So experiential pleasures are सविकार and ब्रह्मन् is निर्विकार and therefore both cannot be one and the same.

3) Thirdly, ब्रह्मन् is not आगमापायि but अनागमापायि. That means ब्रह्मन् is free from arrival and departure. Whereas all experiential pleasures including mystic experiential pleasures are आगमापायि. Because they themselves say I was absorbed into that ecstatic state, I forgot the world, आनन्द engulfed me and gradually I came back to this miserable world. Therefore, all experiential pleasures are आगमापायि and ब्रह्मन् is अनागमापायि. And therefore, experiential pleasures can never be equal to आनन्दम् ब्रह्म. It is not संवेद्य सुखम्.

But here we should be very careful. You should not ask does it mean that all those mystic experiences are myths. All those mystic experiences and pleasures are bluffs? Are they all telling lies? The so-called or the great people are they lying?

We should be very careful, we should not get emotional, we should not become fanatic. *Remember what we say is mystic experiences are there; it is not bluff. We never say mystic experience is a bluff.* वेदान्त accepts all mystic experiences of all mystic people. वेदान्त never says mystic experiential pleasures are bluff. They all must have gone through those pleasures. They all might have jumped with joy. They must have even shed tears of joy. We are not saying mystic experiential pleasures are myth or non-existent. But what we say is mystic experiential pleasure has nothing to do with the आनन्दम्, which is the definition of ब्रह्मन्. There is a very subtle difference. Mystic experiential pleasures do exist. It is not a bluff. But it has nothing to do with the आनन्दम्, which is the definition of ब्रह्मन्. ब्रह्म स्वरूप आनन्दम् न भवति. Then how do you explain them? We say, we need not explain them, the शास्त्र itself has explained them. We say all experiential pleasures are the स्वरूप आनन्द which is reflected in the mind. All experiential pleasures are not ब्रह्मानन्द but ब्रह्म प्रतिबिम्ब आनन्द. And all these प्रतिबिम्ब आनन्दs, which has been already discussed in तैत्तिरीयोपनिषत्,

तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । ॥
तैत्तिरीयोपनिषत् २-७-१ ॥

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । ॥ तैत्तिरीयोपनिषत् २-८-१ ॥

In these two contexts आनन्दमय कोश and आनन्द मीमांसा have been discussed. Therefore, all experiential pleasures are

आनन्दमय कोश आनन्दः. They are all वृत्ति प्रतिबिम्बित आनन्दः whereas the original ब्रह्मानन्द, the original बिम्ब आनन्द is never available for experience. Then what it is? It is Myself, the experiencer.

So thus, the word आनन्द has two meanings. One is वाच्यार्थ and another is लक्ष्यार्थ. वाच्यार्थ is the primary meaning and लक्ष्यार्थ is the secondary meaning. The primary meaning of the word आनन्द is experiential pleasure and the secondary meaning of the word आनन्द is non-experiential I, the experiencer, the witness, the साक्षि.

Therefore, here the word आनन्दम् ब्रह्म does not refer to वाच्यार्थ but it refers to लक्ष्यार्थ. That is why to avoid this confusion alone when the word आनन्द is used in its secondary meaning, we avoid the translation happiness, joy, etc. When the word आनन्द is used in वेदान्त better not to translate it as happiness, joy, pleasure, bliss, ecstasy, beatitude. Avoid all those English words because they all refer to experiences only. Then what is the translation for आनन्द? आनन्द only. But if you are particular about using English word then the best word is Fullness or पूर्णत्वम् is the meaning of आनन्दः. Therefore, ब्रह्मन् is आनन्दः is equal to अनन्तः. Thus, विज्ञानम् आनन्दम् ब्रह्म, ब्रह्मन् is of the nature of 'awareness' and ब्रह्मन् is of the nature of 'fullness' and that ब्रह्मन् I am.

Now having done this analysis we will go to the next part of this verse. रातिर्दातुः परायणम्. Now here the उपनिषत् says

ब्रह्मन् Itself as ईश्वर is the shelter or refuge of all the people. Here the word यतिः means wealth. दाता means the giver, the wealth giver or a charitable person. So यतिर्दाता. For grammar students यतिः should be in the sixth case. The first case is Vedic usage, we have to understand it as यतेः दातुः, धनस्य दातुः, दान कर्तुः. Now here the word दान कर्ता refers to all the ritualistic people who practice the Vedic discipline. So firstly यतेः दातुः means a charitable person and that should indicate all the people who are doing not only charity but who are also performing rituals and who taking to pilgrimages and in fact for all those people who live a Vedic way of life. For all the वैदिक जनाः परायणम् that ब्रह्मन् is the shelter or refuge or the protector. What type of ब्रह्मन्? It should be taken as सोपाधिकम् ब्रह्म or माया सहितम् ब्रह्म or ईश्वर is the refuge.

What is the significance of this line? Why do we say that for all the वैदिक people ईश्वर is the refuge? शङ्कराचार्य says ईश्वर is their protector in the form of the कर्मफल दाता. For leading a वैदिक life the local people may help me or not, but one person will always take note of my धर्म कर्म and that is ईश्वर. That is why they say धर्म will protect us. ईश्वर through धर्म will protect us. Therefore कर्मफल दातृ रूपेण ब्रह्म सोपाधिकम् ब्रह्म परायणम् भवति शरणम् भवति. This is with regard to the कर्मकाण्ड people. Now in the next line the उपनिषत् says that the very same ब्रह्मन् is the refuge for even the spiritual seekers, the मुमुक्षुs. Remember a ज्ञानि's strength comes from आत्मन्.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ गीता ३-१७ ॥

अभये अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् ॥
तैत्तिरीयोपनिषत् २-७-१ ॥

ज्ञानि's shelter is the आत्मा which is none other than ब्रह्मन्. Therefore, for the ज्ञानि also ब्रह्मन् is the shelter. For an अज्ञानि also ब्रह्मन् is the shelter. For a ज्ञानि also ब्रह्मन् is the shelter. Then what is the difference between ज्ञानि and अज्ञानि? For an अज्ञानि ब्रह्मन् is the shelter in the सोपाधिक रूपम् as different from himself. सोपाधिक रूपेण भेदेन पारायणम्. Whereas for a ज्ञानि ब्रह्मन् is in निरुपाधिक रूपेण अभेदेन रूपेण as himself is the shelter.

That is said in the second line. तद्विद. तद्विद means ब्रह्मविदः. तिष्ठमानस्य. तिष्ठमानस्य means who is a ब्रह्मनिष्ठः. Not for an ordinary ज्ञानि, who has done only वेदान्त श्रवणम्. श्रवण मात्र ज्ञानि is missing ज्ञाननिष्ठा. To show that निष्ठा is also important the उपनिषत् says तिष्ठमानस्य. तिष्ठमानस्य is a Vedic usage. तिष्ठतः is the correct usage. Therefore, तद्विद means for a ब्रह्मज्ञानि and तिष्ठमानस्य means who is a ब्रह्मनिष्ठः. For such a person, you have to complete the sentence by adding पारायणम्. ब्रह्मन् is the पारायणम्, the shelter for him also. So यतैः दातुः पारायणम् ब्रह्मनिष्ठस्य च पारायणम् ब्रह्म.

To tell even more subtle way, for a कर्मकाण्डि ब्रह्मन् is पारायणम् as निमित्त कारणम् and for a ज्ञानकाण्डि one who is a ज्ञानि, ब्रह्मन् is उपादान कारण रूपेण पारायणम्. In कर्मकाण्ड, the stress is on निमित्त कारणम् and in ज्ञानकाण्ड,

the stress is on उपादान कारणम्. With this, the उपनिषत् has answered the question put by याज्ञवल्क्य to the ब्राह्मणIs. What is the answer? ब्रह्मन् is the मूलम् of all the जीवs. So with this the ninth ब्राह्मणम् is over and third chapter is also over.

Summary of the third chapter

So now I will give you the summary of the third chapter. The third chapter consists of nine sections or ब्राह्मणम्s. Of these the first three ब्राह्मणम्s deal with उपासनम्s and the next five ब्राह्मणम्s deal with ब्रह्मविद्या and the last ब्राह्मणम् deals with both उपासनम् and ब्रह्मविद्या. This is the bird's eye view. Now I will give you the gist of each ब्राह्मणम्.

The first one is known as अश्वल ब्राह्मणम्, because अश्वल was the challenger. And in this ब्राह्मणम् alone the story is introduced i.e., the story of जनक arranging a debate for finding the greatest वैदिक scholar with a price money in the form of cows with gold capped horns. And in the form of a discussion between अश्वल and याज्ञवल्क्य, we get four कर्माङ्ग उपासनाs and four सम्पद् उपासनाs. कर्माङ्ग उपासनाs are meditations practiced as part of a ritual for which ब्रह्मलोकम् is the फलम् is given here. And सम्पद् उपासनाs are the meditations in which ordinary मन्त्रs are seen as the higher लोकs or extraordinary लोकs. निकृष्ट वस्तूनि उत्कृष्ट दर्शनम्. It is seeing the ordinary as an extraordinary thing, like seeing a stone as the idol of god. This is the first ब्राह्मणम्. There is no special मन्त्र in this ब्राह्मणम्.

The second is called आर्तभाग ब्राह्मणम् after the name of the challenger. And in this ब्राह्मणम् it is pointed out that even हिरण्यगर्भ is limited, conditioned and bound by his organs and the objects. The organs are called ग्रहाः and objects are called अतिग्रहाः. ग्रहातिग्रहाभ्याम् परिच्छिन्नः हिरण्यगर्भः. This is to

show that the कर्माङ्ग उपासनाs as well as सम्पद् उपासनाs can lead to only limited ब्रह्म or हिरण्यगर्भ. That means उपासना cannot lead to मोक्ष. This is conveyed through this ब्राह्मणम्. In this ब्राह्मणम् there is one important मन्त्र, i.e., the eleventh मन्त्र, in which it is said through ज्ञानम् alone one will attain मोक्ष.

The third ब्राह्मणम् known as भुज्यु ब्राह्मणम् deals with the dimensions of ब्रह्मलोक to show that it is limited. This ब्राह्मणम् is named after the challenger. Up to this we get the उपासना प्रकरणम्. Now the ब्रह्मविद्या प्रकरणम् starts.

The fourth ब्राह्मणम् is known as उपस्त ब्राह्मणम् named after the challenger. It is an important because the famous definitions of the आत्मस्वरूपम् or ब्रह्मस्वरूपम् are given here. यत् साक्षात् अपरोक्षात् ब्रह्म यः आत्मा सर्वान्तरः. In this the important मन्त्रs are one and two. In fact, there are only two important मन्त्रs which are very big.

The next is known as कहोल ब्राह्मणम् named after the challenger. In this आत्मा ब्रह्म ऐक्यम् is revealed. सन्न्यास is emphasized as a supporting साधन. And श्रवण मनन निदिध्यासनम् is taught as direct साधन. ऐक्यम्, सन्न्यास and श्रवण मनन निदिध्यासनम्, and it is a very important ब्राह्मणम्, and here there is only one मन्त्र, which is very important.

The sixth ब्राह्मणम् is known as गार्गी ब्राह्मणम्. Here we find an analysis of the word सर्वान्तरः, the inner essence. Here गार्गी asks a series of questions to know the inner essence. याज्ञवल्क्य goes up to ब्रह्मलोक as the inner essence and the

next inner essence is हिरण्यगर्भ or ब्रह्माजि who is not available for logical discussion. 'अनतिप्रश्न्यां वै देवताम्'. Therefore, याज्ञवल्क्य shuts गार्गी's mouth. Thus, up to ब्रह्मलोक the सर्वान्तर analysis goes and thereafter गार्गी does not ask further and this is called गार्गी ब्राह्मणम् named after the questioner and there is no important मन्त्र in this.

Then the seventh ब्राह्मणम् is अन्तर्यामि ब्राह्मणम्. This is also a famous ब्राह्मणम्, which gives the definitions of हिरण्यगर्भ and ईश्वर. The only difference is हिरण्यगर्भ is known as सूत्रम् here and ईश्वर is known as अन्तर्यामि and आकाश. आकाश word is used in the name of ईश्वर. So analysis of हिरण्यगर्भ and अन्तर्यामि is the essence of this ब्राह्मणम्. It is known as अन्तर्यामि ब्राह्मणम् not because the questioner is अन्तर्यामि. Here the questioner is उद्दालक. This can be called as उद्दालक ब्राह्मणम् also. But because अन्तर्यामि has been elaborately discussed here, so it is called अन्तर्यामि ब्राह्मणम्. Three important मन्त्रs are there - two, fifteen and twenty-three.

Then the eighth ब्राह्मणम् is known as अक्षर ब्राह्मणम्. Here गार्गी continues with her questions regarding सर्वान्तरः. Already she had discussed half in the sixth ब्राह्मणम् and another half she continues in the eighth ब्राह्मणम्. Here हिरण्यगर्भ is the inner essence of ब्रह्मलोक and ईश्वर is inner essence of हिरण्यगर्भ and अक्षरम् is inner essence of ईश्वर. From ब्रह्मलोक go to हिरण्यगर्भ and from हिरण्यगर्भ to go to ईश्वर and from ईश्वर to अक्षरम् and that अक्षरम् is सर्वान्तरः here. Up to ईश्वर it is सगुणम् whereas अक्षरम् is final one and

is निर्गुणम्. This ब्राह्मणम् is called अक्षर ब्राह्मणम् not because अक्षरम् comes and asks the question. गार्गी alone comes and asks the question. Since अक्षरम् is beautifully defined here, it is called अक्षर ब्राह्मणम्. Here many important मन्त्रs are there, all of them famous, they are number seven to eleven. Here alone we get ज्ञानात् एव कैवल्यम् and here alone we get the definition of ब्राह्मण. Those who are having ज्ञानम् alone are ब्राह्मणs. Those who do not have ज्ञानम् are called कृपण.

In the ninth and final ब्राह्मणम् is known as शाकल्य ब्राह्मणम्, after the name of the challenger. Here we get four topics. The first three topics deal with हिरण्यगर्भ and they are हिरण्यगर्भ स्तुतिः, glorification, अष्टविध हिरण्यगर्भ उपासना meditation on eight-fold हिरण्यगर्भ and पञ्चविध हिरण्यगर्भ उपासना meditation on five-fold हिरण्यगर्भ. And the final topic is आत्मस्वरूपम्. In fact याज्ञवल्क्य asks a question regarding आत्मा and शाकल्य is not able to answer and it is the उपनिषत् which is giving the आत्मस्वरूपम्. These are the four topics and the important मन्त्रs are two. One is the twenty-sixth मन्त्र and another is the seventh verse of the twenty-eighth मन्त्र. Both मन्त्रs are important - one giving the definition of आत्मा and the other gives the famous definition विज्ञानम् आनन्दम् ब्रह्म which we saw just now. Both मन्त्रs are definitions of आत्मा given by the उपनिषत्. With this शाकल्य ब्राह्मणम् is also over. Thus three ब्राह्मणम्s dealing with उपासना and five ब्राह्मणम्s dealing with ब्रह्मविद्या and one ब्राह्मणम् dealing with both उपासना and ब्रह्मविद्या. This is

बृहदारण्यक उपनिषत्

Summary of the third chapter

the essence of third chapter. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Before taking up the fourth chapter of बृहदारण्यकोपनिषत् I will give you a general introduction. We have seen before that बृहदारण्यकोपनिषत् consists of six chapters which are divided into three sections and each section consisting of two chapters. Each section is called a काण्डम्. Thus बृहदारण्यकोपनिषत् has got three काण्डम्s whose names we have seen before. The first one is called मधुकाण्डम्, the second is called मुनिकाण्डम्, and the third is called खिलकाण्डम्.

मधुकाण्डम् is called so because in this section alone the well-known topic of मधु comes, wherein मधु is used as a technical word indicating the interdependence of the universe, which is an important argument for us to establish the मिथ्यात्वम् of the universe. मधु is the basis for मिथ्यात्व सिद्धिः. Because of this important मधु topic the first section is called मधुकाण्डम्.

The second section is called मुनिकाण्डम् because in this section याज्ञवल्क्य मुनि happens to be the teacher even though the students vary in the entire section याज्ञवल्क्य happens to be the आचार्य. Since याज्ञवल्क्य is a मुनि, we call it मुनिकाण्डम्. There is nothing wrong to call it as याज्ञवल्क्य काण्डम्.

The third काण्डम् is called खिलकाण्डम् because it consists of assorted topics, which is not in the form of a

systematic teaching but it consists of various miscellaneous topics, assorted topics in the form of उपासनाs, in the form of rituals, etc. ब्रह्मविद्या is not there in this last काण्डम्. That is why the first two काण्डम्s become important from the standpoint of ब्रह्मविद्या, unlike छान्दोग्योपनिषत्. In छान्दोग्योपनिषत् the last three अध्यायम्s are important as it deals with वेदान्त, whereas in बृहदारण्यकोपनिषत् the first four अध्यायम्s or the first two काण्डम्s deals with वेदान्त. So खिलम् means a mixture. These three काण्डम्s themselves are known by another name also based on the contents.

The first काण्डम् is also called उपदेशकाण्डम् because here alone the *Vedantic* teaching is primarily undertaken. Therefore, it is called उपदेशकाण्डम्.

The second काण्डम् is called उपपत्तिकाण्डम्. उपपत्ति means युक्तिः or reasoning, logic. Thus उपपत्तिकाण्डम् gives the logical support for the उपदेश given in the first काण्डम्.

The final काण्डम् is also known as उपासनाकाण्डम् because here many types of उपासनाs are prescribed.

Thus, मधुकाण्डम् or उपदेशकाण्डम्, मुनिकाण्डम् or उपपत्तिकाण्डम्, खिलकाण्डम् or उपासनाकाण्डम् are the names of the sections.

In the उपदेशकाण्ड, श्रवणम् takes place primarily, whereas in उपपत्तिकाण्ड मननम् takes place. Thus उपदेश can be taken as श्रवणम् and उपपत्ति can be taken as मननम्. In that श्रवणम् itself there are two stages – one stage is अध्यारोप stage of श्रवणम् and the second is अपवाद stage of श्रवणम्. And in the

first काण्डम् there are two chapters: the first अध्याय deals with अध्यारोप and the second अध्याय deals with अपवाद. अध्यारोप प्रधान उपदेशः, अपवाद प्रधान उपदेशः these two are in the first काण्डम्. In the second काण्डम् which corresponds to मननम् also has got two aspects because reasoning itself is divided into two aspects: one is called जल्प and another is called वाद. जल्प प्रधान युक्तिः or उपपत्तिः and वाद प्रधान उपपत्तिः. जल्प is primarily used to get victory. There, knowledge is not given importance, enlightenment is not given importance. Somehow winning the opponent or cornering the opponent is the aim of जल्प. So even by confusing him you can corner him. This is called जल्प. Whereas वाद is a debate or discussion in which knowledge is important; cornering the other person is not important, victory is not important, ego is not important. And you find in the मुनिकाण्डम् याज्ञवल्क्य uses both जल्प and वाद. In the third chapter, याज्ञवल्क्य uses जल्प to defeat all the challengers अश्वत्थ, आर्तभाग, भुज्यु, उषस्त, कह्लोल, गार्गी, and at last शाकल्य. Each ऋषि was challenging याज्ञवल्क्य and poor याज्ञवल्क्य was just taking cows for his personal use and just to win the cows, he had to defeat the other people and therefore it is victory प्रधानम्. This we find very clearly in the last ब्राह्मणम् which we just completed where याज्ञवल्क्य answered all the questions of शाकल्य and when याज्ञवल्क्य questioned none of the ब्राह्मणस could not answer. याज्ञवल्क्य had put two questions in the last ब्राह्मणम् to शाकल्य. One question was to शाकल्य – तं त्वौपनिषदं पुरुषं पृच्छामि and thereafterwards याज्ञवल्क्य asked another question to all the

ब्राह्मणः – को न्वेनं जनयेत्पुनः. Both शाकल्य and the ब्राह्मणः could not answer. In the case of शाकल्य something else happened which we all know. And when they were not able to answer we find that याज्ञवल्क्य did not give the answers. If the discussion is knowledge oriented and if the knowledge is important what should याज्ञवल्क्य have done? If they did not know the answer he should have answered. But याज्ञवल्क्य doesn't care to answer शाकल्य or ब्राह्मणः indicating that his aim was not teaching. His aim was only defeating and therefore it is जल्प प्रधान. Had it been वाद प्रधान he would have given answers. Then how do we get the answer? Not because याज्ञवल्क्य gave the answer but we find in both these places the उपनिषत् itself interferes and as an aside note the उपनिषत् gives the answer – स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न सज्यते, असितो न व्यथते, न रिष्यति । This is for the first question. Similarly, for the second question directed to the ब्राह्मणः who were not able to answer and याज्ञवल्क्य also did not answer. In fact याज्ञवल्क्य is not seen after asking the question; he departs taking the cows. The उपनिषत् alone stays back and gives the answer: विज्ञानमानन्दं ब्रह्म, यतिर्दातुः परायणम्, तिष्ठमानस्य तद्धिद इति ॥

Why I am telling all these things? The third अध्याय is जल्प प्रधान युक्तिः which याज्ञवल्क्य adopts. Whereas the fourth chapter which we are going to see is going to be वाद प्रधान युक्तिः where याज्ञवल्क्य's aim is not to defeat but to teach or enlighten, not to snub the other person or not to deflate the ego

of the other person. Thus, we find मुनिकाण्ड there are two अध्यायम्s. The first one deals with जल्प प्रधान युक्ति and the second one deals with वाद प्रधान युक्ति and both together make उपपत्ति प्रधान काण्डम् or मुनिकाण्डम् or मननम्. This is my general introduction to the fourth अध्याय.

Coming to the details of the chapter, this chapter consists of six ब्राह्मणम्s. The chapters are called in संस्कृत अध्यायः and the fourth अध्यायः has got of six ब्राह्मणम्s. And in all of them याज्ञवल्क्य is the teacher and in the most of them जनक happens to be the student. Thus, most of the chapters are in the form of जनक याज्ञवल्क्य संवादः. जनक is the student and याज्ञवल्क्य is the गुरु. Of the six chapters, the first chapter deals with उपासना and the next four ब्राह्मणम्s deal with ब्रह्मविद्या or आत्मविद्या and the last ब्राह्मणम् just gives a list of गुरु-शिष्य परम्परा. It is called वंश ब्राह्मणम्. In fact, no teaching is involved, only the names of teacher and students is given. This list itself constitutes a ब्राह्मणम्. We had a similar वंश ब्राह्मणम् at the end of मधुकाण्ड and at the end of मुनिकाण्ड also we will have one. These are the contents of the six ब्राह्मणम्s.

4.1 षडाचार्य ब्राह्मणम्

Now we are going to see the first ब्राह्मणम् which is known as षडाचार्य ब्राह्मणम्. Why is it called so? I will give you the reason. Here we find याज्ञवल्क्य meets जनक and asks him what all things you have learnt from different आचार्यs. जनक mentions six lessons that he learnt from six आचार्यs, which are

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षडाचार्य ब्राह्मणम्

in the form of सगुणम् ब्रह्मन्. And याज्ञवल्क्य approves of them and says that they are all correct, they are all wonderful, they are all taught by learned people, so complimenting he says that all of them are incomplete. What you have learnt is not wrong but they are all incomplete and therefore I will complete the teaching. More details I will tell you later. I am just giving you the introduction for the sake of the name of this ब्राह्मणम्. So this whole ब्राह्मणम् is याज्ञवल्क्य completing the six lessons. And since six आचार्यs other than याज्ञवल्क्य are introduced by जनक in this ब्राह्मणम्, this ब्राह्मणम् got the name षडाचार्य ब्राह्मणम्. So षडाचार्य उपदेशस्य अत्र वर्तमानत्वात् षडाचार्यत्वम् ब्राह्मणस्य. This is how the name came. Now with this background we will go in to the text proper and we will see the details.

मन्त्र 4-1-1

ॐ जनको ह वैदेह आसां चक्रे, अथ ह याज्ञवल्क्य आवव्राज । तं होवाच,
याज्ञवल्क्य किमर्थमचारीः, पशूनिच्छन्, अण्वन्तानीति । उभयमेव सम्प्राडिति
होवाच ॥ ४-१-१ ॥

So the section begins with a story introducing the teacher and the student and शङ्कराचार्य says that the significance of the story is to show the importance of गुरु's necessity and also to show as to how one should conduct oneself before the गुरु. Here we find that जनक himself comes down to the feet याज्ञवल्क्य without any ego even though he was an emperor, well learned and well respected but he did not have any ego problem for when he wanted to learn he came down,

prostrated, respected and not only that his गुरुदक्षिणा also were really heavy as we saw in the last अध्याय how he had tied gold to the horns of the cows. शङ्कराचार्य says this indicates the importance of गुरुदक्षिणा and दानम्. One should do दानम् liberally. This also we indirectly learn from this story.

And how does the story begin? जनकः ह आसन्वत्के. Once upon a time जनक was seated in the visiting hall of the palace. What we call as drawing room, audience hall where alone the citizens of the country can go and ask questions or complaints they can give. In that place he was seated आसन्वत्के. What type of जनक? वैदेहः. विदेहः is the name of the kingdom and वैदेहः means विदेहानाम् राजा. In fact, some people say विदेह is the name of जनक himself. He is called विदेह, शान्तिविदेहसुतासहचारी ॥ सदाशिवब्रह्मेन्द्रविरचितम् कीर्तनम् खेलति मम हृदये ॥ because he did not have देह अभिमानः, विगतः देह अभिमानः यस्मात्. It means ज्ञानि. So thus विदेह is taken as the name of जनक also and विदेह is taken as the name of the kingdom also. Here in this context we take it as kingdom. And वैदेहः means विदेह राज्यस्य राजा. When he was seated expecting people अथ ह याज्ञवल्क्यः आवत्ताज – there came याज्ञवल्क्य. Offering his guest adequate worship, जनक said to him तं ह उवाच हे याज्ञवल्क्य किम् अर्थम् अचारीः – ‘याज्ञवल्क्य, what has brought you here?’ जनक was very happy and he was willing to fulfill the desires of याज्ञवल्क्य. And जनक knows that याज्ञवल्क्य comes for only two purposes, generally. Therefore, he says पशून् इच्छन्

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or अण्वन्तान् इच्छन्. One is the materialistic need and another is spiritual need. So पशून् इच्छन् means have you come here seeking cows (which stands for wealth and they are important for all their वैदिक कर्म) or अणु अन्ताम्. Here अण्वन्तान् means spiritual questions, अध्यात्म प्रश्नाः अण्वन्ताः. Ok, this world is nicely formed, so just for संस्कृत students who are particular about the formation of the word. अणुः सूक्ष्म वस्तु एव अन्तः यस्य प्रश्नस्य. Those questions which will culminate in अणुः means परमात्मा. So those questions which will lead to the discovery of अणु, the परमात्मा. Remember the word अणुः is used in the sense of परमात्मा also. In मुण्डकोपनिषत्,

एषोऽणुरात्मा चेतसा वेदितव्यो ॥ मुण्डकोपनिषत् ३-१-९ ॥

एषः अणुः आत्मा. In many places it is used. अणुः means subtle or सूक्ष्म वस्तु and not small. So have you come for अध्यात्म प्रश्नाः? Here also we should be careful, it is not 'have you come to put अध्यात्म प्रश्नाः?' It is 'have you come to answer the spiritual questions of mine and bless me.' Because remember the one who knows वेदान्त always enjoys answering the questions. As a student is interested in asking the questions like that a ज्ञानि also loves to answer the enquires of the seekers. That is why even यमधर्मराज was very happy when नचिकेतस् came and asked for अध्यात्म विद्या and यमधर्मराज praised the boy,

त्वाद्दङ्गो भूयान्नचिकेतः प्रष्टा ॥ कठोपनिषत् १-२-९ ॥

O नचिकेतस्! May we find a questioner like thee, a son or a disciple. Like that bird I have been waiting but because being

यम् everybody is afraid just hearing my name, and nobody comes to me, at last you have given me an opportunity to teach वेदान्त. Therefore, a गुरु also loves, therefore, have you come here to bless me with the answers for my spiritual questions. इति तं ह उवाच. जनकः याज्ञवल्क्यम् उक्तवान्. What did याज्ञवल्क्य do? Very very smart. उभयमेव सम्राट् इति ह उवाच – one is for physical food and another for intellectual food. I cannot say I want only वेदान्त. I do feel hungry so certainly I need पशुs also, certainly I have to fulfill my materialistic needs also, therefore, I want पशुs and life is not food alone but it is something higher also is there. Therefore, I would like to have discussion in वेदान्त. उभयमेव सम्राट्. सम्राट् is addressing जनक. इति ह उवाच – this is the introduction to this section. Not only this is the introduction to the first ब्राह्मणम् but to the entire अध्याय also because the other ब्राह्मणम्s are also in the form of a dialogue between याज्ञवल्क्य and जनक. Then what happened? मन्त्र two.

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यत्ते कश्चिदब्रवीत्तच्छृण्वामेति ; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; वागेवायतनम्, आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत ; का प्रज्ञता याज्ञवल्क्य ? वागेव सम्राडिति होवाच । वाचा वै सम्राड्बन्धुः प्रज्ञायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते ; वाग्वै सम्राट् परमं ब्रह्म ; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा

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देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको
वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-२ ॥

So the following six मन्त्रs from the second to the final seventh मन्त्र we get याज्ञवल्क्य's teachings of six सगुणम् ब्रह्मन् उपासनाs. These सगुणम् ब्रह्मन्s were introduced by six different आचार्यs and याज्ञवल्क्य only completes the teachings. These are in the form of उपासनाs and therefore as usual I don't want to go into the details of every मन्त्र, every word. Not only that these six मन्त्रs are of similar patterns also. I will just give you a summary of these six मन्त्रs and then I will give you a chart of these उपासनाs. And I will just mention certain important portions of each मन्त्र, worth noting. So common features or general summary. Now these six आचार्यs introduced six देवताs as सगुणम् ब्रह्म. These six देवताs are the presiding deities of various organs like ears, the eyes, the mind, प्राण, वाक् etc. Six organs are taken and their presiding देवताs are given for उपासनाs. Of course, याज्ञवल्क्य does not mention the name of the देवताs, the names of the organs are mentioned, and we have to take the देवताs as the सगुणम् ब्रह्म. For example, वाक् ब्रह्म is said. We have to take it as वाग् देवता ब्रह्म. What does it mean by वाग् देवता ब्रह्म? अग्निः ब्रह्म. So thus six देवताs of six organs are introduced here by जनक. He says that I have heard six ब्रह्मन्s from six आचार्यs. Then याज्ञवल्क्य says if you know that देवता alone as ब्रह्मन् you have only known one quarter and not the whole. In संस्कृत, एकपाद ब्रह्म एव जानाति. You know only one aspect and not fully. The पूर्ण सगुणम् ब्रह्मन् is

the चतुष्पाद ब्रह्मन्. It is not the चतुष्पाद of माण्डूक्योपनिषत्. There it was for निर्गुणम् ब्रह्मन्, and here it is for सगुणम् ब्रह्मन्. If you take a देवता as ब्रह्मन् knowing the देवता as ब्रह्मन् is only एकपाद ब्रह्मज्ञानम् and it is incomplete and it is of no use. Have they imparted the other three parts to you? जनक replies in negative. So याज्ञवल्क्य proceeds to impart the other three aspects of the सगुणम् ब्रह्मन्. Thereafterwards याज्ञवल्क्य says you have to know three more aspects or पादs in each सगुणम् ब्रह्म in addition to the देवता. What are they?

1) The first one is आयतनम्. शङ्कराचार्य says आयतनम् means शरीरम् or the locus, abode. So you have to know the आयतनम्, the abode, the residence of that देवता.

2) Then the second पाद you have to know is प्रतिष्ठा, which means the आश्रयः or the support. प्रतिष्ठा is used in the उपनिषत् and शङ्कराचार्य comments as आश्रयः or the support; that means blesses.

3) Then the next factor is the उपनिषत् which means here रहस्य नामधेयम् or the secret name or code word of that देवता.

So आयतनम्, प्रतिष्ठा and उपनिषत् taking these three into account makes that देवता complete, that सगुणम् ब्रह्म will be complete and that चतुष्पाद is the complete one.

Having introduced all the four पादs of six देवताs याज्ञवल्क्य teaches in the following six मन्त्रs and prescribes an उपासना. What is that उपासना? One should meditate that देवता with its secret name. The secret name indicates the glory

of that देवता. So doing the उपासना on that secret name is as good as doing the उपासना on its glory, and therefore, may you do the उपनिषत् उपासना. And then याज्ञवल्क्य gives the उपनिषत् उपासना फलम् also. These are all common features in each मन्त्र. In each मन्त्र a पाद, an उपासना, and also उपासना फलम् will come. What is the फलम् given? In all of them the common फलम् is that, that particular organ will be healthy. Do not ask from where the organ has come? Because we have said each देवता is the presiding deity of a particular organ. On whichever देवता we meditate the corresponding organ of that देवता तं न जहाति will not leave him. The ears will not leave him, that means the ears will be functioning. So with other organs. Thus, all the organs will be healthy, this is the इहलोक फलम्. And then the परलोक फलम् is also given and that is he will become one with that देवता. देवता प्राप्तिः is परलोक फलम्.

In all these मन्त्रs there are two expressions which are very famous and often quoted by शङ्कराचार्य and they are worth underlining and remembering.

1) One is मातृमान् पितृमान् आचार्यवान्. I will just tell you the context and then I will give you the meaning. जनक says that I have learnt the this देवता or this सगुणम् ब्रह्म from a particular ऋषि. So six आचार्यs taught six सगुणम् ब्रह्मs. So when जनक mentions those six आचार्यs याज्ञवल्क्य gives certificate to all these आचार्यs as reliable, authentic, trustworthy, cultured आचार्य. And to say that they are cultured and trustworthy याज्ञवल्क्य uses this expression मातृमान्

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पितृमान् आचार्यवान् that means that particular ऋषि has been brought up properly by his mother, he had ideal relation with his mother, therefore, what growth he requires to get from the relation with his mother he has it. And पितृमान् that ऋषि has got relationship with his father also. And therefore, whatever growth is required through father's relation that also he has got. And finally आचार्यवान्. This is important in the शास्त्र and important from psychology also they say, that a child becomes a fully grown-up psychologically healthy when he has gone through all these three relations successfully. And psychologists also say if any one of them is missing then there is some dent made in the personality. Especially now there is single parent problem in the west. And they are doing research on children's psychology, their growth, and they say that what growth the mother can give that cannot be given by father and vice versa. And what growth the teacher can give that cannot be given by either the father or mother. Each one of the three has got a unique contribution in the inner growth of a person which is indicated by मातृमान् पितृमान् आचार्यवान्.

This alone is referred to in the कठोपनिषत् also when नविकेतस् was taught त्रिणाविकेतस्त्रिभिरेत्य सन्धिं ॥ कठोपनिषत् १-१-१७ ॥ There शङ्कराचार्य refers to this alone. A person gets ideal growth if he goes through three relationships successfully and there are मातृ सम्बन्ध पितृ सम्बन्ध and आचार्य सम्बन्ध. And another expression is also there which we will see in the next class.

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ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the first ब्राह्मणम् of the fourth chapter known as षडाचार्य ब्राह्मणम्, wherein जनक is talking about six-fold सगुणम् ब्रह्म उपासनाs as he had learnt from six आचार्यs. याज्ञवल्क्य listens to this from जनक and says that this knowledge of सगुणम् ब्रह्म is incomplete because ब्रह्मन् is known as चतुष्पाद. And the ऋषिs have taught only one पादम् of ब्रह्म, therefore, it is एकपाद ब्रह्म that you have learnt, and you have to learn three more पादs. याज्ञवल्क्य completes the three पादs of all the six सगुणम् ब्रह्मs learnt from six आचार्यs. These details we get from the second मन्त्र up to the seventh मन्त्र and I said I am not going to the details of the मन्त्र. First, I was discussing the common features of all the six मन्त्रs. In all of them जनक mentions the ऋषि and the सगुणम् ब्रह्म as one, one देवता. Thus अग्निदेवता is सगुणम् ब्रह्म and सूर्य देवता is सगुणम् ब्रह्म etc. This we find in all the six मन्त्रs. And याज्ञवल्क्य says that if you know the देवता aspect alone it is only एकपाद because देवता is only one aspect. Then he says three more पादs are there and he calls them आयतनम्, प्रतिष्ठा and उपनिषत्. आयतनम् means abode, residence or locus for each सगुणम् ब्रह्म and hence six आयतनम् for six देवताs. And the प्रतिष्ठा means the support, the sustaining principle. And the उपनिषत् for which I gave the meaning in the last class as रहस्य नामधेयम्, the secret name which reveals the glory of that देवता, that सगुणम् ब्रह्म. So this is the second common

feature we find in all these मन्त्रs. जनक talks about the एकपाद and याज्ञवल्क्य fills the other three पादs.

And then the next common feature that we see is the उपासना of the secret name of the सगुणम् ब्रह्म, उपनिषत् उपासना. That सगुणम् ब्रह्म must be meditated upon along with its secret name. In fact the meditation on the secret name is only the meditation of its glory because the secret name reveals the glory. So, the उपनिषत् उपासना is as good as विभूति उपासना or महिमा उपासना. And this उपासना, we see in all the six मन्त्रs.

And then, the उपासना फलम् is also given in all the six मन्त्रs. The first फलम् is the corresponding organ which is presided over by that देवता, will be in good condition. So if you meditate on अग्निदेवता, the वाक् will be in good condition. Similarly, सूर्यदेवता means the eyes will be in good condition. ततत् करणम् एनम् न जहाति. याज्ञवल्क्य uses the word the organs do not desert the seeker. This is one उपासना फलम् and another फलम् is सगुणम् ब्रह्म ऐक्यम् after death. Which सगुणम् ब्रह्म? On which you meditated upon that सगुणम् ब्रह्म. This is the फलम्. One is इहलोक फलम् and the other is the परलोक फलम्. And thereafterwards, जनक is very happy and therefore at the end of each teaching he offers दक्षिणा. So हस्ति ऋषभम् सहस्रम्. (हस्तितुल्य ऋषभो हस्त्यृषभः यस्मिन्गोसहस्रे तत् हस्त्यृषभं सहस्रम्) हस्ति समान ऋषभ सहितम् गो सहस्रम्. So thousand cows along with a bull which is as big as an elephant. So हस्ति समान ऋषभ सहितम् गो सहस्रम् ददामि. I will give you thousand cows plus one bull

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which is like हस्ति. This also we find at the end of every मन्त्र. Then what will याज्ञवल्क्य do? याज्ञवल्क्य says my father has taught me an important rule. That rule is never take दक्षिणा without completing the teaching. अननुशिष्य न हरेत्. अननुशिष्य – without completing the teaching, न हरेत् – don't take दक्षिणा.

Then जनक will introduce second ऋषि, second देवता and second आयतनम् and second प्रतिष्ठा and second उपनिषत् and फलम् दक्षिणा प्रधानम् and दक्षिणा निकारणम्. These are all the common features.

Then I said two important statements are there occurring in all the six मन्त्रs, which are often quoted. The first one I was mentioning in the last class - मातृमान् पितृमान् आचार्यवान्. That means a person becomes reliable or trustworthy, प्रामाणिकः, authentic when he has grown-up with three-fold relationship, three-fold grooming. Every individual has to be groomed by three-fold factors. One is माता, the second is पिता and the third is गुरु. If a person grows up with these three ideal relations then that person will be emotionally sound, intellectually sharp, verbally truthful, character-wise honest, he will be a complete person. Remember completeness of the personality includes emotional well-being, intellectual sharpness also. And in which context this statement is given? This statement is given by याज्ञवल्क्य as a certificate to those six आचार्यs saying what they have said is correct, and I am not negating their statements but I am just adding to those

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teachings because they are all मातृमान् पितृमान् आचार्यवान्.
So this is the first statement.

The second statement which is repeated in all the six मन्त्रs and which is often quoted by शङ्कराचार्य is देवो भूत्वा देवानप्येति. This is quoted because of one uniqueness of this statement. देवानप्येति means the उपासक merges with the देवता. अप्येति means merges, becomes one. अपि+√इ एति, इतः यन्ति. So देवान् अप्येति means उपासक merges or becomes one with that देवता. And generally, this फलम् is given after मरणम्. देवता ऐवम् is मरणानन्तरम्. But here peculiarly the उपनिषत् says देवो भूत्वा देवानप्येति – he becomes a देवता and merges into the देवता. So now isn't it repetition? Because either he becomes देवता or he merges into देवता means the same. When a river merges into ocean, the river becomes ocean. So why पुनरुक्ति? देवो भूत्वा देवानप्येति? For that शङ्कराचार्य says first देवो भूत्वा means even while living he becomes a देवता. So जीवन् एव देवो भूत्वा मरणानन्तरम् देवानप्येति. And what does this mean? It does not literally mean that a person becomes a देवता with मनुष्य शरीरम्. But the उपनिषत् says the उपासक becomes a देवता. And this has to be interpreted as the उपासक attains many virtues, many faculties, many glories and even some of the सिद्धिs of the देवता like purity, सत्यकामत्वम्, सत्यसङ्कल्पत्वम्, the capacity to know the future etc., are some of them, which a person can abuse and get damned also if the उपासकs are not careful. He may get some of the powers of देवता and if he is not careful he may use it for materialistic benefit and it can

cause the downfall also. That is a different topic altogether. Here what is said is the उपासक attains the qualities of that देवता which is indicated by देवो भूत्वा and देवानप्येति.

These are the two statements often quoted by शङ्कराचार्य. Now I will give you a chart which contains the six देवताs and the four पादs. So we have a chart with five columns, four पदम्s and the ऋषि who taught that the relevant पाद. So we will have ऋषि, देवता, आयतनम्, प्रतिष्ठा and उपनिषत्. Each one is given by one मन्त्र.

ऋषि	देवता (first पाद)	आयतनम् (second पाद)	प्रतिष्ठा (third पाद)	उपनिषत् (fourth पाद)
जित्वा	अग्निः	वाक्	आकाशः	प्रज्ञा
उदङ्कः	वायुः	प्राण	आकाशः	प्रियः
बर्कुः	आदित्यः	चक्षुः	आकाशः	सत्यम्
भारद्वाजः	दिक्	श्रोत्रम्	आकाशः	अनन्तः
सत्यकाम	चन्द्रः	मनः	आकाशः	आनन्दः
शाकल्यः	प्रजापतिः	हृदय	आकाशः	स्थितिः

जित्वा is not त्वा प्रत्ययान्तम् of √जि having won over. It is जित्वन् शब्दः नकारान्तः पुल्लिङ्गः. जित्वा, जित्वानौ,

जित्वाः. अग्निः is the देवता, which is both अधिभूतम् and अध्यात्मम्, समष्टि is the देवता and the individual organ is the आयतनम्. The प्रतिष्ठा is आकाशः. Here we have to carefully note. आकाशः means the आकाशः of अन्तर्यामि ब्राह्मणम्, so in this context आकाशः means ईश्वर, i.e., अन्तर्यामि. This आकाशः is said to be the प्रतिष्ठा, the supporter, the sustainer, because ईश्वर is विश्वाधारम् गगनसदृशम् मेघवर्ण शुभाङ्गम्, therefore, ईश्वर is supporter of all the देवताs whether it is अध्यात्मम् or अधिभूतम् or अधिदैवम्. And therefore, ईश्वर will be the प्रतिष्ठा in all the cases. The last one is उपनिषत् the secret name of वाक् देवता is प्रज्ञा. Regarding the secret name I have to explain a little bit which I will do after completing this chart. So these are the six ऋषिs, six देवताs, six आयतनम्s, one प्रतिष्ठा for all and six उपनिषत्s. In this only six देवताs were taught by the ऋषिs, and remaining six आयतनम्s, प्रतिष्ठा and six उपनिषत्s were taught by याज्ञवल्क्य. Now I will read each मन्त्र and in that मन्त्र only one part I would like to explain, i.e., the meaning of the secret name, why such a secret name has come. Because the उपनिषत् मन्त्र itself explains the secret name, so that is the only part I would like to explain. Now in the second मन्त्र we are going to see the secret name. The secret name is प्रज्ञा. This name is given for वाक् देवता. Why such a secret name याज्ञवल्क्य himself explains we can see that, in the middle it comes. वाचा वै सम्राट् बन्धुः प्रज्ञायते. याज्ञवल्क्य says ninety percent of our knowledge is gained through worlds alone. So बन्धुः प्रज्ञायते. How do you know who is your बन्धुः? Because parents

introduce them, therefore, through words alone we come to know and therefore, knowledge depends upon वाक्. And not only लौकिक ज्ञानम्, but also ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः – so four वेदs; then इतिहासः the historical portions occurring in the वेदs, like the story of उर्वशी, पुरुषवस्, here by इतिहासः is not meant रामायणम् and महाभारतम्; पुराणम् means the सृष्टि portions of the वेदs, wherever the सृष्टि description is given, like तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः, असद्वा इदमग्र आसीत्, सोऽकामयत् । बहुस्यां प्रजायेयेति । all these come under पुराणम्, वैदिक portions and not भागवतादि पुराणम्; विद्या means various systems of knowledge known by the देवs, देवजनविद्या which are mentioned in the वेदs; उपनिषदः means the secret names. Here it is not ईश, केन, कठ etc. It means the secret names like प्रज्ञा etc., mentioned here and earlier we saw सत्यस्य सत्यम्. श्लोकाः means मन्त्रs quoted in the ब्राह्मण portion of the वेदs: “श्लोकाः ब्राह्मणप्रभवा मन्त्राः ‘तदेते श्लोकाः’ (बृहदारण्यकोपनिषत् ४ । ४ । ८) इत्यादयः”. Thus in the ब्राह्मण भागः of the वेद मन्त्र quotations are given. They are called श्लोकाः. तदप्येष श्लोको भवति, अन्नाद्वै प्रजाः प्रजायन्ते etc., which occurs in तैत्तिरीयोपनिषत् where almost every कोश had one श्लोक quotation. सूत्राणि means the cryptic statements occurring in the वेदs. It is not ब्रह्मसूत्रम्, साङ्ख्यसूत्रम्, योगसूत्रम्. The सूत्रवाक्यम्s said in the वेदs itself, which we saw in the beginning portions of बृहदारण्यकोपनिषत् itself like अविद्या सूत्रम्, विद्या सूत्रम् like अविद्या सूत्रम् is यो अन्याम् देवताम् उपास्ते अन्यो असौ अन्यो

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अहम् अस्मि इति न स वेद । सः देवनाम् पशुः । (मन्त्र 1-4-10). विद्या सूत्रम् is आत्मा इति एव उपासीत (मन्त्र 1-4-7). So cryptic statements. Then अनुव्याख्यानानि means the commentary on the सूत्रम्s given by वेदs themselves. In बृहदारण्यकोपनिषत् itself we found अविद्या सूत्रम् was explained later by सप्तान्न ब्राह्मणम् etc., विद्या सूत्रम् is explained in the second chapter. In तैत्तिरीयोपनिषत् 'ब्रह्मवित् आप्नोति परम्' is सूत्रवाक्यम्. The entire rest of the उपनिषत् is a व्याख्यानम् on this सूत्रवाक्यम् only. Finally, व्याख्यानानि means commentary on the मन्त्रs or श्लोकाः, which we find in सप्तान्न ब्राह्मणम्. The उपनिषत् itself quoted five or six मन्त्रs. Thereafterwards, the उपनिषत् itself elaborated those मन्त्रs. So that मन्त्रs portion is called श्लोकाः and the commentary portion is called व्याख्यानम्. So what is the difference between व्याख्यानम् and अनुव्याख्यानम्? That which comments upon सूत्रम् is called अनुव्याख्यानम् and that which comments upon श्लोकs is called व्याख्यानम्. In fact, these words have already come before. Then इष्टम् means the पुण्यम् gained through याग, याग निमित्तम् फलम् and हुतम् means the पुण्यम् gained through होम, होम निमित्तम् फलम्. We have already seen the difference between याग and होम. याग is सङ्कल्प and होम means प्रक्षेप. Then आशितम् means अन्नदान निमित्तम् पुण्यम्. Then पायितम् means जलदान निमित्तम् पुण्यम्. Then अयं च लोकः means this world or according to शङ्कराचार्य's commentary this जन्म, this body and परश्च लोकः means the future world or future जन्म. Then सर्वाणि भूतानि means in short about all beings. वाचैव प्रज्ञायन्ते – we come to know all these things

through written or spoken words. In fact, if you are studying for so many days here, what is the means of knowing it? I am speaking and you are taking notes. And how do I come to know? I am reading the original as well as the commentary. Therefore, throughout either written words or spoken words alone books after books are written and cassettes after cassettes are stacked all is because of शब्द. Not only that these written notes or cassettes can go to different places and many people come to know which is again because of वाक् alone. So what is the best name for वाक्? प्रज्ञा. Not only it is the secret name it talks about the glory also. That is why वाक् is given such a secret name. Now the rest of the portion I have already hinted, I don't want to go into those details. Now we will go to the next मन्त्र.

मन्त्र 4-1-3

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति ; अब्रवीन्म उदङ्कः शौल्बायनः, प्राणो वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति, अप्राणतो हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; प्राण एवायतनम्, आकाशः प्रतिष्ठा । प्रियमित्येनदुपासीत ; का प्रियता याज्ञवल्क्य? प्राण एव सम्राडिति होवाच, प्राणस्य वै सम्राट् कामायायाज्यं याजयति, अप्रतिगृह्यस्य प्रतिगृह्णाति अपि, तत्र वधाशङ्का भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय ; प्राणो वै सम्राट् परमं ब्रह्म ; नैनं प्राणो जहाति, सर्वाण्येन भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-३ ॥

The content of this मन्त्र we have already seen. You have to look at the second line of the chart and this मन्त्र is over. The second line of the chart is उदङ्क ऋषि taught प्राण (वायु) as the देवता सगुणम् ब्रह्म, and that is only एकपाद ब्रह्म and therefore याज्ञवल्क्य adds other three पादs. The individual प्राण is the abode; अन्तर्यामि or आकाश is the प्रतिष्ठा and the secret name is प्रियम्. After this teaching याज्ञवल्क्य prescribes प्रिय उपासनम् and he gives the फलम् also. The फलम् is while living प्राण will be well protected, प्राणम् अकालेन न जहाति, अपमृत्युः न भवति. And not only that मरणानन्तरम् देवो भूत्वा देवानप्येति. One more sentence which is repeated in every मन्त्र is सर्वाणि भूतानि अभिक्षरन्ति. अभिक्षरन्ति means give offerings. It is nothing but performing पूजा. Literally अभिक्षरन्ति means shower. So all the beings will shower offerings on to that उपासक when he becomes the देवता.

सर्वेऽस्मै देवा बलिमावहन्ति ॥ तैत्तिरीयोपनिषत् १-७-३ ॥

And when he becomes the देवता all the beings will give offerings unto him. And then जनक offers him दक्षिणा हस्त्यृषभं सहस्रं ददामीति and याज्ञवल्क्य says I will not to take without completing the teaching. This is the essence. I am going to deal with the secret name part now. So प्राण has got a secret name and that is प्रियः. याज्ञवल्क्य justifies by saying that for everyone the dearest thing is प्राण. Everybody holds on to प्राण only. Now look at that portion. का प्रियता याज्ञवल्क्य प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट्कामायायाज्यं याजयति. याज्ञवल्क्य says some people do even improper things for the sake of money. The improper thing is अयाज्यं

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याजयति. According to वर्णाश्रम धर्म only certain people are entitled to do certain rituals. ब्राह्मण's rituals क्षत्रिय's cannot do, like that. So those people who are not entitled to do certain rituals are called अयाज्याः. Some cannot do certain rituals as they are prohibited by वेद's. Here he says some ब्राह्मण's while officiating as priests they officiate for the wrong people also because they get better दक्षिणा. The priest has to tell who is an अधिकारि for certain rituals. But instead of guiding them properly just for the sake of more दक्षिणा they violate धर्म. Therefore, अयाज्यम्. Even अनधिकारिम् अपि ब्राह्मणः यज्ञं कारयति. A ब्राह्मण even helps one अनधिकारि to perform the rituals for the sake of money. And why he is interested in money? प्राणः प्रियः – because of his love for his happy living, his survival. The complaint of ब्राह्मण's is those who are supposed to do these rituals and thereby protect me by giving दक्षिणा they are not doing. Therefore, without any other go I have to go to them who are willing but are not entitled to do it. So now who is committing the mistake if you try to see it will be a vicious cycle. Because of the society ब्राह्मण get corrupted and vice versa, where it started we don't know. All this is because of money sake. Why money? प्रियः प्राणः. प्रतिगृह्यस्य प्रतिगृह्णा अप्रतिगृह्यस्य प्रतिगृह्णाति – similarly, we are not supposed to receive gifts from anyone and everyone. Six types of duties are there for ब्राह्मण. यजनम्, याजनम्, पठनम्, पाठनम्, दानम् and प्रतिग्रह. पठनम् पाठनम् means learning and teaching वेद's. यजनम् and याजनम् doing rituals and officiating rituals; that right ब्राह्मण alone has got. A क्षत्रिय can

never officiate a ritual and if a क्षत्रिय has to do a ritual he requires an officiating priest. दानम् means giving gifts when he does rituals etc. Then प्रतिग्रह means he has the rights to receive gifts also. A क्षत्रिय can study (पठनम्) and but he cannot teach (पाठनम्); he can do rituals (यजनम्) but he cannot do (याजनम्) for others. He can give gifts but he cannot receive gifts. So when these people receive gifts it is said that you can receive gifts only from certain type of people and certain other type of people the शास्त्र prohibits that you should not receive gifts. That is why in सन्ध्यावन्दनम्, यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम । सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा । There is a special प्रायश्चित्त if I have received any gift from an unqualified person then the पापम् incurred from may it go away. Here याज्ञवल्क्य says people receive from अनधिकारिः, अप्रतिगृह्यस्य, from whom gifts should not be received. Even from them प्रतिगृह्णाति they receive gifts. Again, the reason is money. And why money? Without money he cannot survive. Then, one more thing he says तत्र वधाशङ्कं भवति यां दिशमेति. This we have to reconvert and read. यत्र वधाशङ्कं भवति तत्र तां दिशमेति. शङ्कराचार्य says they go even to the dangerous places for getting money, where there is fear of death. Even to such वधाशङ्क places, वधाशङ्क means where there is threat to life, people go in search of money. Why money? Because प्राणः प्रियः. Remember money is called अर्थः and अर्थः means security. Therefore, the secret name for प्राणः is प्रियः. The

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dearest for the sake of which a person is ready to take any amount of risks in life. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this first ब्राह्मणम् of the fourth chapter known as षडाचार्य ब्राह्मणम्, the उपनिषत् is teaching six सगुणम् ब्रह्म उपासनाs. And these six सगुणम् ब्रह्मन्s are primarily taught to जनक by six आचार्यs. That is why this ब्राह्मणम् is called षडाचार्य ब्राह्मणम्. Even though the six आचार्यs taught six सगुणम् ब्रह्मन्s, their teachings were incomplete because they had taught only एकपाद ब्रह्मन् in the place चतुष्पाद ब्रह्मन्. So only one पाद they had taught and they did not teach the other three पादs. We saw in the last class about चतुष्पाद – देवता, आयतनम्, प्रतिष्ठा and उपनिषत्, देवता referring to the presiding deity which is seen as सगुणम् ब्रह्म. Then आयतनम् is the location of the देवता. प्रतिष्ठा is the support and उपनिषत् is the secret name revealing the glory. I gave you the names of the six ऋषिs, six देवताs, six आयतनम्s, one प्रतिष्ठा and six उपनिषत्s in the form of a chart. I hope you are keeping the chart in front of you because I am not going through the details of the मन्त्र. I am only explaining the significance of उपनिषत् or the secret name. We have seen up to the third मन्त्र. So we have seen two देवताs. The first one is जित्वा ऋषि taught अग्निदेवता whose आयतनम् is वाक् whose प्रतिष्ठा is आकाश and whose उपनिषत् is प्रज्ञा. Then we saw the second देवता वायु whose आयतनम् is प्राण whose प्रतिष्ठा is आकाश (ईश्वर) and whose secret name is प्रियः. Up to this we have seen. Now we will read the fourth मन्त्र wherein the third सगुणम् ब्रह्म is introduced.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति ; अब्रवीन्मे बर्कुर्वाष्णः, चक्षुर्वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तद्वाष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति, अपश्यतो हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा, सत्यमित्येतदुपासीत ; का सत्यता याज्ञवल्क्य? चक्षुरेव सम्राडिति होवाच, चक्षुषा वै सम्राट्पश्यन्तमाहुरद्राक्षीरिति, स आहाराक्षमिति, तत्सत्यं भवति ; चक्षुर्वै सम्राट् परमं ब्रह्म ; नैनं चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-४ ॥

The third सगुणम् ब्रह्म is taught in this मन्त्र. You can look at the chart. The third सगुणम् ब्रह्म is introduced by बर्कु ऋषि and the देवता is आदित्य देवता (Sun). Of course, the उपनिषत् does not say आदित्य देवता, it says चक्षुर्देवता but we should understand it as आदित्य देवता. The आदित्य देवता being the समष्टि, the अधिदैवम् it has to be located in the अध्यात्मम् or व्याप्ति and that individual location is called आयतनम् and that आयतनम् is चक्षुः which is the eye. And the प्रतिष्ठा or the support of this देवता is आकाश, which is the same in the case of the previous one and then the उपनिषत् or the secret name is सत्यम्. Now in between the story part and all you have to extend in the same way. याज्ञवल्क्य asks who taught you. जनक says बर्कु taught me etc. Now I want to just give the significance of the उपनिषत्, the secret name of the चक्षुर्देवता and that secret name here is सत्यम्. Why चक्षुर्देवता is having a secret name of सत्यम्? याज्ञवल्क्य himself justifies that in the मन्त्र and just you can see that particular portion which comes

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in the middle. का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट्पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति. The essence of these few lines is that anything is taken as सत्यम् once a person has directly witnessed it. Even if you have heard from someone, it is considered as a rumor only which may be a fact or may not be a fact. But once a person says that I have seen with my own eyes, we take it as truth and that is why even in criminal cases and all witness plays a very important role. What witness? Not ear-witness or nose-witness or tongue-witness or skin-witness but only eyewitness. In English also we having a saying 'seeing is believing'. Of course, we should not extend it too much, but generally. For every generalization there is an exception, in fact, the whole वेदान्त is based on the exception. What is experienced need not be real – that is the Vedantic basis. Therefore, we are not talking about exception here but we are talking about the general or व्यावहारिक rule that the eyes reveal the facts. Therefore, eyes have got the secret name सत्यम्.

And thereafterwards, याज्ञवल्क्य talks about उपासना and that उपासना has got इहलोक फलम् and परलोक फलम्. इहलोक फलम् is the eyes will be in good condition, नैनं चक्षुर्जहाति. परलोक फलम् is देवता प्राप्तिः. All those things are said in this मन्त्र. And as usual जनक offers thousand cows with one bull having the strength of an elephant, हस्त्यृषभम् and याज्ञवल्क्य refuses to take it saying that I cannot take दक्षिणा unless I complete the teaching. All those things are

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repetitions of the previous मन्त्र. Now we will go to the next मन्त्र and fourth देवता.

मन्त्र 4-1-5

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति ; अब्रवीन्मे गर्दभीविपीतो भारद्वाजः, श्रोत्रं वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति, अशृण्वतो हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; श्रोत्रमेवायतनम्, आकाशः प्रतिष्ठानन्तमित्येनदुपासीत ; कानन्तता याज्ञवल्क्य? दिश एव सम्राडिति होवाच, तस्माद्वै सम्राडपि यां काञ्च दिशं गच्छति नैवास्या अन्तं गच्छति, अनन्ता हि दिशः ; दिशो वै सम्राट् श्रोत्रम्, श्रोत्रं वै सम्राट् परमं ब्रह्म ; नैनं श्रोत्रं जहाति, सर्वाण्येन भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-५ ॥

So now comes the fourth चतुष्पाद ब्रह्म, which was introduced by भारद्वाज ऋषि. And the four पादs we have written in the chart are भारद्वाज is the ऋषि; दिक् देवता; श्रोत्रम् आयतनम्; आकाशः प्रतिष्ठा and अनन्तः उपनिषत्. These are the five factors. And you can understand the organ involved here is श्रोत्रम् i.e., अध्यात्मम् and the देवता involved is दिक् देवता, अधिदैवम्. So thus देवता has got its abode in the अध्यात्मम् the श्रोत्रेन्द्रियम् and the देवता is blessed by ईश्वर therefore, ईश्वर is the प्रतिष्ठा and the secret name is अनन्तः. Now the उपनिषत् itself justifies the secret name in this middle portion which I will just read it. दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशः. So दिक् देवता is अनन्तः as it is

directly experienced by us. To travel in any direction it is endless. Go towards east it is endless and so with all other directions also. Because the space is endless. दिक् also is endless. Because directions are only expressions of आकाशः. For all practical purposes the directions can be taken as आकाश itself. Since आकाश is अनन्त, the directions are also अनन्त and that is the glory of the दिक् देवता. That is the secret name of the दिक् देवता also and therefore अनन्तः is the उपनिषत्. The rest of this मन्त्र is same as in the previous मन्त्रs. One has to do the उपासना upon the secret name and the फलम् is the श्रोत्र इन्द्रियम् will be in good condition, ears can hear properly and classes can be attended comfortably. That is the इहलोक फलम्. And the परलोक फलम् is the दिक् देवता प्राप्तिः. And जनक gives दक्षिणा and याज्ञवल्क्य as usual refuses to take. With this the fourth सगुणम् ब्रह्म is over. Now we will go to the fifth सगुणम् ब्रह्म given in the sixth मन्त्र.

मन्त्र 4-1-6

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेति ; अब्रवीन्मे सत्यकामो जाबालः मनो वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति, अमनसो हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; मन एवायतनम्, आकाशः प्रतिष्ठानन्द इत्येनदुपासीत ; कानन्दता याज्ञवल्क्य? मन एव सम्राडिति होवाच, मनसा वै सम्राट् स्त्रियमभिहार्यते, तस्यां प्रतिरूपः पुत्रो जायते, स आनन्दः ; मनो वै सम्राट् परमं ब्रह्म ; नैनं मनो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-६ ॥

So now comes the fifth सगुणम् ब्रह्म which was introduced by सत्यकामः. Incidentally, every ऋषि is given two names in the मन्त्र and I am choosing only one name and that too the easier one. What are the four पादs of सगुणम् ब्रह्म? Looking at the chart the चन्द्रः is the देवता, मनः is the आयतनम् (the locus), then आकाशः and the secret name is आनन्दः. And of course, चन्द्र देवता is not said in the उपनिषत् but it is said as मनो देवता, we have to understand it as चन्द्र देवता. Now I will come to the secret name and the other details are the same as before. Mind is given a secret name as आनन्दः. Why mind is said to be आनन्दः? The उपनिषत् itself justifies in the middle of the मन्त्र, we can see that portion. कानन्दता याज्ञवल्क्य मन एव सम्प्राडिति होवाच मनसा वै सम्प्राट्स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दः. The उपनिषत् says because of the mind alone a person is attracted to his wife. So मनसा (पुरुषः is understood) स्त्रियम् अभिहार्यते. हार्यते means attraction. √ह कर्मणि. Because of the mind alone a person is attracted to the wife or the other way round. A Male is attracted towards the female and because of that association alone, पुत्रः जायते – a man get a child. And what type of child? Not any child, प्रतिरूपः पुत्रः – a child which is an image of its father or its parent. Because of that alone a person is happy and he is able to see his own image in the child and that is why the उपनिषत् says

आत्मा वै पुत्र नामासि ॥ तैत्तिरीत आरण्यक २-११ ॥

It is almost like the father reborn in the form of a child and therefore, because of the पुत्र a person is happy. So पुत्रः आनन्दः. These are the general rules and exceptions may be there. Generally पुत्रः is the source of joy at least until growing up. आनन्द is because of पुत्रः, पुत्रः is because of पत्नि, and पत्नि comes because of the attraction, मनो हरम्, the attraction comes because of the mind, therefore, mind is आनन्दः. And there afterwards the उपासना of चन्द्र देवता as आनन्दः, the secret name of that देवता, is to be done. The इहलोक फलम् is that the उपासक's mind will be always healthy and happy. The परलोक फलम् is चन्द्र देवता प्राप्तिः. Then जनक gives दक्षिणा and याज्ञवल्क्य as usual refuses it. So with this the fifth चतुष्पाद ब्रह्म is over. And now comes the sixth and final चतुष्पाद ब्रह्म in the last मन्त्र.

मन्त्र 4-1-7

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति ; अब्रवीन्मे विदग्धः शाकल्यः । हृदयं वै ब्रह्मेति ; यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्, तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति, अहृदयस्य हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; हृदयमेवायतनम्, आकाशः प्रतिष्ठा, स्थितिरित्येनदुपासीत ; का स्थितता याज्ञवल्क्य? हृदयमेव सम्राडिति होवाच, हृदयं वै सम्राट् सर्वेषां भूतानामायतनम्, हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा, हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति ; हृदयं वै सम्राट् परमं ब्रह्म ; नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४-१-७ ॥

Now comes the sixth and final चतुष्पाद ब्रह्म introduced by the sixth ऋषि i.e., शाकल्य. The one who lost his head in the ninth ब्राह्मणम् of the third chapter has now come back. What are the four पादs mentioned here? प्रजापति is the देवता, हृदयम्, the heart is the आयतनम् and of course, आकाशः or ईश्वर is प्रतिष्ठा and the secret name of उपनिषत् is स्थितिः. If you look at this sixth देवता or सगुणम् ब्रह्म the teacher has taken the समष्टि here. Previously one-one aspect was taken, one-one व्यष्टि देवता was taken but here प्रजापति happens to be ब्रह्म or हिरण्यगर्भ who is all देवताs put together. And for that the आयतनम् is given as heart or हृदयम्. Why do we say हृदयम् is the support of the whole creation? The principle is this. You cannot experience the world without the corresponding thought or मनो वृत्ति. So the world is there because of your experience and without your experience there is no world for you. You may say there is world for other people, but remember even to say other people you require the appreciation of other people. When you don't see the world then there is no question of other people seeing the world also. This is some kind of a दृष्टि सृष्टि वाद approach taken here. There is now world without mind. That is the principle here.

शब्दादिरूपं भुवनं समस्तं शब्दादिसतेन्द्रियवृत्तिभास्या ।
सतेन्द्रियाणां मनसो वशे स्यात् मनोमयं तद्भुवनं वदामः ॥
सदृशं नम् ८ ॥

World is nothing but शब्द स्पर्श रूप रस गन्ध. They are there because पञ्च इन्द्रियs and पञ्च इन्द्रियs function because of the mind and minus the mind no इन्द्रियs will function, minus the

इन्द्रियs function no शब्दादि प्रपञ्च. Therefore, what is the world? मनोमयं तद्भुवनं वदामः. मनोमयः प्रपञ्च. And according to शास्त्र, the mind has got a heart as its location. It means *the physical heart* only because mind is an इन्द्रियम् belonging to सूक्ष्म शरीर and हृदयम् is the गोलकम् belonging to the स्थूल शरीर. We have seen all this before. Each इन्द्रियम् has got a गोलकम्, इन्द्रियम् belongs to सूक्ष्म शरीर, invisible and गोलकम् belongs to स्थूल शरीर, visible. Similarly, mind is also an इन्द्रियम् belonging to सूक्ष्म शरीर and it requires a गोलकम् belonging to स्थूल शरीर and the गोलकम् of mind is हृदयम्, *the physical heart*. I am stressing the word गोलकम् because some people introduce another spiritual heart on the other side of the chest etc. We have only one heart and शङ्कराचार्य makes it very clear हृदयम् is something which is seen when the body is cut.

हृदयं नाम मांसपिण्डः. हृदयमिति पुण्डरीकाकारो मांसपिण्डः, प्राणायतनः, अनेकनाडी-सुषिरः, ऊर्वनालः, अधोमुखः विशस्यमाने पशौ प्रसिद्ध उपलभ्यते ॥ तैत्तिरीयोपनिषत् भाष्यम् १-१-६ ॥

Therefore, the whole world is based on the mind and the mind is based on हृदयम् and therefore adding these two together we can say the whole world is based on हृदयम्.

This aspect has been clearly discussed in the previous chapter ninth ब्राह्मणम् in पञ्चविध हिरण्यगर्भ उपासना. In the ninth ब्राह्मणम् we saw two हिरण्यगर्भ उपासनाs. अष्टविध and पञ्चविध. In that पञ्चविध हिरण्यगर्भ उपासना we talked about

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प्रतिष्ठा one, प्रतिष्ठा two, प्रतिष्ठा three. And in प्रतिष्ठा three we had हृदयम् for all. You can refer to your book or your notes or your memory whichever is in good condition. Therefore, प्रजापति has got आयतनम् in the हृदयम्, प्रतिष्ठा is आकाश alone, ईश्वर alone blesses हिरण्यगर्भ also. The secret name is स्थितिः which means the support. सप्तमी व्युत्पत्ति, तिष्ठति अस्यां इति स्थितिः. अधिष्ठानम्, अश्रयः is the secret name of प्रजापति or हृदयम्. Why such a secret name? याज्ञवल्क्य himself justifies that secret name in the middle of the मन्त्र. I will just read that portion. का स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच हृदयं वै सम्राट्सर्वेषां भूतानामायतनम्. So how should you understand this? How do you say my heart is the support of all beings? All beings exist because of my perception, and my perception is because of my mind, and the mind is supported by the heart and therefore heart is the support of all beings. That is why in sleep when mind is resolved no more beings are there. Therefore, हृदयं वै सम्राट्सर्वेषां भूतानामायतनं हृदयं वै सम्राट्सर्वेषां भूतानां प्रतिष्ठा it is the support, हृदये होव सम्राट्सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति. Therefore it has got the secret name स्थितिः. So what is the उपासना here? प्रजापति उपासना as the support of everything. The उपासना फलम् is two-fold. इहलोक फलम् is the heart will be in good condition, नैनं हृदयं जहाति. And thereafterwards देवो भूत्वा देवानप्येति, after मरणम् he will get प्रजापति प्राप्तिः. जनक is very happy and gives thousand cows and याज्ञवल्क्य refuses to take them, he says I have not completed the teaching. Then you may wonder six

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आचार्य's teaching has been completed, why not take them? याज्ञवल्क्य feels that the teaching is incomplete because the सगुणम् ब्रह्म alone has been taught, the teaching is complete only when the निर्गुणम् ब्रह्म also is dealt with which will come in the later chapters. So अपर ब्रह्म alone has been taught, पर ब्रह्म has not been taught. सोपाधिक ब्रह्म has been taught and निरुपाधिक ब्रह्म has not been taught. And with this the षडाचार्य ब्राह्मणम् is over. Six चतुष्पाद ब्रह्म were taught for उपासना.

Now we will enter into the second ब्राह्मणम् wherein आत्मविद्या or ब्रह्मविद्या is briefly given, an outline of ब्रह्मविद्या is given. Before teaching this ब्रह्मविद्या once again we get the introduction of गुरु and शिष्य. And always this is given to show that one should learn from a गुरु alone and also one should have a proper attitude towards the teacher. For that purpose it is repeatedly given. Now we will enter into the second ब्राह्मणम्.

4.2 कूर्च ब्राह्मणम्

मन्त्र 4-2-1

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच, नमस्तेऽस्तु याज्ञवल्क्य, अनु मा शाधीति ; स होवाच, यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीत, एवमेवैताभिरुपनिषद्भिः समाहितात्मासि ; एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति ; नाहं तद्भगवन् वेद यत्र गमिष्यामीति । अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ; ब्रवीतु भगवानिति ॥ ४-२-१ ॥

So we have to imagine that after teaching the चतुष्पाद सगुणम् ब्रह्म, याज्ञवल्क्य went back and now he is reappearing. Another day याज्ञवल्क्य has come choosing the right time when जनक is in his audience room or drawing room or visitor's room in the palace and he is seated on a high pedestal. That high pedestal is called कूर्चम् here. So the moment याज्ञवल्क्य entered the hall, जनक immediately jumped down from the कूर्चम् to show how much respect जनक had for याज्ञवल्क्य. That श्रद्धा, भक्ति etc., are indicated here. Since the ब्राह्मणम् begins with this that जनक getting down from कूर्चम्, this ब्राह्मणम् is called कूर्च ब्राह्मणम्. कूर्चात् अवततार तस्मात् कूर्च ब्राह्मणम्. See, the namings are given just to remind us a particular topic, therefore, whatever is unique in that ब्राह्मणम् is taken. It can be a person, it can be a topic or it can be a word, something unique is taken so that we can remember the context. Other than this there is no serious purpose in naming. So जनको ह वैदेहः कूर्चात् उप अवसर्पन् – so he got down and approached याज्ञवल्क्य. And what did he do? नमः ते तुभ्यम् अस्तु हे याज्ञवल्क्य – so तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ॥ गीता ४-३४ ॥ Even if that person be an emperor there is no exception to the rule. Then what did he say? अनु मा शाधि इति. You have to reread it as मा अनु शाधि. शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥ Why अनु शाधि? The expression अनु indicates don't teach me your own individual philosophy, कपोल कल्पितम् but you please teach in keeping with the tradition, सम्प्रदायम् अनु शाधि. And here the word मा means me. मा also has another meaning that is

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don't. So that मा (don't) is indeclinable, here मा is declinable.
दकारान्तः त्रिषुलिङ्गेषु समानरूपः अस्मद् शब्दः द्वितीया
एकवचनम्, माम् / मा आवाम् / नौ अस्मान् / नः. So teach me.
Then याज्ञवल्क्य is going to teach which details we will see in
the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The second ब्राह्मणम् in the fourth chapter of बृहदारण्यकोपनिषत् is called कूर्च ब्राह्मणम्. कूर्च being a higher seat or a higher pedestal. जनक who is seated on a कूर्च, उन्नत आसनम् comes down to greet याज्ञवल्क्य when the latter visits him. जनक then requests याज्ञवल्क्य to teach अनु मा शाधि. Now याज्ञवल्क्य is asking a question to जनक, which जनक is not able to answer and याज्ञवल्क्य himself answers that question. What is the question of याज्ञवल्क्य? He asks suppose a person follows the उपासनाs mentioned in the first ब्राह्मणम्, the six-fold सगुणम् ब्रह्म उपासनाs, where will that person go. And he compares all the उपासनाs to various types of vehicles. A person can reach a destination by making use of a vehicle. Similarly, a seeker can reach a destination by making use of the उपासना vehicle also. What is the destination such उपासक will reach? And the answer in the mind of याज्ञवल्क्य is निर्गुणम् ब्रह्म itself because the उपासनाs will lead to चित्तशुद्धि, he will become साधन चतुष्टय सम्पन्नः, he will develop वैराग्यम्, he will get a teacher and ultimately (and not directly) he will attain निर्गुणम् ब्रह्म. But this answer जनक is not able to give and therefore याज्ञवल्क्य himself will give the answer later. Now we will look at the question. स होवाच यथा वै सम्राणमहान्तमध्वानमेष्यन्. याज्ञवल्क्य asks जनक, हे सम्राट्! suppose a person wants to travel a long distance, महान्तं दीर्घम् अध्वानम् एष्यन् गमिष्यन्. एष्यन् means गन्तुम् इच्छन्. √इ to

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travel. जिगमिषन्. What will he do? रथं वा स्थलेन गमिष्यन्, नावं वा जलेन गमिष्यन् समाददीत – he will either take the help of a chariot or if he has to cross an ocean he will take the help of a boat or a ship. Similarly, the spiritual goal also is far, far away and therefore to travel that spiritual distance also one has to take the help of a chariot or a boat. Not the local chariot or boat but in the form of कर्मयोग, उपासना etc. That is what is said here. एवमेव एताभिः उपनिषद्भिः. So here the उपनिषत् refers to the secret names mentioned in the first ब्राह्मणम् the प्रज्ञा, सत्यम्, अनन्तम्, आनन्दः etc. Those उपनिषत्s refers to the six उपासनाs taught by six आचार्यs. So एताभिः उपनिषद्भिः एताभिः षड् उपासनाभिः through six उपासनाs समाहितात्मा असि – हे जनक you have followed all these उपासनाs and because of these उपासनाs you have got an integrated mind, an organized mind, a refined mind, a disciplined mind. That means you are a साधन चतुष्टय सम्पन्नः. Not only that एवं वृन्दारकः आढ्यः सन् अधीतवेदः उक्त उपनिषत्कः असि. So you are वृन्दारकः – पूज्यः, honorable, adorable. Because of your qualifications purity etc. And not only that आढ्यः – you have got material wealth, धनिकः, लौकिकधन सम्पन्नः. Who has got the material wealth, worldly wealth because you are an emperor. But mere wealth does not make a person great, he can abuse the wealth and indulge in vices also. And therefore, जनक you are not merely materially rich but अधीतवेदः – you have studied the scriptures well. You have done वेद अध्ययनम् even though you are क्षत्रिय. And is it mere study? Mere study of scripture is of no use. So, it has to be implemented and

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followed also. That is why it is said सत्यम् वद धर्मम् चर. Therefore, ज्ञानम् is not sufficient in the case of धर्म it requires अनुष्ठानम्, आचार also. आचार हीनं न पूनंती वेदाः. If a person doesn't have अनुष्ठानम् then any amount of अध्ययनम् is of no use. You जनक happens to be the follower of the teaching also. उक्त उपनिषत्कः means पूर्व ब्राह्मणोक्त षड् उपासनावान्. One who has followed all the उपासनाs said in the previous ब्राह्मणम्. So उक्ताः उपनिषदः उपासनाः यस्य सः उक्त उपनिषत्कः the one who is endowed with all उपासनाs; which should be taken as the spiritual wealth. So आद्यः refers to material wealth, उक्त उपनिषत्कः refers to spiritual wealth. You have मानुषम् वित्तम् as well as दैवम् वित्तम्. Thus you are a rich person. Then naturally if you follow these उपासनाs and follow such a lifestyle and इतः अस्मादेहात् विमुच्यमानः – if you go from here, that means if you die, क्व कस्मिन् गमिष्यसि – so where you will go? So either a person will to go to वेदान्त in this life itself and attain जीवन्मुक्ति and if a person doesn't come to वेदान्त and dies as an उपासक, then also he may not get जीवन्मुक्ति but will go to ब्रह्मलोक through a special vehicle called उपासना जन्य पुण्य and attain ब्रह्मलोक and there he will attain ज्ञानम् and ultimately he will attain मुक्ति also. This is the answer जनक has to give but he did not tell. Then जनक answers, नाहं तद्भगवन्वेद. So from नाहं it is जनक's statement. Up to क्व गमिष्यसि it is याज्ञवल्क्य's question. So हे भगवान् याज्ञवल्क्य I don't know where I will reach. अथ वै तेऽहं तद्भक्ष्यामि यत्र गमिष्यसीति. Then याज्ञवल्क्य again says 'don't worry, my job is answering

all these questions. And had जनक been busy what he would have said? He could have said that I am busy now we shall see later. Because often *Vedantic* teachers are सन्न्यासि, they have no other work. Student also should be free to study वेदान्त. But here he is busy. And जनक is an emperor. But जनक says I can set aside all other things, he says ब्रवीतु भगवानिति, यदि प्रसन्नो मां प्रति. So thus the first मन्त्र happens to be the introduction of जनक and याज्ञवल्क्य, to stress the importance of गुरु and गुरु भक्ति. Now begins the teaching.

मन्त्र 4-2-2

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन् पुरुषः ; तं वा एतमिन्द्र
इत्याचक्षते परोक्षेणैव ; परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ ४-२-२ ॥

So in these following मन्त्रs याज्ञवल्क्य is revealing the निर्गुणम् ब्रह्म as the destination of साधन चतुष्टय सम्पन्न अधिकारिs. This निर्गुणम् ब्रह्म is revealed with the help of सगुणम् ब्रह्म. Thus, every उपासक will reach निर्गुणम् ब्रह्म through the way of, through the path of, through the steps of सगुणम् ब्रह्म. And for the facility of the students, the सगुणम् ब्रह्म itself is divided into three steps: स्थूल सगुणम् ब्रह्म, सूक्ष्म सगुणम् ब्रह्म and कारण सगुणम् ब्रह्म and then निर्गुणम् ब्रह्म. Thus a student has to pass through the three stages of स्थूल सगुणम् ब्रह्म, सूक्ष्म सगुणम् ब्रह्म and कारण सगुणम् ब्रह्म and then निर्गुणम् ब्रह्म or स्थूल सोपाधिकम् ब्रह्म, सूक्ष्म सोपाधिकम् ब्रह्म or कारण सोपाधिकम् ब्रह्म and निरुपाधिकम् ब्रह्म or स्थूल सविशेषम् ब्रह्म, सूक्ष्म सविशेषम् ब्रह्म or कारण सविशेषम् ब्रह्म

and निर्विशेषम् ब्रह्मन्. Of this the first three सगुणम् ब्रह्मs are associated with three अवस्थाs or states of experiences. स्थूल सगुणम् ब्रह्म is जाग्रत् स्थानम्; सूक्ष्म सगुणम् ब्रह्म is स्वप्न स्थानम् and कारणम् सगुणम् ब्रह्म is सुषुप्ति स्थानम् and निर्गुणम् ब्रह्म is in and through all the सगुणम्s, free from all the attributes. Since, ब्रह्मन् is taught in four-fold forms this ब्रह्मन् is called चतुष्पाद ब्रह्म. The first पाद being स्थूल सगुणम् ब्रह्म, second पाद being सूक्ष्म सगुणम् ब्रह्म and third पाद being कारण सगुणम् ब्रह्म and fourth पाद being निर्गुणम् ब्रह्म. Thus the teaching is going to be चतुष्पाद ब्रह्म through अवस्थान्तय विचार. But this is not going to be elaborately done, we get only the outline here. Only in the next ब्राह्मणम्, we get the elaboration of this topic, here it is the bird's eye view of अवस्थान्तय विचार.

What is स्थूल सगुणम् Brahma? स्थूल सगुणम् ब्रह्म is the Consciousness obtaining in the Waking state, waker. सूक्ष्म सगुणम् ब्रह्म is the Consciousness obtaining in the dream state. कारणम् सगुणम् ब्रह्म is the Consciousness obtaining in the sleep state. निर्गुणम् ब्रह्म is the Consciousness obtaining in and through all the three states. Thus, it is the waker, dreamer and sleeper. So first the waker, dreamer and sleeper are taught as the Consciousness associated with three states and then we are asked to look at the Consciousness as it is without any association. So through the teaching of associated Consciousness the disassociated Consciousness is revealed. First, we are asked to note the awareness obtaining in the three states and thereafterwards appreciate the awareness minus the

three states, minus देश, minus काल and minus वस्तु etc. This is the brief method of teaching here.

First, we are taught waker, the प्रथम पाद in the second मन्त्र and also in the first line of the third मन्त्र (अथैतद्दामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट्). Here what याज्ञवल्क्य wants to say is once awareness is associated with any state or for example with waking state, the absolute awareness has become relative once it is associated with a particular state. Awareness by itself is absolute but the moment awareness gets associated with any state, so with the state cloak or when it is dressed with that state, the absolute awareness has become a relative waker. And what do you mean a relative waker? By using the word relative I mean the waker is invariably associated with स्थूल प्रपञ्च, the gross universe, whether he likes it or not. He takes the status of an experiencer and स्थूल प्रपञ्च takes the state of an experienced and these two are interconnected and inter-related. You can never find waker alone without स्थूल प्रपञ्च. Try, it will never work. If you want to be a waker without associating with स्थूल प्रपञ्च it will not work. And that is in meditation when a person wants to keep awake and goes on negating the object one by one, he ends up in what? Because he wants to be a waker without स्थूल प्रपञ्च, if he dismisses स्थूल प्रपञ्च either he will become a dreamer or he will be a sleeper. Because the waker is related to the स्थूल प्रपञ्च, they are मिथुनम्, couples, complimentary principles. And in the same way you can never imagine स्थूल प्रपञ्च without waker. स्थूल प्रपञ्च without

waker is impossible and waker without स्थूल प्रपञ्च is impossible and therefore these two are couples. So thus waker is a couple, married, well married and dreamer is also another couple associated with सूक्ष्म प्रपञ्च and in sleeper also the pair is there but in potential form.

So thus, प्रथम पाद is a couple, द्वितीया पाद is a couple, तृतीय पाद is a couple in potential forms, whereas तुरीयम् or निर्गुण पाद, चतुर्थ पाद alone is a non-couple, सन्न्यासि. This is the unique approach here. In other उपनिषत्s we talk about waker, dreamer and sleeper. But the uniqueness of this ब्राह्मणम् is the waker is associated with the spouse, waking state. Similarly dreamer etc. And for this couple, i.e., experiencer-experienced couple four different names can be given, some of which are used in this मन्त्र. So the first name is the waker is called भोक्ता and स्थूल प्रपञ्च is called भोज्यम्. The couple's name भोक्ता भोज्यम् couple. So this प्रथम पाद consists of भोक्ता भोज्यम् couple or experiencer-experienced couple. Another name given is विश्व and विराट्. The waker is called विश्व and स्थूल प्रपञ्च is called विराट्. So भोक्ता and विश्व are synonymous and भोज्यम् and विराट् are synonymous. The third name of this couple, the waker is called इन्द्रः and the स्थूल प्रपञ्च is called इन्द्राणि. Thus, भोक्ता इन्द्रः and भोज्यम् इन्द्राणि. So thus three pairs we have got. For the sake of symbolism, the waker is located in the right eye or for the sake of उपासना. Therefore he is called दक्षिणाक्षि पुरुषः is another name for the waker. पुरुषः means चैतन्यम्. If इन्द्र is located in the right eye, where will इन्द्राणि be located?

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इन्द्राणि is वामाक्षि पुरुषः. इन्द्राणि is represented as चैतन्यम् in the left eye. Thus, भोक्ता भोज्यम् विश्व विराट्, इन्द्र इन्द्राणि दक्षिणाक्षि पुरुष and वामाक्षि पुरुष all the four refer to the same couple, i.e., the जागरित स्थानः प्रथम पादः.

Ok, we will see the significance of this verse. Some of them are evident and some of them are not evident. The first one is भोक्ता. भोक्ता means the waker or the experiencer. स्थूल प्रपञ्च is called भोज्यम् because it is an object of experience. भोक्ता means the subject of experience. भोज्यम् means an object of experience.

In the second instance the waker is called विश्व. Why he is called विश्व? It is because during the waking state alone, the Consciousness is using all the three शरीरम्s as the उपाधि. उपाधि means medium here. We identify the स्थूल शरीरम् through सूक्ष्म शरीरम् and we identify सूक्ष्म शरीरम् through कारण शरीरम्. So कारण शरीर तद्द्वारा सूक्ष्म शरीर तद्द्वारा स्थूल शरीर with all we have identification and we have put on three dresses banian, shirt and sweater during waker state. Therefore, waker is fully expanded, therefore विश्व. विश्व means fully expanded. Whereas a dreamer does not have one of the outer most dresses and therefore he has only two media and therefore he is not विश्वः. And the स्थूल प्रपञ्च, the couple, the corresponding object of experience is called विराट् and why is it called विराट्? विविधम् राजते इति विराट्. Because it appears in manifold forms. अनेक शब्दरूपेण, अनेक स्पर्शरूपेण, अनेक रूपरूपेण, अनेक रसरूपेण, अनेक गन्धरूपेण विविधम् नानाविधम् भाति इति विराट्. राट् means

appears, वि means in many forms. This is the significance of विश्व and विशाट्.

What is the next pair? इन्द्रः and इन्द्राणि. The उपनिषत् says the word इन्द्रः is a corrupted form of the word इन्धः. इन्धः word has changed and assumed the form इन्द्रः. इन्धः एव इन्द्रः. Then the question comes what is the meaning of इन्धः. इन्धः means the shining one. It is derived from the √इन्ध्, आत्मनेपदि, सप्तम गणः, इन्धे इन्धाते इन्धते. From √इन्ध् only इन्द्रम् has come.

यथैधांसि समिद्धोऽग्निः ॥ गीता ४-३७ ॥

इन्धः means इन्धे, दिप्यते, प्रकाशते.

So the waker is called the shining one. Why is he the shining one? Because he illumines, he recognizes, he knows the entire प्रपञ्च. So स्वचैतन्येन समस्तं प्रपञ्चं अपि प्रकाशयति स्वयम्प्रकाशमानः सन् इति इन्धः. Why did the name get corrupted? Why इन्धः became इन्द्रः? For that the उपनिषत् itself gives the reason. The gods or देवताs do not like to be called by their original names. They don't like to be called directly. Then what do they like? परोक्ष प्रियाः देवाः प्रत्यक्ष द्विषः देवाः. द्विषः means dislike. Therefore, if you call इन्द्रः he will get annoyed and therefore इन्द्रः is called इन्धः. In fact, in ऐतरेयोपनिषत् another name is given इदन्द्रः. There is no significance for इन्द्राणि. इन्द्रस्य पत्नि इन्द्राणि. In संस्कृत, आनि (not आणि) is added to indicate the wife. भवानि – भवस्य पत्नि भवानि, रुद्रस्य पत्नि रुद्राणि, शिवस्य पत्नि शिवानि,

इन्द्रस्य पत्नि इन्द्राणि. This is the significance of the third set of names.

The last pair is दक्षिणाक्षि पुरुषः and वामाक्षि पुरुषः. Why is the waker located in the right eye? शङ्कराचार्य gives the reason. He says that of all the organs that we use, the most important and the powerful organ is the eye alone. I had also told before, whenever someone is dear we call 'apple of the eye'. It is said that ninety percent of our knowledge is gathered through eyes only. Therefore, eyes are important and are chosen for representing the waker. Now the question is even if eyes are chosen why should you choose the right one. Why not left? शङ्कराचार्य says generally, the right side is stronger than the left one. People are generally right handed. Left-handed means one is of a special kind. Therefore, right eye is chosen for the उपासना. In fact, this मन्त्र alone गौड़पाद refers to in his माण्डूक्य कारिका.

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ माण्डूक्य कारिका १-२ ॥

Then for इन्द्राणि वामाक्षि पुरुष. वामाक्षि has been given the left hand side. This is going to be the topic. Now look at the मन्त्र. So एषः – this Consciousness obtaining in the waking state is इन्धः वै नाम – is known as इन्ध, the shining one. Where is he located? दक्षिणे अक्षन् पुरुषः – he is the चैतन्यम् obtaining in the right eye. अक्षन् means अक्षणि means the eye. And तम् वा एतम् इन्धम् सन्तम् – even though he is really इन्ध

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only **इन्द्रः इत्याचक्षते** – people don't directly name him because they are afraid, therefore, they name him **इन्द्रः परोक्षेण**, indirectly. According to **धर्मशास्त्र** also we should not use the name of several people. They say father's name, **गुरु's** name, husband's name, wife's names should not be uttered as per **शास्त्र**. A disciple of **सुरेश्वराचार्य** has written a work called **संक्षेपशारीरक** wherein he doesn't use his **गुरु's** name **सुरेश्वरः** instead he writes **देवेश्वरपादरेणवा**. **देवः** means **सुरः** and **देवेश्वर** means **सुरेश्वर**. This is referred **परोक्षेण**. So **इत्याचक्षते परोक्षेण एव परोक्षप्रिया इव हि देवाः**. Because the gods are **परोक्ष प्रियाः प्रत्यक्ष द्विषः च**. And they dislike direct reference. Continuing;

मन्त्र 4-2-3

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् ; तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः ; अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः ; अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव ; अथैनयोरेषा सृतिः संचरणी यैषा हृदयाद्धर्वा नाड्युच्चरति ; यथा केशः सहस्रधा भिन्न एवम्, अस्थैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति, एताभिर्वा एतदास्रवदास्रवति ; तस्मादेष प्रविक्ताहारतर इवैष भवत्यस्माच्छारीरादात्मनः ॥ ४-२-३ ॥

In the first line the **प्रथम पाद** is continued and **इन्द्र** has been introduced and **इन्द्राणि** is being introduced here. **अथैतत् वामेऽक्षणि पुरुषरूपम्** – there is another one located in the left eye and **एषा अस्य पत्नी** – it is the **इन्द्रस्य पत्नि** or the wife of **इन्द्र** or **इन्द्राणि**. Who is this **इन्द्राणि**? The **उपनिषत्** says the **इन्द्राणि** represents **विराट्**. **विराट्** means the **भोग्य प्रपञ्च**, **स्थूल प्रपञ्च** is represented by the word **इन्द्राणि** in the left eye. With this **प्रथम पाद** is over. **इन्द्र इन्द्राणि, विश्व विराट्, भोक्ता**

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भोज्यम्, दक्षिणाक्षि पुरुषः and वामाक्षि पुरुषः is प्रथम पादः.

Then from तयोरेषः onwards the द्वितीय पादः is going to be introduced. And the rest of the third मन्त्र is the second पाद alone. The second पाद also can be given the similar names. There is no change in भोक्ता भोज्यम्. In the place of विश्व विराट्, तैजस and हिरण्यगर्भ, i.e., the सूक्ष्म प्रपञ्च. There is no change in the third name – इन्द्र and इन्द्राणि. But they have left the waking state and come down to dream state. And again, they are not in the अक्षि. The eyes are used only in the waking state and they are going to be in the हृदयम्, the heart. So from दक्षिणाक्षि पुरुषः and वामाक्षि पुरुषः they have come to one single room that is हृदयम्. Some more details about this इन्द्र and इन्द्राणि in the second पाद are given in this मन्त्र, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the second ब्राह्मणम् of the fourth chapter याज्ञवल्क्य is teaching जनक the चतुष्पाद आत्मा briefly. आत्मा is endowed with four पादs, the first three being सगुण or सोपाधिक or सविशेष पादs and the fourth one is निर्गुण निरुपाधिक निर्विशेष ब्रह्मन्. The first three पादs are associated with the three अवस्थाs - जाग्रत् स्वप्न and सुषुप्ति. Therefore, they are called waker, dreamer and sleeper whereas the fourth one is तुरीयम् which is not associated with anything, the आत्मा as it is. And when the आत्मा is associated with the three अवस्थाs, आत्मा assumes a relative status as waker, dreamer and sleeper. Once it assumes a relative status it gets associated with the corresponding world also just as the waker is connected with स्थूल प्रपञ्च invariably and the dreamer with सूक्ष्म प्रपञ्च and the sleeper with कारणप्रपञ्च. Therefore, the first three पादs exist as couples, the fourth one is non-couple and non-dual, the first three are मिथुनात्मकम्, and the fourth one एकरूपम्. Of this the second मन्त्र and the first line of the third मन्त्र talked about the प्रथम पाद, the first पाद, and this is the first couple, मिथुनम् and we saw four different names used for them. They are called इन्द्र or इन्द्राणि or विश्व and विराट् or भोक्ता and भोज्यम् or दक्षिणाक्षि पुरुषः and वामाक्षि पुरुषः. Thus, इन्द्रः भोक्ता, and विश्व and दक्षिणाक्षि पुरुषः all the four refer to the waker while इन्द्राणि, विराट्, भोज्यम्, and वामाक्षि पुरुषः refer to the waker's universe, the स्थूल प्रपञ्च.

Now in the third मन्त्र from the word तयोः एष संस्तावः onwards we are entering the second पाद. Here also there is a मिथुनम्, a couple and for these couples also some of the names are retained from the first पाद. Here we use the word इन्द्र and इन्द्राणि, भोक्ता and भोज्यम्. But we do not use the expression विश्व and विराट् because that is connected with only प्रथम पाद. We can use तैजस and हिरण्यगर्भ, which is not mentioned here. We cannot use the words दक्षिणाक्षि पुरुषः and वामाक्षि पुरुषः here because these two words are based on their position for the sake of उपासना. The प्रथम पाद is in the right eye we said earlier. इन्द्रः or विश्वः is located in the right eye. So naturally the question comes what is the location of the द्वितीय पाद. Those details are dealt with in मन्त्र three.

Now here the teacher introduces four factors connected with द्वितीय पाद. What are they?

The first factor is called संस्तावः, which शङ्कराचार्य translates as सङ्गम स्थानम् where they live together. Who live together? इन्द्र and इन्द्राणि, being a couple. What is the living place of द्वितीय पाद couple? The उपनिषत् says it is the हृदय आकाशः – the inner place of the heart is their सङ्गम स्थानम्. This is the first factor.

The second factor discussed here is अन्नम्. What is the अन्नम् or the food for them? For that the उपनिषत् answers लोहित पिण्डः. What is this लोहित पिण्डः? It reminds us of one section of छान्दोग्योपनिषत्. In छान्दोग्योपनिषत् it is said any food item we eat can be divided into three portions. One is

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स्थूल अंश, the second is सूक्ष्म अंश and the third is सूक्ष्मतर अंश – the gross, subtle, and subtler respectively. In छान्दोग्य, it is said the स्थूल अंश of food goes for the taste only and it doesn't nourish at all and it will be rejected by the system. It will go as waste. स्थूल अंश is lost. अधो गच्छति. Then सूक्ष्म अंश goes to nourish the physical body. That alone the modern people call as carbohydrates or proteins or fats etc. Then comes the third अंश called सूक्ष्मतर अंश and that goes to nourish the सूक्ष्म शरीरम्. So now here we are talking about the second पाद who is associated with सूक्ष्म शरीरम् and इन्द्र and इन्द्राणि are associated with सूक्ष्म शरीरम् and therefore what should be their आहार, it should be सूक्ष्मतर अंश of food. So this food alone goes to the तैजस, the द्वितीय पाद. So the word लोहित पिण्डः in this मन्त्र refers to सूक्ष्मतर अंश of अन्नम्. This is the second factor.

What is the third factor? The उपनिषत् says प्रावरणम् which means वस्त्रम्, a covering. It can be taken as dress or it can be taken as some kind of a shawl or some kind of a blanket. And what is the वस्त्रम् for इन्द्र and इन्द्राणि? The उपनिषत् says जालक समानम् हृदयम्. The very heart, the physical heart is the covering or the वस्त्रम् for the इन्द्र and इन्द्राणि who reside within the heart. Then ventilation is required and therefore जालक समानम् हृदयम्. The हृदयम् has got so many holes it seems. So many नाडिs have to come out and therefore हृदयम् has got a lot of सुषिरम्s, holes. That heart with minute holes and apertures is like a जालकम्, the net. In fact I would translate प्रावरणम् as mosquito net. So

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हृदयम् is the जालक समानम्. So in the मन्त्र हृदये is used in सप्तमी विभक्ति, we have to convert it into प्रथमा विभक्ति, हृदयम् जालकम् इव is the प्रावरणम्. This is the third factor. So सङ्गम स्थानम् हृदय आकाश, अन्नम् लोहित पिण्डः and प्रावरणम् हृदयम्.

What is the fourth factor? सूतिः or मार्गः. Because they (Fourth) cannot always remain enclosed in the room. They would like to go out. If they want to move about what is the मार्ग through which they will move if you ask, the उपनिषत् answers: हिता नाडि. Within the body there are special नाडिs called हिता. These नाडिs we cannot exactly translate. Different people say different things. Some say they are blood vessels and some say nerves etc. Therefore, the best translation we will use is नाडि. Therefore हिता नाडि or नाडिs which move within the body and through the नाडिs सञ्चरणी – through which they move. And how big is the road? The उपनिषत् says it is very, very, very subtle नाडि and if you take one hair and cut it into thousand times lengthwise, that is the size of the नाडि, and within that नाडि इन्द्र and इन्द्राणि have honeymoon trip. This is the essence of the third मन्त्र.

Only two words I would like to mention that comes in the last line of the third मन्त्र. There the word is प्रविविकाहारतर, which means सूक्ष्मतर आहारः. This I have explained before for they are associated with सूक्ष्म शरीरम्, they are not going to get the स्थूल आहारः which will go waste and not even सूक्ष्म आहारः which is taken by the physical body. And then another word I would like to mention is the last word शरीरात्

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आत्मनः. शारीर आत्मा refers to स्थूल शरीरम्. The idea conveyed here is this. The आहार taken by the सूक्ष्म शरीरम् is subtler than the आहार taken by स्थूल शरीरम्. That is the essence of the last line. So सूक्ष्म शरीरस्य आहारः स्थूल शरीरस्य आहारात् अपि सूक्ष्मः भवति. If you take the आहार of the physical body as सूक्ष्मम्, the आहार of subtle body should be सूक्ष्मतरम् and that is the essence of this मन्त्र. With this मन्त्र the second पाद is over.

Now we have to go to the third पाद. We will read मन्त्र number four.

मन्त्र 4-2-4

तस्य प्राची दिक्प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतीची दिक्प्रत्यञ्चः प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वा दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः, स एष नेति नेत्यात्मा ; अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति ; अभयं वै जनकं प्राप्नोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ; इमे विदेहाः, अयमहमस्मि ॥ ४-२-४ ॥

Now begins the तृतीय पाद. Again इन्द्र and इन्द्राणि come to कारण अवस्था and तैजस and हिरण्यगर्भ become प्राज्ञ and ईश्वर. And भोक्ता and भोज्यम् will merge into one indistinguishable whole निर्विकल्पकम्. Because only in the waking state subject object relationship is clear. In dream state it is little bit clear but in deep state the subject object relationship is unmanifest. It is not absent but it is unmanifest because it has gone to extreme subtle state or कारण अवस्था.

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Therefore, in the तृतीय पाद there will be no difference between व्यष्टि and समष्टि for everything has become one प्रज्ञानघन.

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्
चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ माण्डूक्योपनिषत् ५ ॥

प्रज्ञानघन एकरसः and therefore व्यष्टि समष्टि भेद is not there and प्राज्ञ and ईश्वर have become one. That is why in the माण्डूक्योपनिषत् it is said after defining प्राज्ञ in the fifth मन्त्र, the उपनिषत् says in the sixth मन्त्र

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
प्रभवाप्ययौ हि भूतानाम् ॥ माण्डूक्योपनिषत् ६ ॥

So thus at the third पाद level व्यष्टि समष्टि भेद is broken and that is said here. So now तस्य प्राची is the तृतीय पाद. What is its uniqueness? तस्य प्राञ्चः प्राणाः प्राची दिक् भवति. प्राञ्चः प्राणाः means the प्राणIs in the eastern side or the front side if you are facing the east, have merged into प्राची दिक् – into the eastern direction. So प्राञ्चः प्राणाः have become one with प्राची दिक्. What does it mean? प्राञ्चः प्राणाः is an internal thing and प्राची दिक् is external, the internal and the external have merged, व्यष्टि and समष्टि have merged. That means you cannot differentiate प्राज्ञ from ईश्वर. In the same way, दक्षिणा दिक् दक्षिणे प्राणाः, the right hand side or the southern side प्राणIs have merged into southern direction. Similarly, प्रतीची दिक् प्रत्यञ्चः प्राणाः – the western प्राणIs or the प्राणIs in the rearside if you are facing the east, merge into the western direction. Similarly, उदीची दिक् उदञ्चः प्राणाः – northern प्राणIs

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merge into northern direction or left hand side प्राणs merge into the left hand direction. ऊर्ध्वा दिक् ऊर्ध्वाः प्राणाः अवाची दिक् अवाचः प्राणाः – the प्राणs belonging to the upper side merge into the upper direction and प्राणs belonging to the lower side merge into lower direction. In short, the internal external division breaks down, which was very much present in the जाग्रत् अवस्था, and to some extent exists in the स्वप्न अवस्था also. That wall dividing internal and external world is broken in sleep state. This अवस्था is associated with तृतीय पाद and this is the Consciousness associated with the कारण अवस्था. In कारण अवस्था everything is in निर्विकल्पक condition or indivisible condition. It is technically called अविद्या or अज्ञानम् and that blankness is called अविद्या or अज्ञानम्. Thus आत्मा associated with अज्ञानम् or total blankness is called तृतीय पाद. That is why in तत्त्वबोधः also we defined

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूप
अज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् ॥ तत्त्वबोधः ॥

Thus, सर्वा दिशः सर्वे प्राणाः. The उपनिषत् generalizes and concludes in short, all प्राणs have temporarily merged into all directions. So with this the third पाद is over. Here इन्द्र and इन्द्राणि are in subtle form, भोक्ता and भोज्यम् are in subtle form, and after सर्वे प्राणाः we are entering into the fourth पाद beginning from स एष नेति नेति. This portion we have come across before in the मन्त्र 3-9-26. Care of your notes or memory whichever is stronger. In short, the essence of this portion is स एष नेति नेत्यात्मागृह्यो न हि गृह्यतेऽशीर्यो न हि

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शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति. Up to न रिष्यति is the fourth पाद which is called तुरीयम्, which is absolute, where there is neither इन्द्र nor इन्द्राणि, neither भोक्ता nor भोज्यम्, neither व्यष्टि nor समष्टि, it is आत्मा as it is. Since, this आत्मा cannot be positively conveyed, the उपनिषत् uses the negative expression नेति-नेति. It is not anyone experienced by us and it is ever the subject and never the object. It is ever the experiencer and never the experienced.

What is the difference between the तृतीय पाद and चतुर्थ पाद? In the third पाद, we don't experience duality. But remember in the third पाद, duality is in potential form. The third पाद is only an experiential non-duality. It can never give मोक्ष because duality is potentially there. And that is the reason we don't give much importance to the समाधि अवस्था also while योगशास्त्र gives so much importance to the समाधि. We in वेदान्त don't give much important to the समाधि because in समाधि a person is in a state where duality is potentially absent and when he comes out of समाधि duality comes, व्यवहार comes and with it संसार also comes. Whereas in the तुरीयम् duality is not potentially there and in तुरीयम् duality is negated as false, as permanently absent. Therefore, तुरीयम् can be understood as ज्ञानि. Every ज्ञानि is तुरीयम्. Because, he knows I am not associated with duality either in manifest form or in unmanifest form. Suppose I associate duality with duality in the manifest form I will be विश्व or तैजस. If I associate with duality in unmanifest form I will

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become प्राज्ञ. After wisdom I claim I do not have duality in all the three periods of time either in manifest form or unmanifest form and therefore तुरीयम् is not a state acquired but it is a nature of myself understood. That is why याज्ञवल्क्य said असङ्गः. Why should you give up duality? Only if you are associated with duality you should give up. You are ever असङ्गः आत्मा.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ गीता ९-६ ॥

You are ever free from duality. Therefore, असङ्गः. Therefore, only न व्यथते न रिष्यति – you are ever free from sorrow. With this चतुष्पाद आत्मा has been discussed and जनक is very happy with this discussion because he has understood the teaching and therefore, याज्ञवल्क्य says अभयं वै हे जनक प्राप्तोऽसि. So हे जनक! You have attained अभयम् by knowing that I am the आत्मा, the तुरीयम् who is असङ्गः, अगृह्यः, etc. And the word अभयम् can be taken in two meanings. One meaning is मोक्षः. न विद्यते भयं यस्मिन् सः मोक्षः अभयम्. You have attained मोक्ष which is defined as fearlessness.

अभये अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् विन्दते । अथ सोऽभयं गतो भवति ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । ॥ तैत्तिरीयोपनिषत् २-९-१ ॥

All those ideas are to be remembered here, that is मोक्ष.

The second meaning of the word अभयम् is ब्रह्मन् Itself. न विद्यते भयं संसारः यस्मिन् तत् ब्रह्म. You have attained ब्रह्मन् and you are free from संसार.

शङ्कराचार्य takes this as a very important statement and he quotes this very often in his commentary to show that मोक्ष doesn't require any action or process other than understanding. Understanding itself is मोक्ष and thereafterwards no process is involved, no activity is involved, no event is involved - for that शङ्कराचार्य takes his वाक्यम्. Because if something other than ज्ञानम् is required याज्ञवल्क्य should have said that you have understood the theory only now and hereafterwards you have to practice something. But याज्ञवल्क्य never tells this is theory and based on this theory you have to go on working, and you have to attain मोक्ष. याज्ञवल्क्य taught and said अभयम् प्राप्तोऽसि and therefore, शङ्कराचार्य concludes that nothing is required for मोक्ष other than understanding. But if somebody says I have understood but not attained मोक्ष that means he has misunderstood his misunderstanding as understanding. It is never possible to say अहम् असङ्गः अस्मि and my wife is not all right. असङ्ग has no wife. There is no Mrs. तुरीयम्. Mrs. विश्व is there, Mrs. तैजस is there. Mrs. प्राज्ञ temporarily will not give problem. Therefore, as विश्व alone संसार, as तैजस alone संसार, as प्राज्ञ alone is संसार and as तुरीयम् I can never claim संसार. So if I understood I am तुरीयम्, I can never claim संसार, rather I should say at once अहम् मुक्तः अस्मि. शङ्कराचार्य says ज्ञानम् एव मोक्षः. So अभयम् वै जनक प्राप्तः असि. Here that verb is also

important. प्राप्तः असि is in present tense. It is not a future tense. 'You will become liberated' it is not said so. If you understood then 'You are'. So you should know the tense properly or else you will get tensed. What was जनक's response? स होवाच जनको वैदेहः. A satisfied जनक replies. अभयं त्वा गच्छताद्याज्ञवल्क्य. हे याज्ञवल्क्य! I want to do something for you in return. By giving ज्ञानम् you have given me infinite itself, ब्रह्मन्. What is equal to infinite? There is nothing equal to infinite. Therefore, जनक feels that if I give anything else, it will be meaningless. In return you should also get infinite only and therefore may you also enjoy the same मोक्ष as I am enjoying. So त्वा अभयम् गच्छतात् – 'may you also enjoy the same मोक्ष' is my prayer as गुरुदक्षिणा. A wish, a prayer. गच्छतात्. गच्छतु गच्छताम् गच्छन्तु. √गम् परस्मैपदि, लोट् प्रथमपुरुषः एकवचनम्. अभयम् is the subject and त्वा is the object. May the मोक्ष be with you all the time! You have given me मोक्ष and in return you also should get मोक्ष. Why I pray like this? यः नः भगवन् अभयं वेदयसे – because हे भगवान्! you have taught me अभयम् ब्रह्म. जनक is not satisfied because जनक cannot give मोक्ष as गुरुदक्षिणा to याज्ञवल्क्य, because याज्ञवल्क्य is already a मुक्तपुरुषः. So first he prayed as you have given me मोक्ष I will pray that may you too get मोक्ष. Then only it is equal. As an afterthought he says what am I talking? How can I pray for याज्ञवल्क्य's मोक्ष when he is already a मुक्तपुरुषः. And therefore, he says as a compromise I can give some other thing as गुरुदक्षिणा. The real गुरुदक्षिणा should be the infinite itself but that I cannot

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give, therefore, as a compromise, I want to give you something else as गुरुदक्षिणा. What is that? नमस्तेऽस्तु – I am first offering my prostrations and through those prostrations, I offer इमे विदेहाः – let this whole kingdom be hereafter be yours. He gave his kingdom itself as गुरुदक्षिणा. What a magnanimity! In fact, it is easy for him also because after attaining ब्रह्मन् what is the use of the kingdom?

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

Fourteen लोकs are like dust then what to talk about a small territory. From the relative angle he gives this and still he is not satisfied and therefore he says अयमहमस्मि – not only the kingdom I am offering to you but also I am offering myself to you as गुरुदक्षिणा. That means hereafterwards I am your दासः so says जनक to याज्ञवल्क्य. Whatever you want me to do I will do. Thus he offers his kingdom and himself as गुरुदक्षिणा for getting मोक्ष, i.e., ज्ञानम्. With this the second ब्राह्मणम् is also over, the चतुष्पाद आत्मप्रकरणम् is over. The next ब्राह्मणम् we will take up in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Now we will enter into the third section of the fourth chapter. First we will read the मन्त्र.

4.3 स्वयञ्ज्योतिर्ब्राह्मणम्

मन्त्र 4-3-1

जनकं ह वैदेहं याज्ञवल्क्यो जगाम ; स मेने न वदिष्य इति ; अथ ह यज्जनकश्च
वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते, तस्मै ह याज्ञवल्क्यो वरं ददौ ; स ह
कामप्रश्नमेव वव्रे, तं हास्मै ददौ ; तं ह सम्राडेव पूर्वः पप्रच्छ ॥ ४-३-१ ॥

The third ब्राह्मणम्, which is also in the form of a dialogue between जनक and याज्ञवल्क्य is known as ज्योतिर्ब्राह्मणम् or स्वयञ्ज्योतिर्ब्राह्मणम्. This is the biggest ब्राह्मणम् in बृहदारण्यकोपनिषत् consisting of thirty-eight मन्त्रs. Not only is this the biggest but also the most important and the best of all the ब्राह्मणम्s. And this has got maximum number of quotable quotes. Very often quoted मन्त्रs occur in this ब्राह्मणम्. It has been given the name ज्योतिर्ब्राह्मणम् because in this ब्राह्मणम् आत्मा is revealed as the self-effulgent one as स्वयम् प्रकाशः or स्वयम् ज्योतिः. Therefore, this gets the name ज्योतिर्ब्राह्मणम्. And here also this ब्राह्मणम् begins with an introduction of the teacher and the student who happen to be याज्ञवल्क्य and जनक respectively. The first मन्त्र gives the introduction.

जनकं ह वैदेहं याज्ञवल्क्यो जगाम. जनक is also known as वैदेहः, the king of विदेह. Once upon a time याज्ञवल्क्य

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approached जनक or went to जनक as he did in the second ब्राह्मणम्, कूर्च ब्राह्मणम्. After the previous ब्राह्मणम् याज्ञवल्क्य had gone back. Now once again on another occasion याज्ञवल्क्य has approached जनक. So याज्ञवल्क्यः वैदेहं जनकं जगाम. But on this occasion he has made a सङ्कल्प. What is that सङ्कल्प? सः याज्ञवल्क्यः मेने – याज्ञवल्क्य thought to himself. मेने is √मन् आत्मनेपदि लिट् प्रथमपुरुषः एकवचनम्. मेने मेनाते मेनिरे इति रूपाणि. And what did he think within himself? न वदिष्ये इति – this time I don't want to discuss anything with the king. I will just take some दक्षिणा or some money or some cows for doing याग यज्ञ etc. But I don't want stay back and have long discussion. But even though याज्ञवल्क्य decided not to have any dialogue but what happened was just the opposite. Not only he had the dialogue but also it became the biggest one with thirty-eight मन्त्रs. He could not keep up his सङ्कल्प. The उपनिषत् itself wants to give the reason for that. Why did याज्ञवल्क्य break his सङ्कल्प? What is the सङ्कल्प? I will not speak. What happened? Thirty-eight मन्त्रs happened. Why this happened? The उपनिषत् tells a story. Once upon a time before this occasion, याज्ञवल्क्य had visited जनक and they had a big discussion on अग्निहोत्र topic. जनक is interested not only in ज्ञानकाण्ड but also in उपासनाकाण्ड and कर्मकाण्ड. He had जिज्ञासा for वेद ज्ञानम्.

And therefore, it seems याज्ञवल्क्य discussed on अग्निहोत्र elaborately and afterwards जनक repeated the whole thing correctly just like नविकेतस् repeated यमधर्मराज's teaching.

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Just as यमधर्मराज was pleased with his disciple in कठोपनिषत्, याज्ञवल्क्य also was pleased with जनक because he asked interesting questions and he grasped very well and therefore he said वरं वृणिष्व. And what वरम् जनक asked? जनक is also intelligent like नचिकेतस् and he doesn't want any material things. नचिकेतस् also did not want any material things because of वैराग्यम्. जनक also doesn't want material things because of two reasons. नचिकेतस् had one reason. In the case of जनक, he had two reasons. One reason is he has वैराग्यम्. The second reason is as an emperor he has everything. Therefore, he didn't want to waste the boon, he says the वरम् that I want is I should be able to ask any question to you at any time about anything. This boon the उपनिषत् refers to as be कामप्रश्नः. कामप्रश्नः means कामतः प्रश्नः. So freedom to ask any question at any time about anything, this was the boon that जनक asked and याज्ञवल्क्य has no choice like यमधर्मराज. याज्ञवल्क्य said तथास्तु. So याज्ञवल्क्य accepted and he has no choice but fulfill his वरम्. Therefore, what happened? Even though he took a सङ्कल्प that I will not speak but when जनक asked a question याज्ञवल्क्य could not keep his सङ्कल्प because of the previous वरम् he had given to जनक. Therefore, the story is said here. अथ ह यज्जनकश्च वैदेहः. That अथ ह refers to the previous occasion, previous to the present occasion. वैदेहो – जनक याज्ञवल्क्यश्च and याज्ञवल्क्य अग्निहोत्रे समूदाते. समूदाते means they discussed, they debated. सम्√वद् आत्मनेपदि लिट्, प्रथमपुरुषः द्विवचनम् ऊदे ऊदाते ऊदिरे इति

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रूपाणि. वद् becomes ऊद्. It is called संप्रसारणम्. And परस्मैपदि becomes आत्मनेपदि because of सम् prefix. So समूदाते means संवादम् कृतवन्तौ. They had a dialogue with regard to अग्निहोत्रे – the अग्निहोत्रम् topic. The उपनिषत् further says तस्मै ह याज्ञवल्क्यो वरं ददौ – at that time याज्ञवल्क्य gave a boon to जनक. The उपनिषत् does not give the reason why याज्ञवल्क्य gave the boon. Therefore, शङ्कराचार्य supplies the reason. If the teacher gives a boon to the student, what reason can it be? The student must have conducted himself properly, listened to properly, grasped properly, answered the questions properly. शङ्कराचार्य says because जनक proved to be an excellent student याज्ञवल्क्य gave that boon. And what boon he asked for? स ह कामप्रश्नमेव वव्रे – जनक asked for a boon which is in the form of कामप्रश्न. That means the permission to ask any number of questions at any time, for any length of time. एकवचनम् means he chose. √वृ आत्मनेपदि लिट् प्रथमपुरुषः एकवचनम् वव्रे वव्राते वव्रिरे. All लिट् because परोक्षे लिट्. When something happens very very long before we have to use लिट् and that is why the उपनिषत् uses. Now याज्ञवल्क्य has a conflict. What is the conflict? He has promised to himself that he would not have a dialogue. That is one promise to himself. He has given a promise to जनक that he would talk when जनक asks the question. Now जनक asks a question giving a conflict to याज्ञवल्क्य. That is said here. तं ह अस्मै ददौ. So अस्मै तं ददौ means तं वरं ददौ. याज्ञवल्क्य gave the boon to जनक long before. This is the old story about

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अग्निहोत्रम् which begins from अथ ह up to ददौ. Now he comes back to the स्वयञ्ज्योति story. तं ह सम्राडेव पूर्वं पप्रच्छ – तं याज्ञवल्क्यम् सम्राट् जनकः पूर्वं पप्रच्छ. So जनक himself asked a question first to याज्ञवल्क्य. Now the conflict is complete. So now which promise should be kept up? What did याज्ञवल्क्य do? He gave up his own personal सङ्कल्प and chose to protect the कामप्रश्न वरम् of जनक. And शङ्कराचार्य takes this story as teaching an important value of सत्यम् वाद. What we understand from this is when we give a promise to someone even if we have to break our own personal सङ्कल्पs, personal plans, personal desires one can give up but once a promise is given to someone one has to fulfill the promise. Therefore fulfilment of the promise is important. That value is also taught and याज्ञवल्क्य does that.

Now I will take a small semi diversion in this मन्त्र. I had said before that सुरेश्वराचार्य one of the disciples of शङ्कराचार्य has written a वार्तिकम्, an analysis of शङ्कराचार्य's भाष्यम्. The वार्तिकम् is called बृहदारण्यक भाष्य वार्तिकम् consisting of 12000 and odd श्लोकs. वार्तिकम् is supposed to be a particular type of commentary.

उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते ।

तं ग्रन्थं वार्तिकं प्राहुः वार्तिकज्ञा मनीषिणः ॥

A वार्तिकम् is a commentary, which should discuss three topics. The three topics are उक्तम्, अनुक्तम् and दुरुक्तम्. Then भाष्य वार्तिकम् should discuss what is said in the भाष्यम् (उक्तम्), then should discuss whatever is left out in the भाष्यम्

(अनुक्तम्) and दुरुक्तम् is that he should critically study the text and if he has any objection he should criticize that and negate or differ boldly. Now in fact writing a वार्तिकम् or any text is easier but writing a वार्तिकम् on one's own गुरु's text is a tough job. He should critically study his गुरु's own words. That means सुरेश्वराचार्य has to critically study शङ्कराचार्य's भाष्यम्. Now there is a conflict: one side there is श्रद्धा. गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः. On the other side there is intellectual honesty. If I find something is defective I should be intellectually honest enough to write that. Now generally we think that where श्रद्धा is there intellectual honesty cannot be there. That is why generally people say blind faith, and there is a general misconception where there is faith there is no reason. But you find peculiarly in our tradition that faith does not suppress the reason. Having faith and respect to one's गुरु is one thing but reasoning and intellectual analysis is quite another. And here you find that सुरेश्वराचार्य respects शङ्कराचार्य, in the beginning and in the end he writes wonderful श्लोकs glorifying शङ्कराचार्य but when he analyzes the भाष्यम्, in several places he disagrees with शङ्कराचार्य also. And why I am telling all this you may wonder. In this particular मन्त्र सुरेश्वराचार्य differs and he gives another type of commentary. What is the criticism here? He says there are a lot of problems here.

First, we say that याज्ञवल्क्य took a सङ्कल्प within himself. Just a sample case I am giving. It is not too complicated or technical hence I thought that I will choose as

a sample case. So first याज्ञवल्क्य takes a सङ्कल्प to himself that he would not speak. Then the उपनिषद् tells the story that he had given a boon to जनक. Then there is a conflict between the promise to oneself and the promise to जनक. सुरेश्वराचार्य feels that if याज्ञवल्क्य had given a boon to जनक, that you can ask any question that means afterwards याज्ञवल्क्य has no choice with regard to जनक. Whether I should talk or not I have no choice after giving the boon. Before giving the boon he had a choice. But once याज्ञवल्क्य has given a boon to जनक, याज्ञवल्क्य has lost his freedom. This याज्ञवल्क्य knows this or not? I have lost my freedom at least with regard to जनक. याज्ञवल्क्य knows because he has consciously given the boon. Having consciously given the boon how can याज्ञवल्क्य take a vow that I will not talk to जनक. And therefore, no intelligent person will take such a सङ्कल्प if he has given such a boon. And therefore, याज्ञवल्क्य is intelligent and therefore याज्ञवल्क्य would not have taken a vow. In fact if at all he has taken a vow, it should be that he would talk with जनक now.

Having come to this conclusion सुरेश्वराचार्य rereads this मन्त्र especially in the first line. A little bit of संस्कृत grammar. सः मेने न वदिष्ये. It means सः याज्ञवल्क्यः मेने thought with himself न वदिष्ये I will not talk. सुरेश्वराचार्य says the line should not be read like this. This मेने and न are separate, that he joins as मेनेन. In that मेनेन there is म् in the beginning that म् should go with स. So सम् एनेन वदिष्ये. Then सुरेश्वराचार्य says the सम् is prefix to वदिष्ये. So एनेन

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संवदिष्ये. Then you may have a doubt how can prefix and verb be separated? For that the answer is this is the **लौकिक** rule, this is a general rule but in the **वेद** that rule is not there. In the **वेद** the prefix is often separated from the verb. What is the example? We have seen in **तैत्तिरीयोपनिषत्**, **प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥** In **प्र मा भाहि**, **प्र** is the prefix and **भाहि** is the verb and they are separated by the word **मा**. So we are asked to reread **मा प्रभाहि**. **निभगाहं त्वयि मृजे स्वाहा ।** **नि** is the prefix and **मृजे** is the verb and they are separated, and we are adding **निमृजे**. So this is a *Vedic* style. And **सुरेश्वराचार्य** concludes that this sentence must be reread as **एनेन संवदिष्ये**. **एनेन** means **जनकेन**. **संवदिष्ये** means I shall have a discussion. And it is not against the boon he has given. And because he took that **सङ्कल्प** this **ब्राह्मणम्** became longer than other ones also. This is the **वार्तिकम्** version of the first **मन्त्र**. Now we will go to the second **मन्त्र**.

मन्त्र 4-3-2

याज्ञवल्क्य किंज्योतिरयं पुरुष इति ; आदित्यज्योतिः सम्राडिति होवाच,
आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य
॥ ४-३-२ ॥

जनक begins his question here. **हे याज्ञवल्क्य! किं ज्योतिः अयं पुरुषः** – what is the light with the help of which the human beings function? **येन ज्योतिषा व्यवहरति? इति जनकः पप्रच्छ**. Thus **जनक** asked the question. **याज्ञवल्क्य** answers **आदित्यज्योतिः सम्राडिति होवाच** – **हे सम्राट्! आदित्य** the Sun is the light with the help of which we do all the transactions.

We generally don't notice this light. All the work from the morning till evening is done with the help of light from the Sun. Not only that he explains further **आदित्येन एव ज्योतिषा** – through the light of this Sun alone **अयम् आस्ते** – this person sits in a place. We need the light where to sit. Not only that **पल्ययते – पर्ययते** – he move about. **कर्म कुरुते** – he does many, many actions and finally **विपल्येति – विपर्येति** he returns back to home. So thus sitting, traveling, working, coming back home etc., everything he does because of the **आदित्येन ज्योतिषा**. For each and every action we have to add **आदित्येन ज्योतिषा**. इति याज्ञवल्क्यः जनकम् प्रति उवाच. Then what did जनक say? **एवम् एव एतत् याज्ञवल्क्य – हे याज्ञवल्क्य!** what you say is exactly so. Then जनक asks further questions.

मन्त्र 4-3-3

अस्तमित आदित्ये याज्ञवल्क्य, किञ्ज्योतिरेवायं पुरुष इति ; चन्द्रमा एवास्य ज्योतिर्भवतीति, चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ४-३-३ ॥

Then जनक asks his second question. What happens when the Sun is set? So **आदित्ये अस्तमिते सति**. Once आदित्य has set **किं ज्योतिः अयं पुरुषः**. After the sunset also a person does a lot of transactions. For those transactions he requires light. And what is that light that a person has? Now याज्ञवल्क्य answers **चन्द्रमा एवास्य ज्योतिः** – moon is the light for the transaction. The rest of the मन्त्र is similar. Because of the light of the moon alone a person sits, moves around, works, he returns. This is all repetition. Then जनक said, **एवम् एव एतत्**

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याज्ञवल्क्य – हे याज्ञवल्क्य! what you says is perfectly right.

Then जनक asks further questions.

मन्त्र 4-3-4

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते किञ्ज्योतिरेवायं पुरुष इति ; अग्निरेवास्य ज्योतिर्भवतीति, अग्निनैव ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ४-३-४ ॥

Then जनक asks suppose the Sun is set, moon is also set or it is अमावास्य night, full moon night. Then also a person does his व्यवहार. What is the light with which he does all his transactions? I don't want to go word for word because it is similar to the previous मन्त्र. Then याज्ञवल्क्य answers अग्निरेवास्य ज्योतिः – अग्नि or the fire is the light. The rest is the same. Because of the light of the fire alone a person sits, moves around, transacts and returns home. जनक says एवम् एव एतत् याज्ञवल्क्य – हे याज्ञवल्क्य! what you says is perfectly correct. Then जनक asks the next question.

मन्त्र 4-3-5

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ किञ्ज्योतिरेवायं पुरुष इति ; वागेवास्य ज्योतिर्भवतीति, वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायते, अथ यत्र वागुच्चरति, उपैव तत्र न्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ४-३-५ ॥

Now जनक asks suppose the Sun has set and the moon is not there perhaps अमावास्य night, on full moon night and suppose the fire also is gone or the fire is extinguished शान्तेऽग्नौ, then how does one do the व्यवहार? Then

याज्ञवल्क्य says वाचा ज्योतिषा – that the light that helps the person is uses वाक् and वाक् here means शब्दः. Either the sound or the words. Suppose a person goes to a new house? And as he enters the power shuts down. There is no other source of light is there. But the host knows the condition of the house, where furniture are there etc. So he can use words and guide. So therefore the शब्द becomes the 'light'. Light means the means by which one does his व्यवहार. Here the वाक् does not mean the इन्द्रियम्. But वाक् refers to बाह्य शब्दः. शङ्कराचार्य says it is a उपलक्षणम् and it includes गन्धः, स्पर्श, रूप and रस. In this mainly शब्द and गन्ध will help. And शङ्कराचार्य tells suppose a person is in the dead of the night and he does not know where a particular house is and in that house there is a dog or a cow or something and when the dog barks or cow makes the sound and then this person knows that that is the direction of the house and he can go. Therefore, his व्यवहार is taking place because of not सूर्य, चन्द्र or अग्नि but because of शब्द.

In fact in धनुर्विद्या, there is a particular type of skill called शब्दभेद. It is shooting the arrow just by hearing the sound of that place. When I say this you must be remembering the story of दशरथ and how he used his शब्दभेद skill and because of which he had to take a curse also later. When दशरथ shot an arrow what was the light for this transaction? It was not the Sun, moon or fire but it was sound. Therefore, बाह्य शब्दः or बाह्य गन्धः is the light. And with that light alone a person does all his व्यवहार.

Now the उपनिषत् itself feels that some explanation should be given. तस्मादपि सम्माडपि – so because of that reason only यत्र स्वः पाणिर्न विनिर्ज्ञायते – suppose there is pitch darkness, the उपनिषत् says स्वः पाणिर्न विनिर्ज्ञायते – it is so dark that one is not able to see his own hand. So here सम्माडपि is there. That अपि should be read as स्वः पाणि अपि. So स्वः पाणि अपि न विनिर्ज्ञायते – one is not able to see his own hand. Even in such a thick darkness what does he do? यत्र वागुच्चरति. Suppose he hears some sound, it need not be spoken word, it can be the sound of a cow or barking of a dog or sound of the lizard. What does he do? Where the sound takes place, तत्र उपन्येति – a person goes in that direction knowing that there is a house. Here also you see the prefix and verb are separated. उप is the prefix न्येति is verb in between तत्र used. तत्र उपन्येति. Therefore, शब्द is also a light with the help of which one can transact. जनक says एवम् एव एतत् याज्ञवल्क्य – हे याज्ञवल्क्य! It is very correct. Then जनक is going to ask the next crucial question, which will introduce the आत्मज्योतिः that is going to come in the next मन्त्र, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the third ब्राह्मणम् of the fourth chapter the उपनिषत् through जनक याज्ञवल्क्य संवाद reveals आत्मा as the ultimate light.

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ मुण्डकोपनिषत्
२-२-१० ॥

न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति
कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वम् तस्य भासा
सर्वमिदम् विभाति ॥ मुण्डकोपनिषत् २-२-१० ॥

Thus that which is revealed in the other उपनिषत्s and the गीता is revealed by the उपनिषत् in this section. Therefore, it is called ज्योतिर्ब्राह्मणम् or स्वयञ्ज्योतिर्ब्राह्मणम्. Here the उपनिषत् wants to teach this ज्योतिः as the one with the help of which all the transactions take place. Thus all the transactions are defined as ज्योतिः कार्यम्, ज्योतिः साध्यम्, ज्योतिः अधिनम् etc. And to reveal this आत्मा ज्योतिः as the ultimate light the उपनिषत् introduces some relative lights obtaining in the world. Some empirical lights are introduced to reveal the ultimate light. Then only it is possible to say ज्योतिषां ज्योतिः. And up to the fifth मन्त्र which we saw in the last class four lights were introduced with the help of which transactions take place. The first ज्योतिः is आदित्य ज्योतिः because of which देह व्यवहार takes place. So ज्योतिः साध्यः, ज्योतिः अधिनः देह व्यवहारः. And this is possible during daytime. Later the second light was introduced as चन्द्र ज्योतिः when the Sun has

set, with the help of which देह व्यवहार takes place. And then the third ज्योतिः was introduced as अग्नि ज्योतिः when both Sun and the moon are not available. All our व्यवहारs depend upon the अग्नि ज्योतिः. And then the fourth ज्योति was introduced the वाक् or शब्द ज्योतिः. I told you in the last class that the word वाक् should not be taken as the वाग् इन्द्रियम् but वाक् should be taken as the बाह्य शब्दः which includes, शङ्कराचार्य says, बाह्य गन्धः also. Either गन्धः or शब्द can guide our देह व्यवहार. That is even when the surroundings are utterly in darkness, by hearing the sound of a dog, a cow, a well from which water is drawn and by hearing the sound of the stream flowing we can direct ourselves. Similarly, by getting the smell of something we can know and travel in that direction. In this case, the व्यवहार depends not on the आदित्य or चन्द्र or अग्नि but upon the वाक् ज्योतिः. When we translate वाक् as शब्द the शब्द can be mere sound or language or sentences also. Both are called शब्द here. In the case of dog barking it is the sound that is directing me and if a person is giving instructions those words and sentences guide me. Thus four ज्योतिs have been introduced, four empirical ज्योतिs have been introduced, four बाह्य ज्योतिs have been introduced, and now in the next मन्त्र the उपनिषत् wants to introduce the fifth ज्योति which is आन्तर ज्योतिः, which is पारमार्थिक ज्योतिः, which is चैतन ज्योतिः and which is going to be the hero of this ब्राह्मणम् which is चतुर्णाम् ज्योतिषाम् अपि ज्योतिः. We will read मन्त्र number six.

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इति ; आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥ ४-३-६ ॥

So now जनक asks his fifth question. हे याज्ञवल्क्य! suppose all the four external ज्योतिःs are not available – so आदित्ये अस्तमिते – the Sun has set, चन्द्रमसि अस्तमिते – the moon also has set, अग्नौ शान्ते – अग्नि is also subsided, and वाचि शान्तायाम् सत्याम् – वाक् ज्योतिः, i.e., शब्द गन्ध are not available. And when does such a situation comes? Here शङ्कराचार्य takes that situation as स्वप्न देह व्यवहार. स्वप्न देह व्यवहार is the case introduced, is the situation intended here. Because in स्वप्न or dream, we are not functioning through this body and therefore the external world is not available. That means all the four ज्योतिःs are not available for transaction because all the four belong to the बाह्य प्रपञ्च. Therefore, in स्वप्न with which light do you conduct your transactions? We cannot say that there are no transactions in dream. We very well know that we have got as much hectic transactions in dream as we have in the waking state. In dream also there is a देह स्वप्न शरीरम्, वासनामय शरीरम्, in dream also there are इन्द्रियम्s, the organs and in the dream also there is an external world. Now what is that light with the help of which the देह व्यवहार takes place? He asks the question अयम् पुरुषः किञ्ज्योतिः इति. This is जनक's question to याज्ञवल्क्य. And याज्ञवल्क्य introduces आत्मा as the witness Consciousness as the आन्तर ज्योतिः, the internal light, which

illuminates the dream transactions. Now look that portion. **आत्मैवास्य ज्योतिर्भवति** – आत्मा alone is the ज्योतिः for the body for all transactions in the dream. **स्वाप्निक व्यवहारः**. That **एव** is used to indicate that no other ज्योतिः is available at the time of dream. **अन्यद् ज्योतिषां अभावात्**. There **शङ्कराचार्य** adds a note that at least in the waking state there are two types of ज्योतिःs available. One is **बाह्य ज्योतिः** in the form of Sun etc. And the other is **आन्तर आत्मज्योतिः**. So you won't know which one is illuminating. Now this tube light is burning, now you won't even know it is burning. Now since the light is also illuminating, the Sun is also illuminating you won't know to what extent the light is illuminating and to what extent the Sun is illuminating and when two lights are illuminating the relative role cannot be judged. Therefore, in **जाग्रत् अवस्था** we have got **बाह्य ज्योतिः** as well as **आन्तर ज्योतिः** so we won't know the relative importance. Therefore **शङ्कराचार्य** says that is why the **उपनिषत्** goes to **स्वप्न व्यवहार** where **बाह्य ज्योतिः**s are not available. Therefore, **स्वप्न** is the ideal state to understand **आन्तर ज्योतिः**. In **जाग्रत्** also **आन्तर ज्योतिः** is available but it is overlapping with **बाह्य ज्योतिः**. But in **स्वप्न** that mixing up is not there. Therefore, **स्वप्न** is taken to reveal the **स्वयञ्ज्योतिः आत्मा**. And therefore, **याज्ञवल्क्य** uses the word **आत्मना एव**. **ज्योतिरन्तरम् अनपेक्ष्य**. Without depending upon any other light the **आत्मा** alone **ज्योतिर्भवति** – becomes the light. And therefore, **आत्मना एव ज्योतिषा**. How do you give the **अन्वयम्**? The order should be **आत्मना ज्योतिषा एव अयम् आस्ते**. Because of the light of

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

Consciousness alone अयम् पुरुष आस्ते – this human being sits is a place, wanders around, works a lot, returns home. In fact, these four put together शङ्कराचार्य calls as देह व्यवहार. Continuing;

मन्त्र 4-3-7

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ४-३-७ ॥

The previous मन्त्र is a very important मन्त्र which is very often quoted. आत्मनैवायं ज्योतिषा आस्ते - शङ्कराचार्य quotes this umpteen times. This मन्त्र is also a very important मन्त्र. शङ्कराचार्य's भाष्यम् on this मन्त्र is very elaborate and technical. In the previous मन्त्र याज्ञवल्क्य introduced आत्मज्योतिः, the light of Consciousness and now जनक is asking the question: what is that आत्मज्योतिः? What is the light of Consciousness? We see that the individual is made up many parts. स्थूल शरीरम् is there, इन्द्रिय or the sense organs are there, mind is there, प्राण is there. Since the individual is an assemblage of all these parts, जनक wants to know which one is the आत्मा. Which is the conscious being, which is the light of Consciousness? Therefore, he uses the word कतमः. In संस्कृत, the word कतमः means which one of the many. कतरः means which one of the two. कतमः ग्रन्थः इदानीम् पाठ्यते. कतम उपनिषत् इदानीम् पाठ्यते. Which one of the ten उपनिषत् is taught? It is बृहदारण्यकोपनिषत्. So like that. That means जनक has got many member in his mind that is

why he asks the question **कतमः**. The members in his mind are body, sense organ, प्राण and mind etc. Of these which one is आत्मा? This question is natural because there are many philosophers claiming each one of them as the आत्मा. As we see in श्रीदक्षिणामूर्ति स्तोत्रम्,

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः ॥
श्रीदक्षिणामूर्ति स्तोत्रम् ५॥

So देहम् आत्मा इति कतिचन विदुः, some people say प्राण is the आत्मा, some say इन्द्रिय is the आत्मा, some say मनस् is the आत्मा. Therefore, जनक wants to know **कतमः आत्मा**. Now याज्ञवल्क्य answers the question. **योऽयं विज्ञानमयः प्राणेषु ह्यन्तर्ज्योतिः पुरुषः**. So important definition of आत्मा. We have to supply सः आत्मा – आत्मा is that. That means what? **यः ज्योतिः** – which is in the form of a light. This word should be carefully understood. I have often discussed this aspect in other उपनिषत्s. The meaning of the word light in वेदान्त. If this word is not clearly understood we may mistake आत्मा as some kind of a glowing thing inside and many people start meditating in the heart that there is some flame there; not only that कठोपनिषत् says it is said to be the smokeless flame

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ॥ कठोपनिषत् २-१-१३ ॥

So you may think of either gas flame or Bunsen burner or this light and that light as the आत्मा. Not only that many people after many years of meditation come and declare we have realized because yesterday I saw a light. Thereafterwards they talk about different colors, forms etc. Appearing light and

disappearing light etc. All mistaken notions because of this one word ज्योतिः. Therefore, in वेदान्त the meaning of the word light should be clearly understood and I have defined before. I would like to remind you that definition. ***Light is that in the presence of which things are known and in the absence of which things cannot be known.*** If you take this definition the Sun, moon etc., can be called light because in their presence we are able to know things and in their absence we are not able to know. Remember according to this definition even sense organs are called lights because in the presence of sense organs alone things are known and in their absence there is no शब्द, स्पर्श, रूप, रस or गन्ध. In Vedantic parlance इन्द्रियाणि also are ज्योति अंश. Even if the external light is there and if the sense organs are not there then no use. For a blind man even in the midafternoon in the presence of brightest sunlight, he does not have another light, the इन्द्रिय ज्योति. And according to this definition even the mind is a light in the presence of which things are known and in the absence of which things cannot be known. Here bright light may be there. Your eyesight may be clear. But still you may not see if your mind is somewhere else. So therefore, in the presence of mind behind the senses you can know and if the mind is not behind you cannot know, therefore, the mind also is light. In fact, every प्रमाणम् is light. Finally, we say that the Consciousness is the ultimate light because all the others can serve as lights only if आत्मा is there. The mind becomes light because of borrowed Consciousness of the आत्मा. The sense

organs become light because of borrowed Consciousness from the mind. आत्मा makes the mind a light and mind makes the sense organs lights, sense organs make the Sun, moon etc., lights. The Sun can illuminate a thing only if the sense organs are functioning. And therefore, ज्योतिः is here used in the sense of that principle because of which we are conscious of things and therefore आत्मा is that which is ज्योतिः. It is the light of Consciousness. And पुरुषः – which is पुरुषः. पुरुषः means पूर्णः or सर्वगतः. आत्मा is the light of Consciousness which is all-pervading. That means it is not only in one individual but also pervades in all the individuals and also it is present between the individuals. Therefore, पूर्णत्वात् पुरुषः. And even though it is पूर्णः, every individual can recognize that all-pervading light only in one place. It is all-pervading but it is available for recognition, it is identifiable or noticeable only in one place, which is the mind of the individual. I cannot see or recognize Consciousness anywhere else, not even in your mind. When your mind itself is invisible, how can I see the Consciousness that is in the mind? Even the Consciousness in the body I cannot see. That is why I cannot differentiate live and fresh dead body. All because my eyes cannot tell which body is alive and which body is dead which indicates the invisibility of Consciousness. Therefore, I cannot recognize Consciousness anywhere even though it is everywhere. Then where do you recognize? याज्ञवल्क्य says हृदि अन्तः which obtains in the heart. हृदि means in the heart.

शङ्कराचार्य makes it clear that heart does not mean a separate spiritual heart on the right side. He says हृच्छब्देन पुण्डरीकाकारो मांसपिण्डः. हृदयः मांसपिण्डः. In many places of this उपनिषत् the word हृदय occurs there शङ्कराचार्य translates it as हृदयः मांसपिण्डः. हृदयमिति पुण्डरीकाकारो मांसपिण्डः, प्राणायतनः, अनेकनाडी- सुषिरः, ऊर्वनालः, अधोमुखः विशस्यमाने पशौ प्रसिद्ध उपलभ्यते ॥ तैत्तिरीयोपनिषत् भाष्यम् १-१-६ ॥ When you cut the animals you can see that. Therefore, no spiritual heart or anything and there is only one physical heart हृदयम्. Then शङ्कराचार्य says the हृदयम्, the physical heart is the location of the mind according to the शास्त्र. It is not the brain. Brain is not considered as the locus of the mind. That is why we also tell in English heartfelt thanks. And whenever, we refer to our feeling etc., we touch our heart only. The heart is only the location of the mind. The visible physical heart is the location of the invisible subtle mind. Therefore, शङ्कराचार्य says that the word heart has got one primary meaning, वाच्यार्थम् and another is लक्ष्यार्थम्, the secondary meaning. The primary meaning is the physical heart and the secondary meaning is the mind. Mind which is located in the heart. हृदि means in the heart, which is equal to in the mind, अन्तःकरणे. अन्तः means inside or in the mind. Therefore, आत्मा is that which is in the form of the light of Consciousness, which is all-pervading, which obtains in the heart or in the mind as सर्व वृत्ति साक्षित्वेन in the mind as witness of all the thoughts as well as their absence. वृत्ति भावाभाव साक्षित्वेन उपलभ्यते.

And here be careful I am using the word the *आत्मा* that *obtains* in the heart and I don't say *आत्मा* is in the heart. I am making the difference between these two. Don't say *आत्मा* is in the heart. You can say *आत्मा obtains* in the heart. If you say *आत्मा* is in the heart then it will mean that *आत्मा* is confined to the heart and it will become smaller than the heart or limited by heart just as a person inside the room is smaller than the room. He has got location and also it automatically means that he is not outside. When one is inside it automatically means that he is not outside. To avoid this problem we should say *आत्मा* is all-pervading but is recognizable in the mind. That is what शङ्कराचार्य nicely tells in आत्मबोध;

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ आत्मबोधः १७ ॥

Then the next word is प्राणेषु which is very closely associated with all the organs, it is intimately associated with all the organs. Here the word प्राण refers to करणानि. And it is not only पञ्च प्राण but also it refers to कर्मेन्द्रियम्, ज्ञानेन्द्रियम्, अन्तःकरणम्, प्राण. For grammar students प्राणेषु is सप्तमि विभक्ति and शङ्कराचार्य specifically mentions that it should be taken as सामीप्य सप्तमी. 'प्राणेष्विति व्यतिरेकप्रदर्शनार्था सप्तमी — यथा वृक्षेषु पाषाण इति सामीप्यलक्षणा'. सामीप्य सप्तमी means closeness. Normally सप्तमी means in location and here it does not mean location but means closeness. They give the example 'पाषाणेषु वृक्षः'. There is a tree on the stone. Will a tree grow on a stone? No.

A tree on the stone means there is a tree which is very close to the stone. In the same way if you say आत्मा is there in प्राण means आत्मा is near, intimately near to the प्राण. Therefore in the thirteenth chapter of the गीता we got the name उपद्रष्टानुमन्ता च ॥ गीता १३-२२ ॥ उप अतीव समीपतः तिष्ठन् द्रष्टा भवति. प्राणेषु means intimate to the organ.

Then शङ्कराचार्य derives a corollary out of this definition. What is that corollary? That आत्मा is different from all the organs and the mind. How do you derive that meaning? Because याज्ञवल्क्य says the आत्मा is close to the organs means it is none of the organs. राम is close to कृष्ण, it means राम is different from कृष्ण. व्यतिरिक्त अर्थम् बोधयति. Not only that the उपनिषत् says आत्मा is in the mind हृदि अन्तः, that also indicates that it is different from the mind. 'यो हि येषु भवति, स तद्व्यतिरिक्तो भवति'. यः यस्य अन्तः भवति सः तस्मात् भिन्नः भवति. If water is in the pot then water is different from the pot. You don't say pot is in the pot. Therefore आत्मा is in the mind, आत्मा is close to the organs and therefore आत्मा is different from all the organs including the mind. Thus this definition shows देह व्यतिरिक्तः आत्मज्योतिः. कार्यकरणसङ्घात भिन्नम् आत्मज्योतिः.

Then comes the crucial word विज्ञानमयः. Each word शङ्कराचार्य elaborately discusses in his भाष्यम्. This आत्मा is the absolute Consciousness. What the उपनिषत् wants to say is the absolute Consciousness, the चित् or चित् ज्योतिः is available in the empirical world, in the व्यावहारिक प्रपञ्च, it is available in व्यावहारिक form, in an empirical form, which we

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call as चिदाभासः. The चित्, the आत्मा is available as चिदाभास in the व्यावहारिक प्रपञ्च. This चिदाभास is nothing but the आत्मा itself which is पारमार्थिक आत्मा obtaining in व्यावहारिक level as चिदाभास. If you want to use another word the परमात्मा Himself obtaining in व्यावहारिक level is जीवात्मा and this जीवात्मा is none other than परमात्मा and is चिदाभासः. The उपनिषत् says the चिदाभास has become one with the बुद्धि. And बुद्धि or अन्तःकरणम् is called विज्ञानमयः. Now further two steps we have to go. परमात्मा has come down in the form of जीवात्मा and चित् has come down in the form of चिदाभास and this चिदाभास has become inseparably one with the बुद्धि and therefore now चिदाभास is as though बुद्धि itself. चिदाभास is as though बुद्धि itself because it has become inseparably one. Therefore, for जीवात्मा there is another name that is विज्ञानमयः. Who is this जीवात्मा? It is परमात्मा. परमात्मा alone is जीवात्मा and जीवात्मा alone is now appearing as बुद्धि. I hope it is clear. चित् alone is चिदाभास and चिदाभास alone is now appearing as the very बुद्धि because चिदाभास has become inseparably one with the बुद्धि. Therefore, विज्ञानमयः means विज्ञानमय तादात्म्यम् आपन्नः आत्मा. So आत्मा is now functioning as though the very बुद्धि itself which is जीवात्मा.

That means now the परमात्मा has come down to व्यावहारिक level and it has put the वेषम् of जीवात्मा and it is now non-different from the बुद्धि. Therefore, बुद्धि's biography has become the biography of आत्मा. How so? बुद्धि's biography has become चिदाभास's biography because बुद्धि and

चिदाभास have become inseparable. चिदाभास's biography is the चित्'s biography because चित् alone is appearing as चिदाभास. Therefore, बुद्धि's biography is equal to चिदाभास's biography is equal to चित्'s biography. Therefore, when somebody asks who are you, you should say I am the चित् who am obtaining amidst कार्यकरणसङ्घातः, I am illumining बुद्धि. Instead we say I have become चिदाभास and through that I identify with the बुद्धि and say I have become a जीवात्मा. That is the lot of this miserable जीवात्मा now. It is given in the next line. सः – so this जीवात्मा, बुद्धि (we have to supply बुद्धि) समानः सन् – is बुद्धि तादात्म्यम् आपन्नः सन्, which has become identical with बुद्धि and therefore, it has become located, which has become limited. For चित् there is no location. For चिदाभास there is location. For बुद्धि there is location. The जीवात्मा which has joined the wrong party, which has become one with बुद्धि समानः सन् बुद्धि तादात्म्यम् आपन्नः सन् अनुसञ्चरति – alternately travels here and there उभौ लोकौ – in this world as well in the other worlds. इहलोकपरलोकौ अनुसञ्चरति. अनु means क्रमेण. So क्रमेण इहलोकपरलोकौ सञ्चरति. It can travel in the भूलोक for some time and later in the other worlds. Thus, पुणरपि जननम् and पुणरपि मरणम् is the cycle for जीवात्मा. इहलोकपरलोकौ can be interpreted as जाग्रत् लोक-स्वप्नलोकौ अनुसञ्चरति. कः अनुसञ्चरति? आत्मा. किदृशः आत्मा? चिदाभास आपन्नः आत्मा. किदृशः चिदाभास? बुद्ध्या एकीभूतः चिदाभास. More we will see in the next class.

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ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the this स्वयम्ज्योतिर्ब्राह्मणम् of the fourth chapter, the उपनिषत् reveals the आत्मा as the internal light because of which all transactions are taking place. For this purpose, the उपनिषत् first pointed out that all व्यवहारs or transactions take place with the help of some light alone. Without light, without ज्योतिः व्यवहारs cannot take place. And to convey this idea the उपनिषत् introduced a few external lights to show that व्यवहारs require light. सूर्य ज्योतिः, or चन्द्र ज्योतिः, or अग्नि ज्योतिः, or शब्दादि ज्योतिः and we make use of different lights for the transactions.

Then the question came - what about the transactions in dream? In dream the बाह्य ज्योतिs are not available – सूर्य, चन्द्र, अग्नि or शब्दादयः but still the internal transactions are going on in dream exactly as in the जाग्रत् अवस्था. And as an answer याज्ञवल्क्य said we have an internal light of Consciousness with the help of which alone स्वप्न व्यवहारs take place. आत्मज्योतिः आन्तर आत्मा ज्योतिषा एव अयम् अस्ते पत्ययते कर्म कुरुते विपत्येति. Then जनक asked the question what is that आत्मज्योतिः, because the individual consists of many parts such as अन्नमय, प्राणमय, मनोमय etc. Which one of the individual is the आत्मज्योतिः, the light? बहुषु करणेषु मध्ये कतमः आत्मज्योतिर्भवति?. And as an answer याज्ञवल्क्य said in the seventh मन्त्र, which we are seeing that आत्मज्योतिः is different from all the organs. It is intimate with every organ प्राणेषु वर्तते. प्राणः means करणम्.

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करणेषु कारण सामीप्यतया प्रकाशते. It is different from the करणस. It is not even the बुद्धि but it is the light available inside the बुद्धि. हृदि अन्तः. बुद्धेः अपि अन्तः बुद्धेः साक्षितया बुद्धि वृत्ति भावाभाव प्रकाशकतया अन्तः वर्तते. This is the आत्मज्योतिः which is पारमार्थिक तत्त्वम्, the Absolute Reality.

And then याज्ञवल्क्य pointed out this पारमार्थिक ज्योतिः चैतन्यम् is not available in empirical transactional form by itself because पारमार्थिक चैतन्यम् is व्यवहार अयोग्यम् अव्यवहार्यम्, पारमार्थिक चैतन्यम्, the absolute Consciousness is not useful for any व्यवहार. And that is why it is said in माण्डूक्योपनिषत्

अदृष्टमव्यवहार्यमग्राह्यमतक्षणमचिन्त्यमव्यपदेश्यम् ॥

माण्डूक्योपनिषत् ७ ॥

But even though the original Consciousness is not available for व्यवहार that Consciousness is available in a different form for व्यवहार and that is the reflected form which we call as चैतन्यम् प्रतिबिम्बः or चिदाभासः. चित् पारमार्थिकम् भवति चिदाभासरतु व्यावहारिकः. It is some kind of an अवतार, the incarnation of चित् in the form of चिदाभास. And this चिदाभास which is available for transaction alone is called as जीवात्मा and this जीवात्मा is only an ordinary form of that परमात्मा. This चिदाभास being reflected in the बुद्धि, the reflection चिदाभास can never be separated from बुद्धि, the reflecting medium. Because the reflection and the medium of reflection are inseparable. Thus, चिदाभास and बुद्धि are inseparable and therefore we can say चिदाभास is जीवात्मा. Or

we can also say बुद्धि is जीवात्मा. For all practical purposes, we can say बुद्धि is जीवात्मा. So we can say चिदाभास is जीवात्मा or we can say बुद्धि is जीवात्मा. When we say चिदाभास बुद्धि is included and when we say बुद्धि चिदाभास is included. We can also say चिदाभास plus बुद्धि is जीवात्मा. Now परमात्मा has come down to जीवात्मा form and जीवात्मा has become one with बुद्धि and now परमात्मा is available in बुद्धि form *as though*. परमात्मा has come down two steps. Firstly परमात्मा चित् has become चिदाभास, then चिदाभास because of its oneness with बुद्धि it has become बुद्धि. Therefore, another name for परमात्मा is बुद्धि in empirical form. बुद्धि means बुद्धि तादात्म्य आपन्नः चिदाभास रूपः. And that idea alone is given in this मन्त्र as विज्ञानमयः. परमात्मा is now obtaining as विज्ञानमयः in empirical form. And what does this जीवात्मा do in व्यवहार? It was said सः समानः सन् उभौ लोकौ अनुसञ्चरति. That परमात्मा which is in the form चिदाभास becomes one with बुद्धि. समानः means बुद्धि तादात्म्यम् आपन्नः. That original चित् is in the form of चिदाभास becomes one with बुद्धि. And therefore what has happened now? बुद्धि is located because it is limited, because of the location of बुद्धि चिदाभास is also located and since चिदाभास is located, it appears *as though* परमात्मा Himself is located. So the location belongs to बुद्धि, because of that location belongs चिदाभास and because of that it appears *as though* चैतन्यम् is located. That is why if I ask someone whether there is चैतन्यम् in the table, most of the people will answer It is not in the table. Then where is चैतन्यम्? Only in

living being. What is the fact? चैतन्यम् is all-pervading. Why do we commit the mistake? Because बुद्धि is located, therefore reflected Consciousness is located and falsely we conclude that the Original Consciousness also is located.

In fact even after the study of वेदान्त we can commit a mistake saying in the table सत् alone is there and चित् is not there. It is not correct to say so because सत् and चित् are non-different, therefore, wherever there is सत् there is चित् also. There is सत् as well as चित् in the table. Then what is the difference between me and table? Both are having सत् and चित्. In the table विदाभास is not there but in the body विदाभास is there and therefore remember चैतन्यम् is unlocated and reflected Consciousness is located. Because of our confusion we take the location of विदाभास and we falsely attribute it to the चित् and conclude the चित् is located. And therefore the उपनिषत् says सः समानः सन् that original चित् which is now in the form of विदाभास becomes one with बुद्धि and उभौ लोकौ अनुसञ्चरति it travels from लोक to लोक. From one लोक to another लोक it travels. The विदाभास travels along with बुद्धि. What about me? I do not travel. I am the original परमात्मा who do not travel but because of my ignorance I identify with विदाभास and conclude I am in मनुष्य जन्म now and I need some solution for next जन्म, so I want to do कर्म and I want to die in the उत्तरायणम् all because I mistake myself to be विदाभास सहित बुद्धि which is otherwise called जीवात्मा, अहङ्कार, प्रमाता, कर्ता, भोक्ता etc. Up to this we saw in the last class.

Then the उपनिषत् says ध्यायति इव लेलायति इव. It is a very important sentence which शङ्कराचार्य quotes umpteen times in his commentary. This sentence is quoted to show that the आत्मा is अकर्ता. Because we don't have a direct statement available in the उपनिषत् to show that आत्मा is अकर्ता. In गीता in several places it is shown. In the उपनिषत् we don't have the direct statement. Therefore, wherever अकर्तृत्वम् is to be established शङ्कराचार्य quotes this sentence alone. What is the meaning of it? ध्यायति, here शङ्कराचार्य takes it as जानाति. Here it does not mean meditation. ध्यायति means to know, जानाति. And लेलायति literally means to move, to waver. And शङ्कराचार्य takes in this context लेलायति as करोति, acts. Thus, ध्यायति means to know लेलायति means to act. All our functions can be classified into these two alone either we function in the form of knowing or we function in the form of doing. That is why all our ten sense organs are broadly classified into two groups one is ज्ञानेन्द्रियम् and another कर्मेन्द्रियम्. ज्ञानेन्द्रियम् does the knowing function and कर्मेन्द्रियम् have got the doing function. ज्ञानेन्द्रियम् are supported by अन्तःकरणम् and कर्मेन्द्रियम् are supported by प्राणः. Thus अन्तःकरणम् plus ज्ञानेन्द्रियम् help in knowing function and प्राण plus कर्मेन्द्रियम् help in doing function. Thus when you are listening to me it is knowing function and while writing you do the doing function. Now the उपनिषत् says both actions are मिथ्या, they are not real. Both functions are मिथ्या How do you know that both are मिथ्या? शङ्कराचार्य says ध्यायति इव. इव means as though knows.

लेलायति इव means as though acts. What does it indicate? I, the परमात्मा do not do anything. I, the परमात्मा do not know also. I have neither the knowing function nor the doing function. Then what is happening? My reflection is formed in the बुद्धि and because of that, the बुद्धि is doing all these functions and those बुद्धि's functions I mistake as my functions. Why I mistake? Because I have become one with बुद्धि not in my original form but through चिदाभास. And therefore it appears as though I am कर्ता but really speaking

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥

पश्यन्शृण्वन्स्पृशन्जिघ्रन्तश्चक्षन्स्वपन्श्वसन् ॥ गीता ५-८ ॥

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ गीता ५-९ ॥

अहम् चिद्रूपः हृदि अन्तर्ज्योतिः पुरुषः नैव किञ्चित्करोमि. सः हि स्वप्नो भूत्वा – and this very परमात्मा who is in the form of जीवात्मा (बुद्धि plus चिदाभास) स्वप्नो भूत्वा becomes one with the स्वप्न or gets converted into स्वप्न. Because remember बुद्धि does not see स्वप्न, the dream, because बुद्धि itself becomes modified into स्वप्न form. In dream the objects are non-existent because we have closed all our sense organs. Man, woman, car, chair, mountain or rivers, none of them are available. In dream an elephant is nothing but the बुद्धि assuming the thought form of an elephant. Dream elephant is बुद्धि. Dream man is बुद्धि. Dream woman is बुद्धि. Therefore, बुद्धि does not see the dream, बुद्धि becomes the dream. This is the difference between the जाग्रत् अवस्था and स्वप्न अवस्था. In जाग्रत् अवस्था world is the object and बुद्धि is the subject. In

स्वप्न अवस्था world is not the object because it is not available. Then what is the object? बुद्धि itself is the object. What type of बुद्धि? Not in बुद्धि form but बुद्धि which has modified to become स्वप्न प्रपञ्च, स्वप्न देश, स्वप्न काल and स्वप्न विषयः? And therefore, बुद्धि can never see the dream because बुद्धि is seen as the dream. So naturally, the question will come who is the seer or illuminator of the dream. We say that the seer must be different from बुद्धि because बुद्धि is seen and that seer alone we call as बुद्धेः साक्षि. In dream, बुद्धि is the object साक्षि is the subject. In waking, बुद्धि is the subject and world is the object. The main difference is that when बुद्धि is the seer of the world बुद्धि is a changing seer, सविकार द्रष्टा whereas when साक्षि is the seer of बुद्धि, साक्षि is निर्विकार द्रष्टा. साक्षि sees without being a कर्ता. साक्षि experiences without being a कर्ता. There is no doing involved, no action involved. I have discussed this point elaborately before. So सः हि स्वप्नो भूत्वा. सः means सः विज्ञानमयः एव स्वप्नाकारेण परिणतः सन्, modifies itself to become स्वप्न प्रपञ्च. And इमं लोकमतिक्रामति – it goes beyond जाग्रत् प्रपञ्च or जाग्रत् शरीरम्, जाग्रत् कार्यकरणसङ्घातः अतिक्रामति. so what he wants to say is during जाग्रत् अवस्था, I am identified with the physical body-mind-complex whereas in स्वप्न अवस्था I am identified with स्वप्न कार्यकरणसङ्घातः. Then the उपनिषत् says when I identify with स्वप्न शरीर, I have given up the जाग्रत् शरीर अभिमानम्. So इमं लोकमतिक्रामति. What is the intention of the श्रुति? These are all very significant lines. We

have to draw a lot of important meanings from these statements. What याज्ञवल्क्य wants to say is this.

Whatever you can drop is not your original nature. Why Because what is the original nature cannot be dropped like the heat in the water and the heat in the fire. Heat in the water is not intrinsic because water drops loses the heat and that is why we should have the flask. Fire does not lose its heat because it is its स्वरूपम्. Similarly, if my physical form is intrinsic to me then I can never drop this but in स्वप्न we find इमं लोकमतिक्रामति I transcend this physical form in dream. From this it is clear this body is temporary dress I am wearing. वासांसि जीर्णानि यथा विहाय ॥ गीता २-२२ ॥

And in the same way I make use of स्वप्न शरीर in dream and when I wake up I drop that physical form also. Thus different physical forms are used and dropped, therefore I am not a physical form at all. It only facilitates my transactions but I am not this physical form. And that is indicated सः हि स्वप्नो भूत्वा स्वप्न तादात्म्यम् आपन्नः सन् इमम् शरीरम् अतिक्रामति.

And the उपनिषत् gives a beautiful definition for this शरीरम्. मृत्यो रूपाणि. शङ्कराचार्य takes the word मृत्युः as अविद्या or अज्ञानम्. Why do you take such a meaning? Because mortality is due to अविद्या and the immortality is because of विद्या. That is why after तमसो मा ज्योतिर्गमय । it is मृत्योर्मा अमृतङ्गमय । From तमस् if you go to ज्योति it is as good as going from मृत्यु to अमृतम्. From this it is known that तमस् is मृत्यु and ज्योति is अमृतम्. So मृत्युः means अविद्या.

रूपम् means, शङ्कराचार्य takes, ज्ञापकम् – that which reveals or that which indicates, a clue, a mark, a sign, an indication. In संस्कृत the derivation is रूप्यते ज्ञायते अनेन इति रूपम्, ज्ञापकम्, लिङ्गम्. Now the ignorance is an invisible thing. That is why it is a problem for the teacher. Whether the student understands or not there is no way for the teacher to know. Unfortunately ignorance and knowledge both are invisible, अप्रत्यक्षम् and therefore it has to be inferred through some other लिङ्गम् only, through अनुमानम् only and the अनुमानम् requires some mark. And what is the mark of self-ignorance? शङ्कराचार्य says *the body is the mark of self-ignorance*. How do you say so? Because the body indicates पुण्य पाप कर्म and पुण्य पाप कर्म indicates कर्तृत्वम् and कर्तृत्वम् indicates ignorance; because आत्मा is originally अकर्ता. Not knowing that I am अकर्ता I remained as a कर्ता, being a कर्ता I got पुण्य पाप and because of पुण्य पाप I got this जन्म. Therefore I need not declare that I am ignorant. This taking birth itself is the indication of ignorance. Therefore, **मृत्योः रूपाणि** is equal to अज्ञानस्य ज्ञापकानि is equal to स्थूलसूक्ष्म शरीरम्. And these two words are explanation of **इमम् लोकम्**. Here **लोकम्** means शरीरम्. So from this मन्त्र what do we get? So much we have discussed. Here the essence is I am different from body-mind-complex. I am अकर्ता and अप्रमाता. I am neither a knower nor a doer. I make use of स्थूलसूक्ष्म शरीरम् for transactions and drop them. For waking transaction and for dream transactions I use different शरीरम्s. We have got जाग्रत् कार्यकरणसङ्घातः for जाग्रत्

व्यवहार and स्वप्न कार्यकरणसङ्घातः for स्वप्न व्यवहार and during sleep undress and sleep. That is the idea conveyed here. So now before going to the next मन्त्र I would like to have a discussion based on भाष्यकार's discussion. शङ्कराचार्य has an elaborate भाष्यम् on the sixth and seventh मन्त्र. I wanted to discuss both those topics in the seventh मन्त्र itself. And in the sixth मन्त्र he has got लोकायत मतखण्डनम्. It is the refutation of the materialistic philosopher known as लोकायतः or चार्वाकः. This is the in the sixth मन्त्र and it is not very elaborate. Then in the seventh मन्त्र, he writes elaborate भाष्यम् refuting बौद्ध मत खण्डनम्. So thus our discussion is of two-fold – लोकायत बौद्ध मत खण्डनम्. And for this purpose, शङ्कराचार्य first introduces the topic through logic. Because you should remember चार्वाकs and बौद्धs do not accept श्रुति प्रमाणम्. They don't accept वेदs as प्रमाणम्. Therefore, they are नास्तिकवादिs. Therefore, you cannot approach them through श्रुति and you have to approach them with युक्ति or logic alone. Therefore, शङ्कराचार्य enters into a logical discussion. And for this first he presents a logical presentation of आत्मा based on the previous मन्त्रs of the उपनिषत्.

What is a logical presentation? I had discussed this in माण्डूक्योपनिषत् before how a logical statement should be there. I am just reminding you that. A logical statement should have four factors. One is पक्षः, second is साध्यः, third is हेतुः, fourth is दृष्टान्तः. पक्षः means the disputed subject or the debated subject. साध्यः means the conclusions. हेतुः means the

reason, the reason for the conclusion. And दृष्टान्तः means the example. The standard example they give in तर्कशास्त्र is पर्वतः अग्निमान् धूमवत्त्वात् यथा पाकशालायाम्. The mountain is with fire or is fiery धूमवत्त्वात् because there is smoke as in the olden days kitchen. पर्वतः is disputed subject whether there is fire or not. What is the conclusion? अग्निमान्, mountain has got fire. What is the reason? Because there is smoke. What is the example? पाकशालायाम्, the kitchen. Now to make this logical statement we require one particular knowledge called व्याप्ति ज्ञानम्. All the logical statements are based on one particular knowledge called व्याप्ति ज्ञानम्. व्याप्ति means co-existence. ज्ञानम् means knowledge. For this logical statement what is the व्याप्ति ज्ञानम् we have? It is wherever there is smoke there must be fire. यत्र यत्र धूमः तत्र तत्र अग्निः. And keeping this knowledge of coexistence of smoke and fire, (it is not the coexistence fire and smoke. You cannot say wherever there is fire there is smoke. For smokeless fire is possible. But fireless smoke is not possible.) I make a logical statement पर्वतः अग्निमान् धूमवत्त्वात् यथा पाकशालायाम्. This व्याप्ति ज्ञानम् is gained through repeated observation. Thus through observation व्याप्ति ज्ञानम् based on व्याप्ति ज्ञानम् अनुमानम् or reasoning is made. Now शङ्कराचार्य makes such a study here.

Now in this स्वयम्ज्योतिर्ब्राह्मणम्, if you study the first few मन्त्रs you see that the मन्त्रs point out that all the व्यवहारs are taking place because of the presence of some ज्योति. What are the व्यवहारs? आस्ते पत्ययते कर्म कुरुते विपत्येति – these

four constitutes देह व्यवहारः. And then in every मन्त्र we see that the transaction is assisted by सूर्य ज्योतिः, if Sun is not there चन्द्र ज्योतिः and if both are not there अग्नि ज्योतिः and if all the three are not there वाक् ज्योतिः. What do we understand from this मन्त्र? All देह व्यवहारः are taking place because of one ज्योतिः or the other, ज्योतिः साध्यः. So शङ्कराचार्य makes a व्याप्ति out of it. What is व्याप्ति? यत्र यत्र देह व्यवहारः देह व्यवहारत्वम् तत्र तत्र ज्योतिः साध्यत्वम्. Wherever there is transaction there is ज्योतिः the light to help. And शङ्कराचार्य observes another important point. That is the crucial point. What is that? Not only देह व्यवहार is assisted by ज्योतिः but also we find that ज्योतिः, the light is other than the body. The light, the assisting light, the blessing light is other than the body. सूर्यः is a ज्योतिः assisting व्यवहार, सूर्य is other than the body. चन्द्र is a ज्योतिः assisting व्यवहार, it is other than the body. Similarly, अग्नि is other than the body and शब्द is also other than the body. Therefore, let us refine the व्याप्ति now.

शङ्कराचार्य says यत्र यत्र देह व्यवहारत्वम् तत्र तत्र देह व्यतिरिक्त ज्योतिः साध्यत्वम्. Wherever there is a देह व्यवहार there all there is a ज्योतिः which is other than the body and which is assisting the body. What is the example? यथा जाग्रत् व्यवहारः, as we see in जाग्रत् अवस्था.

Now we have got a full अनुमान वाक्यम् देह व्यवहारः देह व्यतिरिक्त ज्योतिः साध्यः व्यवहारत्वात् जाग्रत् व्यवहारवत् or any व्यवहार (आस्ते पल्ययते कर्म कुरुते विपल्येति) you can take. Now having done this study शङ्कराचार्य extends this

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

logic to स्वप्न देह व्यवहार also. स्वप्न देह व्यवहारः देह व्यतिरिक्त ज्योति साध्यः व्यवहारत्वात् जाग्रत् व्यवहारवत्.

Thus there must be a ज्योति other than the body in स्वप्न and that ज्योति is not outside (as there is no external world in स्वप्न) which is other than the body but that ज्योति is inside. Not only there is an inside ज्योति but also it is other than the body. This is going to be the development, we will see that in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

शङ्कराचार्य makes an independent enquiry into चार्वाक मतम् otherwise known as लोकायत मतम् and also बौद्ध मतम्. He refutes these two मतम्s and establishes the आत्मा which is different from the body-mind-complex. Both चार्वाक and बौद्ध are नास्तिक मतम्s, therefore, they do not accept श्रुति प्रमाणम्, and therefore a debate with them will have to be only in the field of logic. Therefore, शङ्कराचार्य makes a logical analysis of the whole situation. For this purpose शङ्कराचार्य himself gives his logic to establish that the आत्मा is different from the body. And I said any logical statement should have four factors पक्ष, साध्य, हेतु and दृष्टान्त. पक्ष means the debated subject, साध्य means the conclusion, हेतु means the reasons for the conclusion and दृष्टान्त means the example. And all the logical statements are based on a particular knowledge which we call as व्याप्ति ज्ञानम्, the knowledge of coexistence. That is if I see smoke and fire coexisting all the time from that I can gain a knowledge that a particular place has got fire because it has got the smoke. पर्वतः अग्निमान् धूमवत्त्वात् यथा पाकशालायाम्. And this logical statement, the अनुमान वाक्यम् is based on the व्याप्ति ज्ञानम् – यत्र यत्र धूमः तत्र तत्र अग्निः. You should always remember that the logic is used only when perception has no access. When I am seeing the fire there directly, I need not infer the fire.

And शङ्कराचार्य takes a व्याप्ति ज्ञानम् from the five मन्त्रs of the उपनिषत् and that व्याप्ति ज्ञानम् is that wherever देह

व्यवहार or bodily transactions are there in all those places there is a ज्योति, a light which is different from the body. So sunlight helps and it is different from the body, moonlight helps and it is different from the body, the firelight helps and it is different from the body so also वाक् ज्योति helps and it is different from the body. Therefore, शङ्कराचार्य takes the व्याप्ति – यत्र यत्र देह व्यवहारः तत्र तत्र देह व्यतिरिक्त ज्योति साध्यत्वम्. And this we come to know, this व्याप्ति we come to know by observing various जाग्रत् व्यवहारs, the waking experiences.

Based on this व्याप्ति ज्ञानम्, शङ्कराचार्य wants to analyze the स्वप्न देह व्यवहार. Here also there must be one ज्योति and that ज्योति must be different from the body also. Therefore, शङ्कराचार्य's अनुमानम् is like this. स्वप्न देह व्यवहारः स्वप्न देह व्यतिरिक्त ज्योति साध्यः व्यवहारत्वात् जाग्रत् देह व्यवहारवत्. Once we have made the अनुमानम्, what is the ज्योति which is other than the body? We have come to the conclusion that there is देह व्यतिरिक्त ज्योतिः. Then we have to find out what is that देह व्यतिरिक्त ज्योतिः and we find that it is not any बाह्य ज्योतिः. Because during स्वप्न, बाह्य सूर्य, बाह्य चन्द्र, बाह्य अग्नि, बाह्य शब्द are not available. Therefore by elimination we come to know that the ज्योति is आन्तर ज्योतिः, the inner light.

➤ So the first step is to arrive at the ज्योति and

➤ the second step is to understand that the ज्योति is different from the body and

➤ the third step is that you should know that the ज्योति which is different from the body is not बाह्यम् but it is आन्तरम्.

Why we say आन्तर ज्योति? Because it is स्वप्न व्यवहार. In the case of जाग्रत् व्यवहार, बाह्य ज्योति is available. In the case of स्वप्न व्यवहार, it is देह व्यतिरिक्त आन्तर ज्योति: साध्यः. This is the next step. Then शङ्कराचार्य goes to one more step. We find that all बाह्य ज्योतिs happen to be perceptible to the sense organs and therefore they happen to be भौतिकम् also made up of five elements, they are material in nature. बाह्य ज्योति: happens to be इन्द्रिय गोचरम् and therefore भौतिकम् also whereas आन्तर ज्योति: obtaining in स्वप्न is not इन्द्रिय गोचरम्. Therefore, शङ्कराचार्य concludes अनिन्द्रिय गोचरत्वात् it is अभौतिकम् ज्योति:. It is not a physical light but it is a spiritual light of Consciousness. अनिन्द्रियत्वात् आन्तरत्वात्, अनिन्द्रिय गोचरत्वात् आन्तरत्वात् च. Whereas सूर्यः is इन्द्रिय गोचरत्वात् बाह्यत्वात् भौतिकम्. So also with चन्द्र अग्नि and शब्दः. परन्तु स्वप्न ज्योति: आन्तरत्वात् अनिन्द्रिय गोचरत्वात् अभौतिकम् ज्योति:. Therefore, आन्तर ज्योति: is not matter but Consciousness. Thus through logical analysis शङ्कराचार्य establishes

1. In the स्वप्न देह व्यवहार ज्योति is involved
2. that ज्योति is different from body and
3. the ज्योति is internal and
4. the ज्योति is nonmaterial i.e., Consciousness.

These four points we should remember. This is शङ्कराचार्य's famous अनुमानम्. Up to this is the presentation of our conclusion.

Now for this अनुमानम् चार्वाक or लोकायत brings in an objection. We get a debate between शङ्कराचार्य and लोकायत for this अनुमानम् or in the field of this अनुमानम्. What does चार्वाक or लोकायत say? He says that the अनुमानम् is based on प्रत्यक्ष. Any inference is based on प्रत्यक्ष because inference requires perceptual data. The data-less inference does not exist. If you infer without data it is called imagination. If you hear that there is a smokeless fire in that mountain. Mountain must have some fire. Did you see the smoke? No, I didn't. At least did you see the fire. No, I didn't see the fire also. I didn't see either of them. But I think there must be fire. This is not knowledge but it is speculation, hypothesis, imagination, wool gathering. It cannot be called knowledge. Therefore, inference is valid only when it has got the perpetual data. Therefore, we come to know that inference depends upon प्रत्यक्ष whereas प्रत्यक्ष does not depend upon inference. Since प्रत्यक्ष is independent प्रमाण and inference is dependent प्रमाण, the प्रत्यक्ष is more powerful than inference. It is निरपेक्ष प्रमाणत्वात् प्रबल प्रमाणम् भवति. Whereas अनुमानम् is a dependent प्रमाणम्. Therefore, सापेक्ष प्रमाणत्वात् दुर्बलम् भवति. All these things we do agree. But चार्वाक is saying all these things. Since प्रत्यक्ष is प्रबलम् and अनुमान is दुर्बलम् whenever there is a contradiction between these two, between प्रत्यक्ष and अनुमानम्, प्रत्यक्ष alone wins. प्रत्यक्ष-अनुमानयोः

विरोधे सति अनुमानमस्य एव बाधा भवति नैव प्रत्यक्षम्, चार्वाक
 is saying all these things. As far as शङ्कराचार्य is concerned,
 he accepts all these principles. Now he (चार्वाक) wants to
 apply this law for his purpose. How does he apply? He says
 that you say that there is Consciousness ज्योति, अभौतिक
 ज्योति, the light of Consciousness different from the body. So
 चार्वाक addresses शङ्कराचार्य. हे शङ्कराचार्य, you say that
 there is Consciousness different from the body. This is a
 conclusion arrived at by inference. So देह व्यतिरिक्त चैतन्यम्
 is an inferential conclusion. What is the inference? व्यवहारः
 देह व्यतिरिक्त ज्योतिः साध्यः व्यवहारत्वात् जाग्रत् देह
 व्यवहारवत्. He says whereas from perception itself, from
 direct experience itself I see that the body is Conscious by
 itself. Consciousness is an integral property of the body.
 Because I see when there is देह, Consciousness is there; when
 देह is not, Consciousness is not there; when I touch the body I
 find the body is conscious just as I see the color as the
 intimate property of the cloth, I am seeing Consciousness as
 the intimate property of the body. Thus the body has got
 height, the body has got weight, the body has got complexion,
 the body has got Consciousness also. So Consciousness is not
 different from the body is the conclusion that I arrive at
 through perception. देह व्यतिरिक्त चैतन्यम् नास्ति is my
 conclusion through perception. And देह व्यतिरिक्त चैतन्यम्
 अस्ति is your conclusion through अनुमानम्. And when there
 is contradiction between your conclusion and my conclusion
 we have to see the source or the प्रमाणम् for this conclusion.

You have got weak अनुमानम् प्रमाणम् and I have got strong प्रत्यक्ष प्रमाणम् and so what I say is correct. Consciousness does not exist separate from the body. These are the arguments of the चार्वाक.

For this शङ्कराचार्य gives the answer. शङ्कराचार्य says that if body is the conscious principle स्वप्न स्मृति न सम्भवतः the dream and memory cannot take place. Because in dream and memory we experience things without using the medium of the body and the sense organs. In dream I do not use this physical body at all, still I have got the experience of the शब्द स्पर्श etc., in fact I do every transaction exactly as in जाग्रत्. Don't say dream is unreal. This you are able to say only after waking. During dream I have got every व्यवहार exactly as in waking. And if body is the only conscious principle, dream would have never been possible. Similarly, memory. In memory also I re-live all my past. It is like daydreaming. And there also I go through every experience, I see that person who shouted at me one year before and that person is so solidly in front of me, at least for me and not only that, now also my anger increases, palpitation comes as I think of him. How does this happen? Not only that even a person who is blind after sometime, he perceives forms in his dreams even though his physical eyes are not available and therefore, other than the body there is some other principle because of which one experiences the world. Not only that, finally if the body has got innate Consciousness death should never happen because body can never lose its Consciousness. But, we find

immediately after death everything is intact, the heart is there, liver is there, brain is there, they are so intact that they can even be donated. Even when all organs are intact, the body is declared to be dead. From this it is very clear the Consciousness is not the innate nature of the body. This is our answer.

And चार्वाक asks if body cannot be the conscious principle why can't we take the sense organs as the conscious principle. Why do you require an आत्मा different from the body? Why should you bring an आत्मा there? This is चार्वाक's question for which शङ्कराचार्य answers that it is not possible because what the eyes see, the ears do not know and what the ears know, the nose does not know, so there is no common factor which can connect all the five perceptions. There cannot be any common factor which connects all the five perceptions, but our experience is I hear, I smell, I taste, I touch, in fact I who heard before am seeing now. Because hearing इन्द्रियम् cannot write, writing इन्द्रियम् cannot hear, so there is someone who is behind the writing and hearing, who is functioning through both these organs. And therefore sense organs also cannot be the conscious principle.

And then चार्वाक raises the final question. I accept that there is a देह व्यतिरिक्त ज्योतिः. But still I would say that the ज्योति should be only भौतिक ज्योतिः and it must be a material light like the one obtaining in the जाग्रत् अवस्था. And for this he gives an argument. He gives a general law. The law is समान जातिय एव उपकार्य उपकारक भावः. He says if two

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

factors or members should help each other they must belong to the same or similar species. And for that he gives the example. The eyes are perceiving the world. For this perception eyes need the help of sunlight. So eyes are उपकार्यम् (helped) and Sun is उपकारक (helper) and we find that both of them belong to भौतिक species, both are material in nature. Similarly, when the Sun is not available the moon helps and that is also भौतिकम्. So for a भौतिक eye भौतिक Sun helps, भौतिक moon helps. Therefore, for one material वस्तु another material वस्तु alone can help because the law is समान जातियोः उपकार्य उपकारक भावः.

Remaining **portion not** available.

बृहदारण्यक उपनिषत्

स्वयम्ज्योतिर्ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the seventh मन्त्र of the स्वयम्ज्योतिर्ब्राह्मणम्, the उपनिषत् reveals the आत्मा which is different from the body. In this context, शङ्कराचार्य is analyzing the views of some of the Buddhists who also point out that आत्मा is different from the body. But their problem is when they say आत्मा is different from the body they refer to the बुद्धि as the आत्मा. And therefore, शङ्कराचार्य elaborately analyzes Buddhism and refutes their philosophy.

In the last class, I pointed out that there are four branches of Buddhism – वैभासिक, सौतान्त्रिक, योगाचार and माध्यमिक. Among the four branches, the first three branches agree with regard to one thing and that is आत्मा is in the form of बुद्धि, subject is in the form of बुद्धि. Except माध्यमिक all agree. Even though they say बुद्धि is आत्मा, they don't use the terminology बुद्धि. What they mean is बुद्धि but the terminology, the word they use is क्षणिकविज्ञानम् प्रवाहः. So क्षणिकविज्ञान प्रवाहः means the flow of momentary Consciousness. The continuous and constant flow of momentary Consciousness. But even though it is a constant flow of momentary Consciousness, we do not feel the flow because it is so closely there like in a movie when a picture moves very fast we will have the illusion or the feeling that the picture is stationary there but the fact is there is a constant flow. In the same way, the subject is not a constant continuous entity, the constancy is only an illusion but the fact is that the

subject is a constant flow of momentary Consciousness. So क्षणिकविज्ञान प्रवाहः is आत्मा. And this क्षणिकविज्ञान प्रवाहः of Buddhist we are converting into our terminology as बुद्धि. In Vedantic language क्षणिकविज्ञान प्रवाहः is बुद्धि only. Because in बुद्धि alone, there is constant flow of thoughts, and along with the constant flow of thoughts there is the constant flow of knowledge also. Every thought corresponds to a knowledge. Therefore, knowledge flow is equal to thought flow and the thought flow is equal to बुद्धि, and therefore क्षणिकविज्ञान प्रवाहः is equal to बुद्धि alone.

And before refuting this philosophy we have to make a note here. This is the Buddhism as presented by the traditional आचार्यs. But there are some modern university scholars who have got totally different opinion. According to these modern scholars, our traditional people have not understood Buddhism at all, including शङ्कराचार्य. They say that Buddhism teaches exactly the same way as the अद्वैत talks. Therefore, they say that क्षणिकविज्ञानम् is not talked by Buddhism, they are talking about नित्य चैतन्यम् alone; thus some people interpret. And similarly, they say शून्यवाद is not total nihilism, शून्यवाद is the absence of the world in ब्रह्मन्. This is अद्वैतम्. Anyway I am not going into the details. What I want to say here is Buddhism is being interpreted by two sets of people in two different ways. According to the modern scholars of Buddhism, the Buddhism is talking exactly the same as अद्वैत only. And when somebody argues like that what should be our answer? स्वामि दयानन्दजि gives a beautiful answer. He says

that we are not interested in refuting people. We are not against बुद्ध. We only analyze the teaching objectively. If Buddhism also teaches the same thing as अद्वैत, then we will never refute their teaching and we will absorb their teaching and not only that we will install बुद्ध as one of the traditional आचार्यs. After all, we have had so many आचार्यs नारायणं पद्मभवं वसिष्ठं शक्तिञ्च तत्पुत्रपराशरञ्च । व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् and we may add बुद्ध also in the list of आचार्यs and treat बुद्ध also as one of the आचार्यs. We have no problems. We don't hate people for hating sake. We have no राग-द्वेष problem at all. But we will object to one thing. We will not accept the name Buddhism. Because if बुद्ध taught the same teaching then it is also nothing but वेदान्त which was taught by people even before बुद्ध was born. In fact, बुद्ध was a हिन्दु. Even before बुद्ध came into existence we had so many ऋषिs, we had वेदs and बुद्ध only propagated the *Vedantic* teachings and therefore, you should not call it Buddhism just as we do not use the *Sankaraism* or *Vyasaism*. Therefore, if Buddhism and वेदान्त are one and the same remove the word Buddhism. If Buddhism is different from वेदान्त then we will analyze and if it is found illogical we will refute that. Here when I am discussing Buddhism I am taking Buddhism as seen by the traditional आचार्यs. The Buddhism presented by me now is not the university view but it the traditional आचार्यs presentation.

And according to that what is आत्मा? It is not नित्य विज्ञानम् but क्षणिकविज्ञानम् which is nothing but बुद्धि. So

therefore, what is our task now? We have to point out बुद्धि is not the आत्मा. On the other hand, there is an आत्मा different from the बुद्धि. And this शङ्कराचार्य has to establish purely with the help of logic without quoting श्रुति because Buddhists do not accept श्रुति प्रमाणम् and शास्त्र प्रमाणम्. And therefore, we will see how शङ्कराचार्य approaches.

Now the first part of discussion is the refutation of वैभाषिक and सौत्रान्तिक systems. So first शङ्कराचार्य is addressing the first two people. शङ्कराचार्य says that बुद्धि is not आत्मा because बुद्धि has got an illuminator, a knower different from the बुद्धि itself. That is in short बुद्धि is not the ultimate knower and बुद्धि itself is known entity and therefore, there is a knower of बुद्धि, there is an illuminator of बुद्धि, which is someone different from बुद्धि. That illuminator of बुद्धि is called आत्मा. बुद्धि is not the आत्मा, बुद्धि's illuminator is आत्मा. बुद्धिः न आत्मा, बुद्धि साक्षि एव आत्मा.

This शङ्कराचार्य presents in the form of अनुमान. बुद्धिः स्व इतर भासकवति भास्यत्वात् घटवत्. What does it mean? बुद्धि has got an illuminator different from itself. Because बुद्धि is illumined like a pot. For example, this clock is स्व इतर भासकवान् an illuminator different from itself because the clock is illumined and there is an illuminator light different from clock. Extend this logic to बुद्धि. It is like a clock illumined and therefore there should be an illuminator which is different from बुद्धि. This is शङ्कराचार्य's अनुमानम्.

For this वैभाषिक and सौत्रान्तिक come up with an answer. What do they say? They say that you should not take the pot example. You are taking an example that is convenient to you. If pot is taken as an example there is a lighter, an illuminator different from the pot. In the same way, you will talk about an illuminator different from बुद्धि. He says I am taking a different example. What is that? Light itself is the example that I would like to take. What is the uniqueness of light? Light illumines the other objects and not only that the light illumines itself also. It is self-illumining as well as illumining others as well. स्वपरभासकः. Therefore light is capable illumining itself and other objects. Therefore, light does not require another illuminator. In the same way, बुद्धि does not require another illuminator known as आत्मा. बुद्धि itself can do two jobs. बुद्धि will illumine the external world and it will illumine itself also. Therefore, we don't require another आत्मा. Therefore, what is his अनुमानम्? बुद्धिः स्व-पर-भासिका भासकत्वात् दीपवत्, बुद्धि illumines itself and others also like a lamp or light. This is the statement of पूर्वपक्षि Buddhists. What is their conclusion he wants to arrive at? Just as light illumines itself and others, so also, बुद्धि illumines itself and others, therefore, there is no need for something else to illumine the बुद्धि. This is Buddhist argument.

For this शङ्कराचार्य gives the answer. The first step शङ्कराचार्य says that the light illumines itself is a wrong statement. Why? Because, firstly if you say light illumines itself it will mean light itself is the illumined and illuminator.

Light itself becomes the subject the illuminator and light itself becomes the object illumined. This statement is illogical. One and the same entity cannot be both the subject illuminator and the object illumined. We have seen this in तत्त्वबोध. The eyes can see everything except the eyes themselves. The subject can never be the object and object can never be the subject. So if you say light itself is the illumined and illuminator, such a statement is illogical.

The second defect is this. When you say light illumines something, what happens? Suppose the light illumines this clock. What does it mean? Before the process of illumination the clock was covered by darkness. Therefore, it was a covered clock or invisible clock. आवृत घटः. The moment light illumines, what happens? The moment the light illumines, the darkness that covered the pot is no more there. The pot is evident pot and it has become अनावृत घटः. So आवृत घटः means non-shining pot अनावृत घटः means अनावृत घटः or evident pot. So whenever illumination takes place there is a conversion from आवृत अवस्था to अनावृत अवस्था. So the light illumines the pot means the light converts आवृत pot to अनावृत pot. This conversion is called illumination. Now शङ्कराचार्य asks suppose you say that light illumines itself, if we have to use the verb of illumination there must be some process taking place in the light itself. Let us assume at 8 o'clock light illumines itself. Because a verb refers to an action. The action should be at a point of time. And the moment you say the light illumines at some time then what

happens? Before that time the light must be आवृत light. After the appointed time it should become अनावृत light. Do we see any such आवृत अनावृत भेद? We do not see at all. Therefore, the light is not an object of illumination. Because any object of illumination should have two अवस्थाs – आवृत and अनावृत अवस्था. Light does not have आवृत अनावृत अवस्था भेद and therefore शङ्कराचार्य says विशेष अभावात्. Therefore, what is the first mistake? कर्तृ कर्म विरोधः. Subject and object being the same is the first defect. The second defect is that there is no आवृत अनावृत विशेष to point out that the light is illumined. That is why we say that in the case of आत्मा also we should never say आत्मा knows itself. It should never be said like this. It will be subject to the same defects if we say आत्मा knows itself. Not knowing this alone, many people make a mistake saying that in निर्विकल्पक अवस्था, निर्विकल्पक समाधि आत्मा will know itself. We have to study about the self during श्रवणम् and understand it in मननम् and through निदिध्यासन reach निर्विकल्पक समाधि to know आत्मा. This is logically wrong. The mistake is कर्तृ कर्म विरोधः, विशेष अभावाख्य दोषः.

The third point शङ्कराचार्य says is this. Let us assume that the light is the illuminator of the objects. Even though the light is the illuminator of objects, that light itself is known by the Consciousness only. Light is the illuminator of the objects and it is the object of Consciousness. भासकत्वे अपि चैतन्येन भास्यः भवति. It is illumined and it is known by Consciousness. Therefore, the light has got a knower different

from itself. In the same way, let बुद्धि be like a light. Light illumines the objects. बुद्धि also illumines the objects. Light is known by Consciousness. In the same way, बुद्धि also is known by Consciousness. Therefore, we say बुद्धिः स्व इतर भासकवति भासकत्वेति भास्यत्वात् दीपवत्. Light is known by Consciousness even though it is illuminator. Similarly, बुद्धि is known by Consciousness even though it is illuminator of the external world. बुद्धि is another light.

So then the Buddhist asks a question. We say object is illumined by light and the light is illumined by बुद्धि. You say बुद्धि is illumined by आत्मा different from बुद्धि. He says if you go on saying like that, what will be the problem? It will become an endless business. The object is illumined by the light and the light is illumined by बुद्धि and बुद्धि is illumined by आत्मा. Then the question will come: the आत्मा itself is illumined by something else. There will be अनवस्था दोषः. Infinite regress defect will come. It will be endless. So he will say आत्मा अपि स्व इतर भासकवान् भासकत्वात् दीपवत्. The argument will be endless. This is his question.

For that शङ्कराचार्य answers that problem will not come because all other things are illumined, therefore they require an illuminator whereas आत्मा is never illumined therefore it does not require an illuminator. So घटः भास्यः therefore भासक अपेक्षा वर्तते, दीपः भास्यः therefore भासक अपेक्षा वर्तते, बुद्धिः भास्या therefore भासक अपेक्षा वर्तते आत्मा is never भास्यः आत्मा it is never an illumined object. Therefore, it does not require an illuminator. If आत्मा is not illumined what is it?

आत्मा is self-evident and self-effulgent. Very careful. We don't say आत्मा illumines itself. We will never say आत्मा illumines itself. We say आत्मा is illumination itself, आत्मा is self-effulgent. Therefore, we don't have the problem.

Then he asks one more question. You say that the eyes illumine the pot, बुद्धि illumines eyes, and आत्मा, the साक्षि illumines बुद्धि. There will be a problem. What is the problem? The Buddhist is presenting a new problem called करण अनवस्था दोषः. What does he say? He says that when the eyes are seeing an object they make use of the instrument of light. When the बुद्धि perceives the objects it makes use of the instruments called sense organs and वृत्तिs, the thoughts. Therefore, his argument is, if anything has got to illumine something it has to use an instrument like light, thoughts, senses etc., therefore his argument is if आत्मा has to illumine anything then आत्मा also must make use of some instrument like thoughts, senses etc. And you say आत्मा has no instrument whatsoever.

न तस्य कार्यं करणं च विद्यते ॥श्वेताश्वतरोपनिषत् ६-९-८॥

अपाणिपादोऽहमचिन्त्वशक्तिः ॥ शिवगीता ५४ ॥

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । ॥
मुण्डकोपनिषत् १-१-६ ॥

How can आत्मा illumine if doesn't have any instruments? And even if you accept an instrument there will be a problem. To illumine that instrument you require another instrument. So it will go on. This is called instrument infinite regress, करण

अनवस्था दोषः. This is the argument of वैभाषिक सौत्रान्तिक Buddhist.

शङ्कराचार्य answers, no, you cannot uniformly say that instrument is always required. How do you say so? शङ्कराचार्य says the eyes require instrument called light to illumine the objects. You require the eye (illuminator), objects (illuminated), and light (the instrument). The seer, the object and the instrument i.e., the light. शङ्कराचार्य asks suppose you see the light. Eyes are the seers. And what is the object? Light is the object. What is the instrument that you use? You don't use any instrument. Eyes use light as an instrument when it is seeing the objects. But when the eyes are seeing the light itself, the eyes do not make use of any instruments. So instrument need not be there always. There are exceptions. It is not an uniform law. Owls are there which can see without the instrument of light. So शङ्कराचार्य concludes the instrument is not a must in all cases. In the same way, आत्मा also illumines बुद्धि without requiring any instrument. करण निरपेक्षः सन् आत्मा बुद्धिम् प्रकाशयति. With this the वैभाषिक सौत्रान्तिक मतम्s are negated.

Now comes the third Buddhist who is योगाचार मतम्. योगाचार philosopher comes and says I don't accept the philosophy वैभाषिक and सौत्रान्तिक. They have got an internal fight. The योगाचार comes and tells that I do not accept the example of the light at all. That example is too light. Because when you take the light example we face the problem that there is an आवृत घटः, there is an अनावृत घटः

etc. According to our system there is no external world at all. Where is the question of example? Since we do not accept the external world, we won't give you the example of light etc. Remember the previous two systems accepted the external world. They are बाह्यार्थ अस्तित्व वादिनः. Now योगाचार says that there is no external world at all. It is only an illusion. Then what is there? We have got only क्षणिकविज्ञान प्रवाहः. It is exactly like our dream. Of course, they have not said this. I am giving you the aside example. In dream there is no external world at all. There is no dream tiger. What is dream tiger? It is nothing but tiger thought. There is no dream mountain. There is only a mountain thought. It looks as though they are outside. You yourself are saying 'as though' outside, seeing the tiger outside is an illusion. In स्वप्न you see the tiger outside it is an illusion. What is the tiger? It is inside you in the form of tiger thought. विश्वं दर्पणदृश्यमाननगरी तुल्यम्. He also quotes this only. That is why योगाचार and Advaitins are very close. He also says विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया । There is no world other than बुद्धि or क्षणिकविज्ञान प्रवाहः. Therefore, when I am seeing all of you, you are not there. Then what are you seeing? I have got one, one thought. आस्तिक समाजम् thought when it comes I see आस्तिक समाजम्. When student thought comes then I see a student, etc. Therefore, घट ज्ञान, पट ज्ञान, वृक्ष ज्ञान, मनुष्य ज्ञानादि प्रवाहः एव अस्ति. घटः नास्ति पटः नास्ति. Thus, pot is an attribute of Consciousness, क्षणिकविज्ञानम्. Man is another

attribute of क्षणिकविज्ञानम्. Sorrow is another attribute of क्षणिकविज्ञानम्. Depression is another attribute of क्षणिकविज्ञानम्. All are क्षणिकविज्ञानम्s only. Nothing else is there. This is said by the योगाचार मतम्.

Now शङ्कराचार्य refutes them by giving several arguments. Some of them I will tell you.

1. सर्व व्यवहार लोपः. All transactions become meaningless including your teaching transaction. When the Buddhist teacher teaches he gives certain साधनs to attain certain साध्यम्s. But in your मतम्, साधन साध्य भेद itself is not there because साधनम् is also क्षणिकविज्ञानम्, साध्यम् is also क्षणिकविज्ञानम्. Therefore, there is no relevance for your teaching. Therefore, साधन साध्य भेद अभावः, वादि प्रतिवादि भेद अभावः. You need not give arguments refuting Advaitins. Suppose if he is refuting अद्वैति. We ask why do you refute me. Because what is अद्वैति? He is another क्षणिकविज्ञानम्. So when अद्वैति thought comes, अद्वैति comes and he is automatically going to go away. Therefore, you are the वादि and you are the प्रतिवादि and since everything is nothing but flowing Consciousness, who should negate whom? Therefore, that transaction is also not possible. Not only that even the ordinary transactions of घट, पटादि व्यवहारः अपि लुप्येत. Because according to you घट is also विज्ञानम्, पट is also विज्ञानम्, सर्वम् विज्ञानम् इति कृत्वा व्यवहारः एव न सम्भवति. This is the first दोष. सर्व व्यवहार लोपः.

2. Then the second दोष or the defect is this. We have got a faculty known as प्रत्यभिज्ञा. प्रत्यभिज्ञा means recognition. That word itself is a beautiful word. Recognition means re-cognition. It is cognizing the same object for the second time. If you are cognizing for the first time that is called cognition. If you come for the first time to this hall then it is called cognition. When you come for the second time, then you realize the same hall, then it is re-cognition. When I say I recognize someone that means you will know that I knew the person before. Re-cognition is a perception of the same object for the second or third etc., nth time. This recognition is different from memory. Because when you recognize the object is in front of you the second time. In memory the object is not in front of you.

I can remember somebody even after his death also. Recognition means seeing an object for the second time. And the recognition of an object is the proof for the continuity of the object. It is not only the proof for the continuity of the object but also it is the proof for the continuity of the subject. शङ्कराचार्य says in your क्षणिकविज्ञानम् since there is no continuity at all प्रत्यभिज्ञा cannot be explained. I will give you the details in the next class. We will have प्रत्यभिज्ञा in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

स्वयम्ज्योतिर्ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

शङ्कराचार्य is refuting the Buddhistic philosophy in his commentary upon the seventh मन्त्र of स्वयम्ज्योतिर्ब्राह्मणम् and in that we saw he is refuting the वैभाषिक and सौत्रान्तिक मतम् of Buddhism. Now शङ्कराचार्य has taken up the योगाचार मतम् of Buddhism. We saw that all the three people accept क्षणिकविज्ञानम् or the momentary Consciousness or flow of momentary Consciousness as the subject. The only difference between the previous two and the third one is that the previous two people accepted the external object of this momentary Consciousness. Thus along with घट ज्ञानम् घट विषय they accepted along with पट ज्ञानम् पट विषय they accepted and thus every momentary Consciousness has a corresponding object also. This was accepted by both वैभाषिक and सौत्रान्तिक. Whereas in योगाचार मतम्, the difference is that घट ज्ञानम् alone is there but there is no corresponding घट outside. And after घट ज्ञानम्, पट ज्ञानम् comes but there is no पट outside. There is only momentary Consciousness flowing constantly and there are no objects at all. And if you ask how is it possible, the answer is exactly as in dream, we have got only the thoughts in the mind and there is no corresponding object, even though we feel that there is a dream tiger, even though we feel that there is a dream tree, there is no tree other than the tree thought, no tiger other than the tiger thought. This is the same in the case of waking also. This योगाचार

मतम् शङ्कराचार्य is condemning by giving difference reason which we were seeing in the last class.

2. The first reason that शङ्कराचार्य gave was प्रत्यभिज्ञा असम्भवः. According to this philosophy recognition of a thing is not possible. I was explaining what is recognition. When you perceive an object for the first time it is प्रत्यक्षम्. When you perceive the same object for second time you don't merely cognize that object but you recognize. Therefore, whenever you recognize an object you are indirectly telling that I have cognized the object before and the object has continued to exist and that continuing object I am now cognizing for the second time. The recognition is a proof for the continuity of an object. Cognition does not prove continuity. Cognition connects to the present alone, whereas recognition connects the object not only to the present but also it connects the object to the past. That cognition connects to the present that the re-prefix connects it to the past. Thus the object is associated with the present as also with the past. That means the object is continual.

And शङ्कराचार्य says in योगाचार मतम्, recognition is not possible because there is no continuity because there is only क्षणिकविज्ञानम् flow. There is only flow of momentary Consciousness and there is nothing permanent. They cannot argue that object is permanent because in their philosophy there is no object at all. If they accept an object, they can talk about the permanence or impermanence of the object and they have no right to talk about the permanence of the object.

According to them object is in the form of क्षणिकविज्ञानम्. There is no object outside. The object is in the form of क्षणिकविज्ञानम्. And that क्षणिकविज्ञानम् is non-continuous. Therefore, how do you account for the recognition? Recognition of anything is expressed in संस्कृत in the form of सोऽयम्. What is the example we give? सोऽयम् देवदत्तः. That person is this one. So when you say सः अयम् देवदत्त that सः adjective connects देवदत्त with the past, अयम् adjective connects देवदत्त with the present. These two adjectives indicate that देवदत्त was in the past and is in the present also. Recognition is always in the form of सोऽयम्. This is the first argument against योगाचार मतम्.

Now the योगाचार people try to refute this first argument. What is their answer? They say that recognition is possible but the recognition does not indicate continuity. How? They say when you recognize देवदत्त, and you are saying that it proves the continuity of देवदत्त. Now whatever I am going to say are all the words of योगाचार. Now the योगाचार person says whenever we say सोऽयम् देवदत्त, it does not mean देवदत्त is continuously existing. Then what does it mean? It means that there are two separate देवदत्तs. One देवदत्त is associated with the past, which is one क्षणिकविज्ञानम्, and now there is another क्षणिकविज्ञानम् corresponding to another देवदत्त. देवदत्त is the name of the person. If there are two separate देवदत्तs how do you say that देवदत्त is this देवदत्त? How do you say सोऽयम्? For that the योगाचार answers it is because both of them are similar देवदत्तs. There is no continuous

देवदत्त. The past देवदत्त is gone with the past moment. The present देवदत्त is only in the present moment. You talk of recognition because both देवदत्तs are similar. What does it mean? When you look at the clock at 7 o'clock and looking at the clock at 8 o'clock, it is not that it is one continuous clock. That 7 o'clock clock is gone with that moment and at 8 o'clock there is another clock. They are separate. Then how do you say it is the same clock? It is because 7 o'clock and 8 o'clock are similar. Because of similarity, there is a seeming continuity between the first cognition and the next cognition. There is a recognition. Therefore, according to him recognition is a भ्रम. Recognition is only an error. You can never re-cognize a thing. Since, after cognizing once it will go away and so there is no question of re-cognition. But because of similarity there is a feeling of recognition. That is what is सोऽयम् देवदत्तः. This is the argument of योगाचार.

3. For that शङ्कराचार्य gives the answer. This answer can be pointed out as the second दोष called सादृश्य असम्भवः. What does it mean? शङ्कराचार्य says you (the योगाचार) are saying that recognition does not prove continuity at all. No object is continuous and there is only constant flow of objects. What is happening is two objects are similar and when two similar objects are there you get a feeling that the previous object is continuously existing. In fact the previous object is gone and in that place there is another similar object. What भ्रम I will have? I think the same thing is there. Thus, you are saying that recognition is only a भ्रम, a delusion and what is

happening is that there is only similarity of object. शङ्कराचार्य says in your योगाचार मतम् even similarity is not possible, even similarity concept cannot exist. You cannot talk of similarity between two objects. Look at the marvelous intellect of शङ्कराचार्य! Why they cannot talk about similarity. I can talk about similarity only if I know both the things, i.e., the पूर्व देवदत्त and वर्तमान देवदत्त, the previous देवदत्त and present देवदत्त. So if I should know the पूर्व देवदत्त I should have existed when पूर्व देवदत्त existed. And I should be continuing to exist when the वर्तमान देवदत्त is there. One who talks about the past and the one who talks about the present must be existing in the past and in the present. Similarity, between the past देवदत्त and present देवदत्त is possible only if you accept a continuous subject. If the subject itself is क्षणिकम्, who will talk about similarity? The present subject can know the present object, the past subject can know past object, and now the present subject cannot compare the present and past objects. Because the present subject cannot know the past object and the past subject cannot know the present object therefore, who will compare these two objects. The comparison is possible only if the subject was in the past and also in the present. Therefore, in your philosophy सादृश्यम् is rabbits horn. It is impossible. Thus the first defect is सर्व व्यवहार लोपः. The second defect is प्रत्यभिज्ञा असम्भवः. The third one is सादृश्य असम्भवः.

4. Then the fourth दोष is ममतादि असम्भवः which means you cannot even use the word that objects belong to you or

that object belong to me and the expression of belonging, possessive adjectives cannot exist in your philosophy. It is because any possessive connects two objects. And in your मतम् when one object is seen the other object is not there, when the other object is seen the first object is not there and the two objects cannot coexist at all. Therefore, you cannot say that this house is देवदत्त's. When you see the house, देवदत्त is not there. When you see देवदत्त, the house is not there. When the moment house is seen in that moment देवदत्त is absent and vice versa. Both belong to two different क्षणिकम्s. Ok, I am remembering the house and saying if you say so then to remember that the subject is not there. The subject that sees the house is not there while seeing देवदत्त and vice versa. Therefore, all possessive adjectives are impossible. Yours, mine, his, etc., will not be there. So that is ममतादि असम्भवः.

5. The fifth दोष is similar only. व्यपदेश असम्भवः. You cannot name any object. Because when you see the object the name is not there. When you name the object is not there. Because the object is one क्षणिकविज्ञानम् and name is another क्षणिकविज्ञानम्. Each one will last for one क्षणिकम् only and therefore you cannot name anyone.

6. Then the next दोष is विरुद्ध अनेकांश असम्भवः. What is the defect? You say that the objects are not outside. Therefore, all the objects must be only part of क्षणिकविज्ञानम्. Qualifications of क्षणिकविज्ञानम्. So घटज्ञानम् means the ज्ञानम् qualified by घट because there is

no घट outside. पट ज्ञानम् means qualified by पट because there is no cloth outside. Similarly, when I see the whole world, since there is no world at all, it should be taken as an attribute of Consciousness and शङ्कराचार्य asks how can the opposite attributes belong to one Consciousness or विज्ञानम्? So this is another दोष.

Now, for this योगाचार gives an answer. He says that all these opposite attributes including the subject object division, which are really not there because there is only one क्षणिकविज्ञानम्, so all the opposite attributes do not really belong to क्षणिकविज्ञानम् and it is only an impurity of विज्ञानम् which we have to eliminate. We ask how the opposite attributes will come. He says the opposite attributes are not there and it is only an impurity and that impurity should be removed and that is मोक्ष.

7. For that शङ्कराचार्य gives the answer, which is another दोष. In your philosophy you cannot use the word impurity at all. Because impurity means a thing other than itself is impurity. Impurity is always extraneous. Water is impure means water contains something other than itself. You cannot say water has got impurity of water. Always मलम् is something other than itself. Now, you say क्षणिकविज्ञानम् has got impurity. शङ्कराचार्य asks my dear you say that there is nothing other than क्षणिकविज्ञानम्. There is no pot other than pot ज्ञानम्. There is no cot other than cot ज्ञानम्. There is no tree other than tree ज्ञानम्. If there are no objects other than

ज्ञानम्, how can there be impurity other than ज्ञानम्. Acceptance of impurity is स्वमत हानिः. This is the next दोष.

8. The last one is to avoid this problem, if you say that the impurity also is क्षणिकविज्ञानम् (I said impurity cannot be other than विज्ञानम् in your philosophy because you don't accept anything other than क्षणिकविज्ञानम्. Now to avoid this if he says, no, impurity is not other than क्षणिकविज्ञानम्, impurity also is विज्ञानम्) That means शङ्कराचार्य says, if impurity is also विज्ञानम् only there is no question of eliminating impurity. Because you can eliminate only something other than itself. If you accept impurity as other than the original then impurity can be removed. If you don't accept the removal of impurity itself is not possible and therefore अनिमोक्ष प्रसङ्गः. In your philosophy मोक्ष itself is not possible. And because of all these reasons योगाचार मतम् does not stand the test of logical analysis.

So what are the दोषs?

1. सर्वव्यवहार लोपः.
2. प्रत्यभिज्ञा असम्भवः
3. सादृश्य असम्भवः
4. ममतादि असम्भवः
5. व्यपदेश असम्भवः
6. विरुद्ध अनेकांश असम्भवः
7. अनिमोक्ष प्रसङ्गः.

So because of these reasons योगाचार मतम् also is not tenable, therefore क्षणिकविज्ञानम् is not आत्मा, therefore बुद्धि is not आत्मा, and therefore आत्मा is something other than बुद्धि, which is नित्य विज्ञानम्. Thus, शङ्कराचार्य has refuted three branches of Buddhism. Only one more branch is left out and that is the fourth branch known as माध्यमिक मतम् or शून्यवादः.

In the previous three branches they had one common feature. And that was all the three accepted क्षणिकविज्ञानम् as the subject. Whereas in the fourth माध्यमिक मतम्, he does not accept the क्षणिकविज्ञानम् also. Therefore, in his मतम् शून्यम् or nothingness alone is the truth and that is why it is called शून्यवाद or nihilism etc. So do you see the development? In the first two object and the subject are accepted. The third one accepts the subject alone and not the object. The fourth one is rejecting object as well as subject. And शङ्कराचार्य does not spend much time in refuting the शून्यवाद or माध्यमिक. Throughout the प्रस्थानत्रय भाष्यम्, i.e., गीता, ब्रह्मसूत्र and the उपनिषत् भाष्यम्s शङ्कराचार्य doesn't spend much time refuting the शून्यवादि. He takes a lot of time only for discussing योगाचार मतम्. Because योगाचार मतम् also says that विज्ञानम् is the आत्मा with no object and we also say विज्ञानम् is the आत्मा with no object. That third मतम् and अद्वैत मतम् are the closest. योगाचार says विज्ञानम् is the subject and there is no object. अद्वैति also says विज्ञानम् is the subject and there is no object. What is the difference between us? We say according to योगाचार क्षणिकविज्ञानम् is

the subject and no object. According to अद्वैत नित्य विज्ञानम् is the subject and there is no object. The difference lies in the adjective of विज्ञानम् alone. In all other things both of us are the same. Because of the very close similarity शङ्कराचार्य takes pains to distinguish these two मतम्s. He doesn't spend much time in refuting शून्यवाद. He has got only one line against शून्यवाद. It is सर्व प्रमाण विरोधः. शून्यवाद is against all प्रमाणम्s. Because all प्रमाणम्s reveal the existence alone. They give the knowledge of अस्ति and अस्ति and they don't give the knowledge of नास्ति and नास्ति. The eyes say रूपम् अस्ति, etc., therefore all the प्रमाणम्s reveal अस्ति अस्ति only and therefore you cannot talk about non-existence. And even if you say that all these प्रमाणम्s are erroneous perceptions, even if you say all the प्रमाणम्s are revealing erroneous objects only then also for the errors to exist, there must be a substratum as existent entity. Not only that, even to talk about non-existence, because non-existence will not talk about non-existence, we require an existent talker. Thus because of all these basic reasons शून्यवाद is untenable. Therefore, our conclusion is that बुद्धि is not आत्मा. With this बौद्ध मत खण्डनम् is also over.

In the sixth मन्त्र चार्वाकमत खण्डनम् was done. In the sixth and seventh चार्वाक and बौद्ध मत खण्डनम्s took place. And by the negation of these two मतs what did शङ्कराचार्य achieve? The achievement is that I am not the body, I am not the बुद्धि also and I am the ज्योतिः, I am the स्वयम् ज्योतिः, which is different from the body and different from the बुद्धि.

And therefore, now the उपनिषत्'s statement falls into place. Look at the seventh मन्त्र. कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु ह्यदन्त्योतिः. The word हृदि is very important because आत्मा is in the बुद्धि it is said indicating that the आत्मा is not the बुद्धि. If water is in the pot then water is not the pot. If you are in the hall then you are not the hall. If आत्मा is in the बुद्धि आत्मा is not the बुद्धि.

And thereafterwards in the second part of the seventh मन्त्र the उपनिषत् has revealed two aspects of the स्वयम्ज्योतिः आत्मा, which we should remember for the sake of following discussion. What are the two features of the आत्मा? One is पारमार्थिक feature, which is चित् स्वरूपम्, and another is its own व्यावहारिक feature, i.e., विदाभास स्वरूपम्. आत्मा has two forms; one is पारमार्थिक, चित् स्वरूपम् and the other is व्यावहारिक, the विदाभास स्वरूपम्. पारमार्थिक चित् स्वरूपम् is called परमात्मा and व्यावहारिक विदाभास स्वरूपम् is called जीवात्मा. Therefore, one आत्मा itself has got पारमार्थिक nature and व्यावहारिक nature also. And when you use the word I referring to पारमार्थिक nature, it is लक्ष्यार्थ I, अहम् ब्रह्म अस्मि and when you use the word I referring to व्यावहारिक nature, it is वाच्यार्थ विदाभास I.

Once I come to or operate from व्यावहारिक nature and once I begin to identify with my जीवात्मा role then I have become a located individual. Not only that I have got intimate association with the बुद्धि. It is because the विदाभास is inseparably associated with the बुद्धि. Therefore, only I got the name विज्ञानमयः. When you talk about पारमार्थिक स्वरूपम् it

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is called विज्ञानम् and when you come down to व्यावहारिक स्वरूपम् it is called विज्ञानमयः. मयम् is विकारार्थे, I have become सविकारः, subject to fluctuation, change and not only that I am subject to अवस्थाs also – fully active state called जाग्रत् अवस्था, semi active state called स्वप्न अवस्था, fully passive state called सुषुप्ति अवस्था. Not only I have got the अवस्थाs I am इहलोक परलोक गामि also, I am the traveler going from one लोक to another लोक.

So in the following portions what you should remember is that the उपनिषत् uses the word पुरुषः in a very loose form, which can lead to confusion. This word पुरुषः will have two meanings. One is the व्यावहारिक चिदाभास स्वरूपम्, जीवात्मा स्वरूपम् and another is the पारमार्थिक चित् स्वरूपम् or परमात्मा स्वरूपम्. पुरुषः is used for both of them. Where you should take as जीवात्मा and where you should परमात्मा you should be very agile and alert. Otherwise, the following मन्त्रs can be confusing ones. In the following portion the जीवात्मा स्वरूपम् is going to be discussed. For whom? The परमात्मा Himself who has come down to व्यावहारिक form. We will read that मन्त्र.

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स वा अयं पुरुषो जायमानः – शरीरमभिसम्पद्यमानः – पाप्मभिः संसृज्यते ; स उत्क्रामन् – म्रियमाणः – पाप्मनो विजहाति ॥ ४-३-८ ॥

स वा अयम् पुरुषः means this पुरुष who is originally the चित् पारमार्थिक सर्वगत नित्य अचल, स्थाणु कूटस्थ, this original पुरुषः which is अयम्, which has now come down to

the व्यावहारिक world assuming the form of विदाभास as the reflected जीव. So this जीव, this reflected version of the original what does he do. जायमानः – he is constantly born. His very business is taking birth. पुनरपि जननम् पुनरपि मरणम् जननी जठरे शयनम्. That is why he has been given the title जन्तु. According to शास्त्र, we are all जन्तुs with only business of being born and dying constantly. What do you mean जन्म? The उपनिषत् itself defines शरीरमभिसम्पद्यमानः. जायमानः is equal to शरीरमभिसम्पद्यमानः. शरीरम् means स्थूल शरीरम्. अभिसम्पद्यमानः means assuming. This पुरुष is constantly assuming newer and newer bodies. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । If it has to constantly put on new शरीरम्s another thing should happen. Therefore, constant birth presupposes constant death also. So the उपनिषत् says म्रियमाणः which is means equal to उत्क्रामन्. म्रियमाणः means it is constantly dying. And what is the definition of death? Death is defined as उत्क्रामन् which means constantly quitting the body, constantly leaving the body. This पुरुष is constantly been born by assuming the body and constantly dying by quitting the body. Every time he does what happens? पाप्मभिः संसृज्यते पाप्मनो विजहाति. So here the word पाप्मा has got a special meaning. पाप्मा means the body and the organs. पाप्मा means पापाश्रय शरीरम् करणानि. He gets constantly associated with organs and he gets constantly disassociated with organs. More we will see in the next class.

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ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the seventh मन्त्र of स्वयम्ज्योतिर्ब्राह्मणम्, याज्ञवल्क्य introduced the self-effulgent आत्मा which is different from the body-mind-complex. This आत्मा alone is available in व्यवहार as the जीव i.e., विदाभास mixed with अन्तःकरणम् or mind. So the original nature is चित् which is the पारमार्थिक स्वरूपम् and that itself is available as विदाभास mixed with the mind as व्यावहारिक स्वरूपम्. The पारमार्थिक स्वरूपम् is called परमात्मा and the व्यावहारिक स्वरूपम् is called जीवात्मा. याज्ञवल्क्य calls both as पुरुषः. We should be careful when we read this section because the word पुरुषः is very loosely used sometimes referring to परमात्मा, the चित् स्वरूपम्, sometimes referring to जीवात्मा, the विदाभास स्वरूपम्. Both are meant by the word पुरुषः. Then only by seeing the context we should know whether we are talking about the व्यावहारिक feature or पारमार्थिक. In the seventh verse itself both are referred to when हृदि अन्तर्ज्योतिः etc., was mentioned it refers to पारमार्थिक चित् स्वरूपम् and when the word विज्ञानमयः is used it refers to व्यावहारिक जीवात्मा स्वरूपम्. One refers to वाच्यार्थ and another refers to लक्ष्यार्थ. Both are mixed up. Later in the seventh मन्त्र itself स समानः सन्नुभौ लोकावनुसञ्चरति, that very same पुरुष goes to two लोकs इहलोक and परलोक and when the उपनिषत् says पुरुष travels in both लोकs, there the word पुरुष should refer to the व्यावहारिक स्वरूपम्, the विदाभास which is mixed with अन्तःकरणम्.

Now from the eighth मन्त्र onwards the उपनिषत् continues to talk about पुरुष as the जीवात्मा, the व्यावहारिक स्वरूपम्. This पुरुष, the जीवात्मा who in his पारमार्थिक स्वरूपम् is परमात्मा and this पुरुष alone leaves this body at the time of death and it takes another body at the time of birth. Thus, इहलोक परलोक गमनम् is discussed in the eighth मन्त्र. Therefore, we can say that the eighth मन्त्र is a commentary upon the उभौ लोकौ अनुसञ्चरति of the seventh मन्त्र as how पुरुष goes to both the लोकs. That we were seeing in the last class. स वा अयं पुरुषो जायमानः, the very same पुरुष the जीवात्मा is in व्यावहारिक स्वरूपम् who was described in previous verse as विज्ञानमयः and that विज्ञानमय पुरुष is जायमानः is constantly born which is nothing but शरीरमभिसम्पद्यमानः which is repeatedly assuming new bodies. At every birth पाप्मभिः संसृज्यते this जीवात्मा is associated with पाप. And as I said in the last class the word पाप or पाप्म refers to the body and sense organs. पाप्मभिः पाप आश्रित कार्यकरणैः संसृज्यते. पापम् here refers to शरीरम्. Because जीवात्मा gets associated with body at every birth. And why the body is called पापम्? Because body is a product of पुण्यम् and पापम् only. When it is a product of पुण्यम् and पापम् why can't you say पुण्यैः संसृज्यते. Why do you chose the पाप word? Because the body is responsible for संसार, limitation, जन्म, मृत्यु, जरा, व्याधि etc., therefore the पाप is emphasized to indicate that it is the संसार कारणम्. And the very same पुरुषः उत्क्रामन् is constantly dying also. And what do you mean by dying? उत्क्रामन् means quitting the body, it

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is constantly vacating the body and every time it vacates, पाप्मनो विजहाति, it gives up the पापम्. In this context also the word पापम् should refer to the शरीरम् and the organs therefore पाप्मनो विजहाति, it gives up the शरीरम्. This entering one body and leaving that body and entering another body is called इहलोक परलोक गमनम् एक शरीर शरीरान्तर गमनम्. इहलोक means this body and परलोक means another body. Continuing;

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तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः – इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानम् ; तस्मिन्सन्ध्ये स्थाने तिष्ठनुभे स्थाने पश्यति – इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ४-३-९ ॥

In this मन्त्र, याज्ञवल्क्य is introducing the dream as a means of knowing इहलोक and परलोक. Therefore, स्वप्न is given a title सन्ध्यम् स्थानम्. सन्ध्यम् means सन्धौ भवम् सन्ध्यम् that which is at a junction connecting two things, something like a doorsill. Just as a door connects two rooms a सन्धि connects two things. And सन्ध्यम् is something which is connecting two things like a room. And what are the two rooms here? इहलोक is one room, as though one room and परलोक is as though another room. इहलोक स्थानम् is one thing and परलोक स्थानम् is another thing. स्वप्न is presented as सन्ध्यम् स्थानम्, a vantage point, a central point, and a

connecting point. And the उपनिषत् points out that remaining in स्वप्न a person can peep into two लोकs. And here the उपनिषत् conveys a peculiar idea, which we have not seen in all the other उपनिषत्s before. What is that? Generally, स्वप्न experience is nothing but a replay of the जाग्रत् experience. That is how we have defined in तत्त्वबोध also. What is the definition of स्वप्न in तत्त्वबोध? जाग्रदवस्थायां यदृष्टं यद् श्रुतम् तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । So whatever we have seen in जाग्रत् अवस्था that is registered in the mind as the वासना and that alone is replayed. This is our general understanding about the स्वप्न, जाग्रत् वासना जन्यम्.

But the उपनिषत् says something new here. It says, when a person is in the early childhood, then the स्वप्न is not based on the जाग्रत् अवस्था अनुभव because the child has got only minimum जाग्रत् अवस्था अनुभव, because the sense organs are not well developed and therefore in the during early childhood whatever स्वप्न the child sees is connected with the पूर्व जन्म, just the child is able to experience the पूर्व जन्म अनुभव in its early childhood. The परलोक स्थानम् connection we get in स्वप्न. During the middle age, our स्वप्न experience is predominantly इहलोक experience alone, this world alone, which is recorded and replayed. The उपनिषत् says that as we reach the old age and death, already the next लोक is getting ready, because the present प्रारब्ध is going and the next प्रारब्ध is getting ready and therefore the next to be प्रारब्ध or the would-be प्रारब्ध at least some of them are activated and

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because of the future प्रारब्ध फलम् or धर्म-अधर्म बलात् in the dream a person experiences that which is going to come in the next जन्म which is the other परलोक स्थानम्. So in early childhood about the past जन्म and in the old age about the future जन्म, this पुरुष is experiencing in the स्वप्न अवस्था. Therefore, the उपनिषत् says that स्वप्न is सन्ध्यम् स्थानम्. This gives पुरुष a glimpse of the past जन्म as also a glimpse the future जन्म. That is said in this मन्त्र in the first portion. तस्य वा एतस्य पुरुषस्य – for this पुरुष who is in the जीवात्मा form, in व्यावहारिक form, the lower self, the अहङ्कार aspect is talked about here. द्वे एव स्थाने भवतः – there are two fields of experiences, two लोकs. And what are those two स्थानम्s? इदं च परलोकस्थानं च – इहलोक स्थानम् and परलोक स्थानम् (it can refer to both the past world as well as the future world, the past जन्म as well as the future जन्म, the past शरीरम् as well as the future शरीरम्) are the two worlds. In fact, शङ्कराचार्य takes it शरीरम् only. इदम् means इदम् शरीरम् and परलोकस्थानम् means the future शरीरम्. वर्तमान शरीरम् भावि शरीरम् च. And there is a third one which is सन्ध्यम् तृतीयम् स्वप्नस्थानम्. There is a third field of experience which is called सन्ध्यम्. It means which is in the सन्धि, remaining in which one can see the present जन्म, one can see the future जन्म and one can see the past जन्म. So सन्ध्यम् स्वप्नस्थानम्. The intermediary state is called the स्वप्नस्थानम्.

Incidentally there are two types of approach – one by शङ्कराचार्य and another by सुरेश्वराचार्य. It is an incidental

minor difference of opinion. There is a grammatical problem. In the first line the उपनिषत् says द्वे एव स्थाने. There is एव. एव means only. So द्वे एव स्थाने means there are only two स्थानम्s for पुरुष. What does it mean? I don't have the third स्थानम्. But when you look to the second line, the उपनिषत् seems to contradict as it says तृतीयम् स्वप्नस्थानम्. So there is a third stage called स्वप्नस्थानम्. So if एव is put in the first line then तृतीयम् should not come. Or if is तृतीयम् taken then एव should not come. Something is wrong. If there are only two then the third should not be there. If there is a third then only should not be there. So how do you solve the problem. What शङ्कराचार्य says is एव should be emphasized. Because द्वे एव is clearly said. And therefore तृतीयम् should not be taken as तृतीयम् and it should be within inverted commas, it is as though तृतीयम् and it should be taken as intermediary स्थानम् only. It should not be counted as the third. शङ्कराचार्य gives the logic also for that. If there are two villages and if there is a connecting road or connecting path, the connection is not called a third village. Or to take our own well known example that there are two rooms and in between there is a door and the door cannot be included in either of the rooms, it is an intermediary ones but it cannot be called room three also. It is something different from two rooms and it is something connecting. तृतीयम् स्थानम् means it is not the third but it is मध्यम् स्थानम् in this regard. This is शङ्कराचार्य's view.

सुरेश्वराचार्य says no, since the उपनिषत् says तृतीयम् स्थानम् very clearly, you should take स्वप्न as the third state, as a separate स्थानम्. How do you account for एवकार? सुरेश्वराचार्य manages by saying एव should not be connected to द्वे but द्वे स्थाने एव. Those two are स्थानम्s only. And this is the third स्थानम्. Anyway they are all incidental differences and we need not bother about it. There is स्वप्न, स्वप्न is presented as a corridor, as a sill remaining in which one can experience पूर्व जन्म in the early state, and one can experience future जन्म in later state. That is the idea.

तरिमन्सन्ध्ये स्थाने तिष्ठन् – remaining in that स्वप्नस्थानम्, remaining in that corridor, remaining in that connecting state, एते उभे स्थाने पश्यति (we have to supply the subject पुरुषः) पुरुषः, the जीवात्मा experiences both this world as well as the next जन्म. What are the two स्थानम्s? The उपनिषत् itself clarifies इदं च परलोकस्थानं च. And therefore if we get some strange dream, we see ourselves as in some other form which we have never been in this लोक, it indicates we are going to get it in the next जन्म. Coming events cast their shadows before. As we grow old we get the idea of next जन्म's story. What will happen to ज्ञानि? He can have स्वप्न of परलोकस्थानम् but that does not mean he cannot have स्वप्न. He can have स्वप्न of इहलोक or पूर्वलोक. He had पूर्वजन्म, he has वर्तमानजन्म. But not that of the future जन्म. Now the question is how he is able to see the future जन्म. The उपनिषत् answers अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति. Here a word

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is used आक्रमः. The word आक्रमः means पुण्य पाप फलम् or कर्म or धर्म-अधर्म. शङ्कराचार्य uses a technical word used in बृहदारण्यकोपनिषत् itself. He uses the word विद्याकर्मपूर्वप्रज्ञा. We will discuss this later. विद्याकर्मपूर्वप्रज्ञा is the common word used for our पुण्य पाप or कर्म or धर्म-अधर्म. Therefore, आक्रमः is equal विद्याकर्मपूर्वप्रज्ञा or पुण्यपापम्. Why it is called आक्रमः? आक्रमः means attacking. But in this context आक्रमः does not mean attack, it does not mean unfair things. It is a beautifully derived word. आक्रमः means that resorting to which a जीव experiences the world or reaches the world. So आक्रामति अनेन इति आक्रमः. A means, a vehicle through which the जीव reaches various लोकs. What is the means of reaching भूलोक? पुण्यपापम् is the vehicle by which we reach this लोक as also the other लोकs. Since पुण्यपापs are the vehicles through which लोकs are reached, पुण्यपापs are called आक्रमः, the reaching medium. Depending upon that पुण्यपापम् alone one reaches परलोक. Now the उपनिषत् says depending upon the same पुण्यपापम्s, he glimpses the परलोक also. So अथ यथाक्रमोऽयम् – depending upon which पुण्यपापम् परलोकस्थाने भवति – the जीवात्मा reaches परलोकस्थानम् तम् आक्रमम् आक्रम्य – resorting to the same पुण्यपापम् उभयान् पश्यति – he sees the इहलोक and परलोक. So only thing is they have not yet completely fructified, even when it is about to fructify one is able to see what type of body this कर्म will bring in the next जन्म. And what type of लोकs? पाप्मनः आनन्दांश्च पश्यति – not only he sees the इहलोक परलोक, but he also sees the सुख and दुःख of those लोकs.

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पाप्मनः means दुःखानि. आनन्दांश्च means as well as सुखम्.

He gets the glimpse of happy and unhappy experiences in his old age. Thereafterwards the उपनिषत् wants to give how exactly the स्वप्न happens. How is the स्वप्नलोक is born? The उपनिषत् says that in जाग्रत् अवस्था the जीवात्मा experiences this world. The body is there, the sense organs are there, the objects are there, and the देवताs are there to bless the organs. So शरीरम्, करणानि, करण अनुग्राहक देवताs and विषयः – all these things are there in जाग्रत् अवस्था. And every experience creates a वासना also in the mind; संस्कार also is there. So in जाग्रत् अवस्था there are five items – शरीरम्, करणानि, देवताः, विषयाः and संस्काराः. Then what does the जीवात्मा do? When it goes to स्वप्न state, among the five items it drops four items in this लोक itself. It takes only one item with that. What are the four items dropped? शरीरम्, कारणम्s (कर्मेन्द्रियs), करण अनुग्राहक देवताs also are not functional and the विषयs, the objects are also dropped. There is only one thing that जीवात्मा carries along with it and that is वासनाs or संस्कार भूतs. This is only 20% of the जाग्रत् अवस्था. Therefore, the उपनिषत् says सः यत्र प्रस्वपिति – when the जीवात्मा goes to स्वप्न (here प्रस्वपिति means प्रकर्षेण स्वापमनुभवति). At that time what does it do? अस्य लोकस्य सर्वावतः मात्राम् अपादाय – the जीवात्मा takes only a मात्रा (a small portion) only one-fifth portion of अस्य लोकस्य – the जाग्रत् पुरुषः. Here लोक refers to जाग्रत् पुरुषः, a waking person. शङ्कराचार्य comments लोकस्य is equal to जागरितलक्षणस्य. मात्राम् अपादाय he carries, he takes,

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अपादाय means अपादाय अपच्छिद्य आदाय गृहीत्वा, chipping off, taking a portion. So separating one-fifth the पुरुष goes to स्वप्न. The जाग्रत् पुरुष is given a title **सर्वावतः**. It is the name of the waker पुरुष, the waker जीवात्मा. Why is he called **सर्वावतः**? शङ्कराचार्य gives two derivations.

One meaning is सर्वम् अस्य अस्ति इति सर्ववान् सर्वावान् एव सर्वावान्. The one who has got everything. सर्वम् अस्य (अवति) अस्ति इति सर्ववान् सर्वावान् एव सर्वावान् तस्य सर्वावतः. What does it mean? When I go to स्वप्न I carry only one fifth whereas in जाग्रत् अवस्था I am using all the hundred percent of शरीरम्, करणानि, देवताः, विषयाः and संस्काराः. So स्वप्न पुरुष is असर्वावान्, जाग्रत् पुरुष is सर्वावान्. This is the one व्युत्पत्ति of सर्वावान्.

Then शङ्कराचार्य gives the second derivation also. 'सर्वावतः सर्वमवतीति सर्वावान्'. What does it mean? The one who protects all, the all protector. जाग्रत् पुरुष is the all protector. सर्वम् अवति रक्षति पालयति इति सर्वावान्. How do you say that the जाग्रत् पुरुष protects all?

शङ्कराचार्य says you should go back to the first chapter, there in सप्ताह्न ब्राह्मणम्. There he says that in सप्ताह्न ब्राह्मणम् it is said that the जीव alone protects देवताs also by giving them the तर्पणम् etc. Therefore, all the देवताs are getting their food because of his तर्पणम्, होम etc. All the देवs are nourished by the offerings of the मनुष्यs alone. Not only देवताs but also पितृs are nourished by this मनुष्य. Therefore, in the गीता first chapter it was said all the पितृs will suffer

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without food if मनुष्यs do not perform पितृकर्मs. From that we come to know that पितृs are protected by मनुष्य, देवताs are nourished by मनुष्य and even animals are nourished by मनुष्य through भूतयज्ञ etc. So जाग्रत् पुरुष is called सर्वावान्. The idea is जाग्रत् पुरुष takes one portion of संस्कारs and goes to स्वप्न. Then what does he do? स्वयम् विहृत्य – this जाग्रत् पुरुष cuts off his physical body and drops it down. विहृत्य means cutting off, chopping off. वि √हन्त्यबन्तरूपम्. Why do you say cutting of the body? अभिमान त्यागः is said to be cutting off the body. He drops the शरीर अभिमानम्. Thereafterwards the body lies down like a dead body. It does not do any function. So स्वयं विहृत्य the जीवात्मा itself cuts off and स्वयं निर्माय – the जीवात्मा itself creates a स्वप्न प्रपञ्च with the help of वासनाs. What is the material of the dream world? Here the पञ्चभूतs are the material with which these things are created. In the स्वप्न bricks are not taken, wood is not taken, mud is not taken to make the स्वप्न प्रपञ्च. What is the material of dream? The उपनिषत् says स्वेन भासा – शङ्कराचार्य writes ‘अन्तःकरणवृत्तिप्रकाशेनेत्यर्थः’ वृत्ति रूपेण भासा which is in the form of मनो वृत्तिs. The जीवात्मा creates a dream world which is in the form of मनो वृत्तिs, because the dream tiger is tiger वृत्ति, and dream mountain is mountain वृत्ति. And having created the dream world how does it illumine the dream world? Here बाह्य ज्योतिः is not available. No external light is available. स्वेन ज्योतिषा (you have to supply the verb विषयि कुर्वन् प्रकाशयन्) – it illumines with its own साक्षि प्रकाशः. Illumining with its own higher nature of

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पारमार्थिक स्वरूपम्. So स्वेन ज्योतिषा here it refers to साक्षि चैतन्येन. प्रस्वपिति – this जीवात्मा experiences or enjoys the dream. So जीवात्मा takes the वासनाs, it creates the dream in the form of the वृत्ति, it illumines the dream with its own higher nature, and the जीवात्मा remains experiencing that dream. In this dream alone the उपनिषत् says that the स्वयम् ज्योतिः of आत्मा is very evident. अत्रायम् पुरुषः स्वयम् ज्योतिर्भवति. It is a very famous statement and very often quoted by the शङ्कराचार्य. We have to remember this line. अत्र means स्वप्नावस्थायाम्, अयं पुरुषः means the आत्मा. स्वयम् ज्योतिर्भवति – here the उपनिषत् has quietly shifted from lower nature to higher one. In this state this पुरुषः is स्वयम् ज्योतिः self-effulgent, self-evident.

Now the question comes why do you say that the Self is self-effulgent in स्वप्न? शङ्कराचार्य raises the question. Isn't आत्मा self-evident in जाग्रत् अवस्था? It is self-effulgent all the time but the उपनिषत् says अत्र in स्वप्न अवस्था आत्मा is self-effulgent. So शङ्कराचार्य says there is a significance for that अत्र word which he explains beautifully which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the ninth मन्त्र of the स्वयम्ज्योतिर्ब्राह्मणम् in which the उपनिषत् introduces three स्थानम्s or three states of experience of पुरुष or the जीवात्मा. And in this context the three स्थानम्s must be understood differently. Normally when we talk about three स्थानम्s we understand as waking, dream and sleep. But in this context, the उपनिषत् introduces three स्थानम्s they are different and they are इहलोक स्थानम्, परलोक स्थानम् and सन्ध्य स्थानम्. इहलोक स्थानम् refers to the state in which we experience this world, परलोक स्थानम् refers to the state in which we experience the other world and सन्ध्य स्थानम् means the intermediary state in which we can experience इहलोक and we can also experience परलोक. It is like a corridor or it is like a gate remaining in which we can see both the sides of इहलोक and परलोक. Then the उपनिषत् itself defines the intermediary state as स्वप्नस्थानम्. And therefore सन्ध्य स्थानम् is equal to स्वप्नस्थानम्. सन्ध्यम् is a word occurring in the मन्त्र itself. सन्ध्यम् means सन्धौ भवम् that which happens in the inter-section. Now the question comes how does one experience इहलोक and परलोक during the dream. The उपनिषत् itself gives the answer. Often in dream we experience the object which we had experienced during the waking state, that is इहलोक स्थानम् is recorded in the mind and during dream it is projected and that projection is called इहलोकस्थानस्य अनुभव. In its projected form, in the form of action replay. Thus, dream helps us in experiencing

the इहलोक स्थानम्, replayed or reproduced. Then the उपनिषत् said that sometimes, especially during old age, especially towards the end of life, this जीव experiences the future जन्म also as a glimpse. As we are growing old the next set of प्रारब्ध is getting ready and they are about to fructify and that प्रारब्ध which is going to give the next शरीरम्, next लोक, next विषय, next relations in next जन्म because of the power of धर्म-अधर्म some of them get projected, and not always, not consistently. Like a trailer movie some of the future जन्म or the future experiences get projected in स्वप्न state. Thus in स्वप्न we get a glimpse of परलोक स्थानम् also. Not only that the commentators point out further that in early childhood one can get the glimpse of पूर्व जन्म also. Thus in childhood the dreams are predominantly of past जन्म and less of present जन्म and towards the old age dream is predominantly of future and less of the present and in the middle age the dream is predominantly of the present जन्म and less of the past and future जन्मs. Thus, in dream we get the glimpse of the past, the glimpse of the future and the glimpse of the present. Therefore इहलोक परलोक स्थानयोः सन्धिः स्वप्नः.

And having introduced the dream as सन्ध्यम् स्थानम्, the उपनिषत् further explained the phenomenon of dream. How does it happen? It was given in the portion स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति. This statement explains the phenomenon of dream, how it happens. The उपनिषत् said that during dream the जीवात्मा takes a portion from the waker.

And what do you mean by portion? I explained in the last class. जीवात्मा that is the waker is associated with many factors in the waking state such as (1) sense organs, (2) sense objects, (3) those देवताs presiding over the sense organs (4) then sensory experiences and (5) these experiences leave वासनाs or संस्कारs. Thus, इन्द्रियाणि, विषयाः, देवताः, अनुभवाः and वासनाः are the five factors which are with the waker state. When the जीवात्मा goes to dream state the जीवात्मा leaves aside the first four factors and takes only one factor. Those factors which are left are sense organs are dropped during dream, sense objects are dropped during dream, देवताs of course have no function, they can function only if sense organs function and so they are left aside and then sensory experiences are dropped. Then what is left is the संस्कारs or the वासनाs. Those वासनाs alone the जीवात्मा takes and from those वासनाs some of them are activated. There are शुभ वासनाs or शुभ संस्कारs there are दुःख संस्कारs or दुःख वासनाs; painful and pleasurable experiences are there. Of them some वासनाs are activated as decided by the कर्म. according to the कर्म बलम् some of the शुभ वासनाs or अशुभ वासनाs or मिश्र वासनाs are activated. And thus those वासनाs or वृत्तिs themselves become the sense objects of the dream. Therefore, dream mountain is nothing but मनो वृत्ति, a piece of mind. मनो वृत्ति alone is the dream tiger, dream lion, dream Sun dream moon, and dream stars. In fact, the entire स्वप्न प्रपञ्च is मनो वृत्ति परिणामः एव.

Having presented this phenomenon of dream now the उपनिषत् introduces the आत्मा, the पुरुष as the very साक्षि, the illuminator of the mind, which is in the form of स्वप्न प्रपञ्च. Thus the dream phenomenon, the dream experiences are illumined by the साक्षि चैतन्यम्. The उपनिषत् talks about the uniqueness of the साक्षि. What is the uniqueness? The साक्षि happens to be स्वयम् ज्योतिः. अत्रायं पुरुषः स्वयं ज्योतिर्भवति. Why the उपनिषत् says so? The mind requires external light when the mind illumines the external world. The illumines the external world by depending upon the five-fold external lights like आदित्य, चन्द्र, नक्षत्राणि or अग्नि or the lightening whereas साक्षि illumines the mind without requiring any external light. Therefore, आत्मा is self-effulgent, अन्य प्रकाश निरपेक्षः सन् स्वयम् प्रकाशते अन्यान् प्रकाशयति च. Up to this we saw in the last class.

Analysis of अत्रायं पुरुषः स्वयं ज्योतिर्भवति

And I said that the statement here is very important one which शङ्कराचार्य often quotes, अत्र अयम् पुरुषः स्वयम् ज्योतिर्भवति (ninth मन्त्र third ब्राह्मणम् fourth chapter last line). Since, it is a very important statement we will make some more analysis of this statement. The उपनिषत् uses the word अत्र. अत्र means in this state. अस्मिन् स्थाने, अस्मिन् सन्ध्य स्थाने, अस्मिन् स्वप्न स्थाने पुरुषः स्वयम् ज्योतिर्भवति. Now शङ्कराचार्य raises a question. Why should the उपनिषत् say that आत्मा is self-effulgent in स्वप्न? Suppose I say this person is very nice at home. What does it mean? He is terrible outside. Similarly if the उपनिषत् says आत्मा is self-effulgent

during dream does it mean that आत्मा is not self-effulgent during जाग्रत्, or सुषुप्ति or इहलोक परलोक स्थानम्s. That शङ्कराचार्य himself answers, no, आत्मा is self-effulgent at all times. आत्मा is self-effulgent at all times. But आत्मा's self-effulgence is clearly recognizable particularly in dream not in the waking or in the sleep state. Why do we say so? शङ्कराचार्य explains. Very beautiful commentary. In this portion he says that during जाग्रत् अवस्था, आत्मा is illumining the mind. आत्मा is the subject and mind is the object. Not only that simultaneously another thing is happening. The mind is illumining the world. That is with respect to the world the mind is the subject. With respect to the mind आत्मा is the subject. So there are two subjects. One is आत्मा is the subject illumining the mind and another is the mind is the subject illumining the world. And mind illumines the world requiring the external light. Whereas आत्मा illumines the mind without requiring the external light. Thus two illuminators are functioning during जाग्रत् अवस्था. One illuminator is आत्मा and another illuminator is the mind. Therefore, शङ्कराचार्य says since two illuminators are functioning we are not able to distinctly understand the आत्मा illuminator separating it from the mind illuminator. It is like keeping a candle in the afternoon in the month of may when the Sun is in the middle. No doubt the candlelight has the power to illumine. But we are not able to distinguish because two lights are simultaneously functioning therefore we are not able to know

the स्वयम् ज्योति, the आत्मा light even though it is very much functioning in the जाग्रत् अवस्था.

Now why can't we go to सुषुप्ति अवस्था? In सुषुप्ति अवस्था we are not able to recognize आत्मा, the illuminator because there is no illumined objects available, that is particular objects are not there, it is a blank state or passive state and therefore also आत्मा illuminator we are not able to discuss.

Whereas in स्वप्न we find an ideal condition because in स्वप्न आत्मा alone functions as the illuminator while the mind does not function as the illuminator. Why do you say so? If mind is functioning as the illuminator external world will be seen. But the very fact that the external world is closed indicates that the mind does not function as the illuminator and that means during dream mind plays only one role and that is being an illumined role. Who is the illuminator principle? The साक्षि. What light is requires for that? No light. Therefore, शङ्कराचार्य says अत्र अयम् पुरुषः स्वयम् ज्योतिर्भवति. This is the significance of अत्र.

Now certain confusions can come in this discussion. We say that during dream the mind is the illumined, mind itself becomes the स्वप्न प्रपञ्च and the आत्मा or साक्षि is the illuminator. The basic question that we can get into is who is the dreamer. Is आत्मा the dreamer? Or is the mind the dreamer? If I say आत्मा is the subject, mind is the object what we conclude is आत्मा is the dreamer. If आत्मा is the dreamer,

then who is the waker? Is आत्मा the waker or the mind the waker?

Then the next question is if आत्मा is the dreamer then who is the one who recollects the dream experience? Does आत्मा recollect or does the mind recollect? If the आत्मा is the dreamer mind cannot be the recollecter. Because the one who dreams alone can recollect. Thus we get back into the most fundamental question: who is the dreamer?

Let us analyze this and try to understand. Remember we say आत्मा illumines the mind. The mind alone because of its वासनाs or वृत्तिs undergoing modifications becomes स्वप्न प्रपञ्च we said. Therefore, we should clearly know that dream is a वृत्ति परिणाम. Dream or स्वप्न is a modification of वासना वृत्तिs. The dream is a वासना वृत्ति परिणाम. If dream is a phenomenon in the form of वासना वृत्ति परिणाम, what is the location of the dream? Where does the वृत्ति परिणाम takes place? Remember वृत्ति modification does not take place in the आत्मा. वृत्ति modification takes place in the mind alone. Therefore, dream is a phenomenon occurring in the mind or to put it other way round, therefore mind is the locus of the dream phenomenon. Therefore, mind alone is the dreamer. Mind is the locus of the dream phenomenon, which is the वृत्ति परिणाम. What about the waking? Waking is also another phenomenon, which is another वृत्ति परिणाम, another type of modification of thought. Therefore, waking phenomenon being another type of वृत्ति परिणाम and that phenomenon also should take place in the mind and not in साक्षि. Therefore,

waking phenomenon is located in the mind or to put it in other way round, the mind alone is the locus of the waking phenomenon also. Therefore, the mind alone is the waker and mind alone is the dreamer. Extending this further, sleep is also another वृत्ति परिणाम, another modification of the mind. Therefore, it is also located in the mind. Mind is the locus of sleep phenomenon also. Therefore mind alone is the sleeper. Mind is the waker, mind is the dreamer, mind alone is the sleeper, therefore, when you say I slept, I dreamt, or I am awake, the word I is equal to the mind which is the locus of the sleeping phenomenon, the dream phenomenon and the waking phenomenon. Not only that even in the waking state itself when you say I see a pot, I hear a sound, I smell a taste – in all these statements the I refers to the mind in which the seeing phenomenon takes place in the form of वृत्ति, the hearing phenomenon takes place in the form of वृत्ति etc. शब्दाकार वृत्ति, स्पर्शाकार वृत्ति, रूपाकार वृत्ति, सर्वासाम् वृत्तिनाम् आश्रयः अन्तःकरणमेव, which alone is the meaning of I and not the साक्षि.

Now comes further basic question. What is that? If I is equal to mind and I am there as a waker, I the mind is there as a waker, as a dreamer, as a sleeper, in all the three अवस्थाs, then why can't we conclude that the mind is the आत्मा, the very Self, the fundamental essence. Because mind is the constant thread obtaining in जाग्रत्, स्वप्न and सुषुप्ति and we are referring to mind as I. If I am the mind and I am in all the three अवस्थाs, अवस्थात्रये अनुस्यूतः अहम् why can't we say

that I, the mind am equal to आत्मा? Why do you unnecessarily bring in a साक्षि and confuse us?

Now, let us come to the purpose and the role of साक्षि. Being very subtle we will carefully analyze. Let us take a case of any perception. Now I see this book. When I say 'I see a book', I refers to what? From the above analysis we have concluded that I is equal to the mind. I see a book means the mind sees a book. Because seeing phenomenon is taking place in the mind. So when you are referring to this perception, you are simultaneously referring to or aware of two things. One is the book as the object and the other is the mind as the subject I, which are co-existent. As simultaneously we are aware of the mind as the subject and book as the object.

Now the question is who is aware of the mind and the book simultaneously i.e., as the mind as the subject and book as the object? Simultaneously we are aware because I use the expression I see the book. Can you say mind is aware of both the subject and object simultaneously is the question. When you say I see the book, the mind should be aware of two things simultaneously: mind is aware of the mind itself as the subject and mind is aware of the book as object. Can you say so? To answer this question you should know how the mind functions or knows a thing. For this you must remember two principles. Principle one – the mind knows anything through thought or वृत्ति alone. Principle two – the mind can entertain only one वृत्ति at a time. Now when I say I see this book I am aware of two things. What are they? Mind as a subject I and

book as an object this. Now who knows the book? You can say the mind knows the book by entertaining book आकार वृत्ति. Now the question is as to how does the mind know itself as the subject at that time? At what time? When perceiving the book mind is illumining the book but the mind is aware of itself as the subject of perception. How does the mind know itself as the subject of the book? Now you cannot say that the mind knows by entertaining वृत्ति. Why, because the mind is already entertaining or preoccupied with the वृत्ति of the book. Therefore, you cannot say that the mind entertains a वृत्ति of itself. If mind entertains a वृत्ति of itself you will see the mind (whether it is possible or not we will see later) the mind will be known and at that time book will not be known. Therefore, the question is as to how do we refer to the mind as the subject at the time of perception. And not only that you will find the mind as the I is known not only at the time of book perception but also at the time of all perceptions continuously. Now in this class from the first word onwards you have been hearing. I, the mind am aware of the first sentence, second sentence etc. Thus mind has been entertaining continuous thought of my words, therefore, mind never had a time to know itself as the subject at any time, but still I know I was there as the subject throughout the class. How did I know that? It is certainly not because of the thought. Why, because thought has been utilized all the time to hear my lecture. Then you cannot say without thought because the mind cannot know anything without thought. You cannot say mind entertains two

thoughts simultaneously because mind can entertain only one thought. So now the question is how does the mind know itself as the continuous subject? I see, I hear, I smell, I slept, I dreamt, I am awake, etc., there is a continuous I, how does the mind know? To answer the question there are two possibilities. We will take the first possibility and rule out and then we shall see the second possibility.

First possibility is the answer given by the Buddhist and that answer is the mind is self-evident or self-effulgent should be the answer. And if that be so, mind is all the time self-evident as I and the वृत्ति is used to illumine the world. But in this first answer mind should be taken as self-effulgent. Then you are answering all questions and mind is the आत्मा and it is all the time present, it is self-evident and it illumines the world also. But unfortunately mind being self-effulgent is श्रुति युक्ति विरोध. How do you say so? Because we know by reasoning or by experience that every changing वस्तु is an inert matter which is not self-effulgent. And mind is also a changing वस्तु. When all changing वस्तुs are not self-effulgent how can you accept mind alone as self-effulgent. So मनः न स्वयम् प्रकाशः विकारित्वात् घटवत्. You cannot accept mind as self-effulgent because it is as much changing as any other changing matter. Thus it is युक्ति विरोध to accept mind as self-effulgent.

Then there is contradiction from श्रुति point of view also. श्रुति clearly says that the mind is अनात्मा, प्रकृति विकारः, क्षेत्रम्.

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ गीता १३-१९ ॥

अन्नमयं हि सोम्य मन ॥ छान्दोग्योपनिषत् ६-७-४ ॥

श्रुति says mind is a product of अन्नम्. And therefore, mind is अनात्मा. आत्मा alone is self-effulgent and अनात्मा is not self-effulgent. How does the mind know itself as a continuous subject is the question? We have ruled out that the mind knows through वृत्ति because mind is busy knowing external world. You cannot say mind knows through without वृत्ति because mind cannot know without वृत्ति. You cannot say mind that self-effulgent because it is अविकारम्. Therefore, there is only one answer. Mind is known because of some other light principle which is constantly shining. Mind is known as I the subject because of another light principle which alone we call as साक्षि. Whenever you say I, I slept, I dreamt, I am awake etc., the word I refers to the mind but you are able to refer to that because of the साक्षि. So whenever you say I slept, I hear, I smelt, I see the book etc., I am able to refer to the book because of the mind. But I am able to refer to the book because of the mind but I am able to refer to the mind not because of the mind itself, not because of वृत्ति but because of the light of साक्षि. Therefore, 'I' refers to the mind but 'I' implies the साक्षि चैतन्यम्. It is exactly like when I refer to a word in a book, the word is an object in the book but I am able to refer to the word because of the sunlight. In the same way if I am to say I it involves, it presupposes the साक्षि चैतन्यम्. The meaning of I is the mind only. But we are referring to the mind as I only because of the चैतन्यम्. Therefore, the चैतन्यम्

part in the I belongs to the साक्षि. The जड part in the I refers to the mind.

Therefore, who is the dreamer? Mind. Who recollects? Mind. Who is the sleeper? Mind. Who is the waker? Mind. What is the साक्षि? साक्षि is the light because of which you are able to say I dreamt, I slept, I woke up, etc. And this I is स्वयम् ज्योतिः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We saw in the last class that अवस्थात्रय आश्रयः अन्तःकरणम् अवस्थात्रय साक्षि आत्मा. Therefore when a person says ‘I am the waker, I am the dreamer, I am the sleeper’, the word I refers to अवस्थात्रय आश्रयः अन्तःकरणम्. And we are able to refer to the अन्तःकरणम् as the common or constant subject I, because of the साक्षि चैतन्यम्. अन्तःकरणम् does not shine constantly because of वृत्ति, अन्तःकरणम् shines constantly because of साक्षि चैतन्यम्. Therefore when you use the word I, I the constant subject refers to the mind but the shining in the I, the ‘I awareness’ in the I, the ‘I light’ in the I is the साक्षि चैतन्यम्. So the आश्रय part is the mind, the shining part is the साक्षि. Therefore only in the शास्त्र, अन्तःकरणम् is taken as the वाच्यार्थ of the word I whereas the shining in the अन्तःकरणम्, the awareness in the अन्तःकरणम् is taken as the लक्ष्यार्थ of the word I. Thus, अन्तःकरणम् also can be referred to by the word I, साक्षि also can be referred to by the word I but the अन्तःकरणम् I is not स्वयम् ज्योतिः but the साक्षि I is स्वयम् ज्योतिः. अन्तःकरणम् I is constantly present as the subject but it is not स्वयम् ज्योतिः, साक्षि shines constantly as स्वयम् ज्योतिः. अवस्थात्रय आश्रयत्वेन अन्तःकरणम् सदा प्रकाशते परन्तु न स्वयम् ज्योतिः. आत्मा तु अवस्थात्रय साक्षित्वेन सर्वदा प्रकाशते परन्तु स्वयम् ज्योतिः. Both are constant but one is स्वयम् ज्योतिः and another is परत ज्योतिः. That alone the उपनिषत् said अत्रायम् स्वयम् ज्योतिर्भवति. Up to this we saw, continuing;

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान् रथयोगान् पथः सृजते ;
न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान्मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते ; स हि
कर्ता ॥ ४-३-१० ॥

This verse is an answer to a पूर्वपक्ष or a question which the उपनिषत् itself will present later. The answer is given first and the question is given later. Normally there will be question and later the answer. First पूर्वपक्ष and then सिद्धान्त. That is why it is called पूर्वपक्षः. पूर्वपक्षः means it should come first. But here उपनिषत् gives पूर्वपक्ष later. In the fourteenth मन्त्र the पूर्वपक्ष will come. I will explain the मन्त्र later. I will give you the gist of पूर्वपक्ष now.

What is the question? Why can't you take स्वप्न also as part of जाग्रत् itself? Why do you take स्वप्न as a separate अवस्था? Why can't you club both of them together? Why does such a question arise? The पूर्वपक्षि's contention is that the स्वप्न experience is also the very same as जाग्रत् experience. In जाग्रत् also शरीरम् is there, in स्वप्न also शरीरम् is there. In जाग्रत् and स्वप्न प्रपञ्च are there and their experiences are there, सुख-दुःख are there. Therefore in every respect स्वप्न is the same as जाग्रत्. Why can't you take स्वप्न also as जाग्रत् एकदेशः? Just as we go to Anna Nagar, or T. Nagar or Mylapore and experience different things स्वप्न is also another place we go and experience. What is the advantage that he gets by that? Once he takes स्वप्न also as

like जाग्रत् he can establish the बाह्य प्रकाश because we accept that in जाग्रत् अवस्था external light is available like सूर्य, चन्द्र, नक्षत्र, अग्नि, विद्युत् etc. So once we accept स्वप्न also as जाग्रत् then it will mean in स्वप्न also बाह्य प्रकाश is there, the external प्रकाश is there, that is the advantage we get. So what? Once he establishes बाह्य प्रकाश, the external light then we cannot talk about the स्वयम् ज्योतिः of आत्मा, that आत्मा is self-effulgent we cannot establish. Now, we are able to establish that because we take स्वप्न is a different अवस्था and in स्वप्न बाह्य प्रकाश is not there therefore it is only आत्मप्रकाश that is available. This advantage we will lose and Therefore we want to take that advantage. This is imaginary पूर्वपक्ष. This question is going to come only in the fourteenth मन्त्र whereas the उत्तरम् is given here.

What is the answer? न तत्र रथाः न रथयोगाः न पन्थानः – in जाग्रत् अवस्था the external world is there made up पञ्च भूतs, पाञ्च भौतिक प्रपञ्च is there in जाग्रत् अवस्था. This प्रपञ्च exists independent of my mind, independent of my perception, independent of my acknowledgement. Thus जाग्रत् प्रपञ्च is independently existent and it is पञ्च भौतिकम्. Whereas in स्वप्न there is no पाञ्च भौतिक प्रपञ्च, an independent world. If in स्वप्न also an independent world should be there then our head must be soaked with the real elephant, real mountain, etc., must be there in dream and our head must be so big and not only so big but also so hollow to accommodate all these things. But we clearly know that पाञ्च भौतिक प्रपञ्च is not there. Then what are they? They are only

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

वासनामय प्रपञ्च projected by my own thoughts. जाग्रत् has बाह्य पाञ्च भौतिक प्रपञ्च whereas स्वप्न has आन्तर वासनामय प्रपञ्च. How both can be one? We can remember गौडपादकारिका, वैतथ्य प्रकरणम्,

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।

वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ माण्डूक्य कारिका २-३ ॥

So न तत्र रथाः – स्वप्नावस्थायाम् रथाः न सन्ति, there are no vehicles, no chariots, न रथयोगाः – no horses. Horse is called रथयोग because it is connected to the chariot. रथेन योगः सम्बन्धः यस्य सः रथयोगः. न पन्थानः भवन्ति – there are no मार्गs or paths by which the chariot and horses move; all these are not there. When you go to bed you go inside your room and there you do not find any chariot or any horse. Then how do I experience all of them? सृजते – so oneself creates all these things. So आत्मा सृजते. आत्मा alone or the Self alone creates रथान् – the chariots, रथयोगान् – the horses, and पथः – all the मार्गs. पथः is द्वितीया विभक्ति बहुवचनम्. पन्थाः पन्थानौ पन्थानः, पन्थानम् पन्थानौ पथः. नकारान्तः पुत्लिङ्गः पथिन् शब्दः. Who creates? आत्मा सृजते. Not only that न तत्र आनन्दाः सुखविशेषाः, मुदः हर्षाः पुत्रादिलाभनिमित्ताः, प्रमुदः ते एव प्रकर्षोपेताः भवन्ति. आनन्द मुद प्रमुद refers to प्रिय, मोद and प्रमोद respectively. Why do we say so? Because प्रिय, मोद and प्रमोद are pleasures caused by external objects. इष्ट दर्शनजं सुखम् प्रियः, इष्ट ग्रहणजं सुखम् मोदः, इष्ट अनुभवजं सुखम् प्रमोदः. We saw in तैत्तिरीयोपनिषत्. When a desired object is seen it is प्रियम्,

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when a desired object is possessed it is मोदः, when a desired object is enjoyed it is प्रमोदः. All the three are not possible in स्वप्न because in स्वप्न no objects are there. How do these three come? The उपनिषत् itself answers. अथ आनन्दान्मुदः प्रमुदः सृजते – आत्मा itself creates प्रिय, मोद and प्रमोद in dream. Similarly, न तत्र वेशान्ताः पत्तलाः, पुष्करिण्यः तडागाः, स्रवन्त्यः नद्यः भवन्ति. वेशान्ताः means ponds or pools of water or tanks of water, then पुष्करिण्यः – lakes, and स्रवन्त्यः means rivers. So tanks, lakes and rivers are not there in dream. None of them can be accommodated in his bedroom. But still the dreamer experiences all of them because अथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते – आत्मा itself creates or projects all of them. Therefore the उपनिषत् concludes स हि कर्ता – आत्मा alone is the creator, सृष्टि कर्ता of a स्वप्न प्रपञ्च in dream.

Then we may get a doubt, how do you say that आत्मा is the creator? Isn't it contradiction to our experience and to scriptures. Because in the scriptures आत्मा is said to be अकर्ता. You cannot say आत्मा is the creator. Our experience also shows that the mind alone is the creator of स्वप्न प्रपञ्च. How does the mind create? We know the method. A mind experiences object in जाग्रत् अवस्था and receives experiences as वासनाs or संस्कारs and then during dream those संस्कारs are reactivated and then स्वप्न comes. In तत्त्वबोध we have seen this.

जाग्रदवस्थायां यदृष्टं यद् श्रुतम् तज्जनितावासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ॥ तत्त्वबोधः ॥

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Therefore you should say that mind is the कर्ता and आत्मा is अकर्ता. But the उपनिषत् says that आत्मा is कर्ता. Therefore शङ्कराचार्य answers that question. He says yes it is true that the mind alone receives the impressions and projects but mind is able to do that because of the blessings of the आत्मा alone. The blessing is in the form of giving चिदाभास. चिदाभास प्रदानेन चैतन्य प्रतिबिम्ब प्रदानेन आत्मा blesses. If आत्मा is not there mind by itself is not स्वयम् ज्योतिः, mind is जड वस्तु, mind cannot perceive जाग्रत् प्रपञ्च, mind cannot receive the वासनाs and mind cannot project. Therefore आत्मा is indirectly a कर्ता and therefore it is a figurative expression. आत्मा उपादि द्वारा कर्ता भवति. आत्मा कतूतया उपचर्यते. That is why Lord कृष्ण said in the fifteenth chapter of the गीता,

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिः ज्ञानम् अपोहनम् च । ॥ गीता १५-१५ ॥

Therefore आत्मा is कर्ता. Continuing;

मन्त्र 4-3-11

तदेते श्लोका भवन्ति –

स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ।

शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहंसः ॥ ४-३-११ ॥

The उपनिषत् itself or the teacher himself quotes some मन्त्रs in support of स्वयम् ज्योतिः आत्मा. तद् एते — एतस्मिन् उक्तेऽर्थे एते श्लोकाः मन्त्राः भवन्ति – स्वयम् ज्योतिः आत्मा विषये एते श्लोकाः भवन्ति – the following मन्त्रs are there to throw more light. What does this आत्मा do? The उपनिषत्

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says स्वप्नेन शारीरम् अभिप्रहृत्य – through स्वप्न अवस्था, आत्मा makes the body inactive or inert. That is by holding on to वासना alone the आत्मा makes the body अभिप्रहृत्य literally means making it inert, passive as though dead. Because at that time body does not perceive the external world, body does not know the surroundings. Here शारीरम् means शरीरम् only. Even though the physical body has been made insentient, आत्मा continues to be sentient therefore it is असुप्तः. असुप्तः means अलुप्तदृष्टिः, नित्य चैतन्य स्वभावः which is eternally sentient and this आत्मा सुप्तान् अभिचाकशीति. सुप्तान् means स्वप्न पदार्थान्, अभिचाकशीति means illumines the स्वप्न पदार्थs, perceives स्वप्न पदार्थs after having made the body insentient. Not only the आत्मा does that after illumining dream for some time again the आत्मा goes to जाग्रत् अवस्था. Therefore पुनः स्थानम् ऐति means once again आत्मा enters the जाग्रत् अवस्था as it were, शुक्रम् आदाय – by taking to इन्द्रियाणि, the sense organs. While illumining dream sense organs were not utilized, while illumining in the जाग्रत् अवस्था sense organs are utilized. Thus, what does आत्मा do? During स्वप्न अवस्था it illumines स्वप्न without sense organs, during जाग्रत् अवस्था it illumines जाग्रत् प्रपञ्च through sense organs, thus आत्मा seems to go from one अवस्था to another अवस्था.

पुराणये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुराणं च ॥
कैवल्योपनिषत् १४॥

आत्मा plays around in the three अवस्थाs. Of course the usage is figurative. We say that आत्मा is traveling from one अवस्था to another अवस्था. Really speaking आत्मा is not traveling but it is the अवस्थाs which are shifting. It is like saying the Sun is rising in the east and setting in the west. Sun does not travel but the travel of the earth is superimposed on the sun. Similarly, we say आत्मा illumines जाग्रत् and thereafter runs to स्वप्न अवस्था and illumines the स्वप्न. So पुनरैति स्थानम्. What is the nature of that आत्मा? हिरण्मयः which means स्वयम् ज्योतिः, it is Self-effulgent like gold it is shining and पुरुषः, which means आत्मा. पुरे शरीरे वसति इति पुरुषः. The one who indwells, resides in the शरीरम् is called पुरुषः. And एकहंसः means a lone traveler. एकः हन्ति गच्छति इति एकहंसः. The one who travels alone. There is only one आत्मा and it travels as though from one अवस्था to another illumining each one. This word हंसः has come before in कठोपनिषत्.

हंसः शुचिषदसुरान्तरिक्षसद्-
होता वेदिषदतिथिर्दुर्योणसत् ।

नृषद्वरसद्वतसद्व्योमसद्

अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ कठोपनिषत् २-२ ॥

Continuing;

मन्त्र 4-3-12

प्राणेन रक्षन्वरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः ॥ ४-३-१२ ॥

Almost the same idea is repeated here. अमृतः means आत्मा, अवरम् कुलायम् प्राणेन रक्षन् during स्वप्न the आत्मा

makes the body passive, inert as though insentient but at the same time the body does not die in dream. It is as though dead but it is not dead. If it were really inert or dead before he thinks of waking up the people would have disposed of the body. Therefore आत्मा wants to 'come back' to the same body once again. And therefore what does आत्मा do? आत्मा keeps the body alive through the पञ्च प्राण. That is why breathing continues, pulse continues and therefore people will conclude that the person is alive. That is said here. अवरम् कुलायम् means the physical body, the inferior house. कुलायम् means abode, house, nest etc. अवरम् कुलायम् means the inferior house, the lowly house because it is subject to जन्म मृत्यु जरा व्याधि and it has got all kinds of impure materials inside and therefore, it is अशुद्ध शरीरम्, निकृष्ट शरीरम्. And this शरीरम् प्राणेन रक्षन् – the आत्मा protects with the help of the पञ्च प्राणs during स्वप्न. What does the आत्मा do? कुलायात् बहिः चरित्वा – the आत्मा leaves this physical body as it were. And here also we should be careful, we should not take this literally. Because आत्मा cannot physically go out of the body for आत्मा is all-pervading. Therefore going out means it is only 'as though' going out because आत्मा does not function through the physical body. So nonfunctioning through the body is said to be going out of the body. अमृतः means आत्मा. Where does it go? स अमृतः ईयते – that immortal आत्मा goes to another world i.e., स्वप्नलोक here. Which लोक? यत्र कामम् – where स्वप्न पदार्थs are there, वासनामय पदार्थs are available. Here the word काम means स्वप्न पदार्थ or

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वासनामय पदार्थ. Thus आत्मा goes to स्वप्नलोक. What type of आत्मा is it? हिरण्यः पुरुषः एकहंसः – which is self-effulgent, indwells the body and the lone traveler. Continuing;

मन्त्र 4-3-13

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।

उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥ ४-३-१३ ॥

Almost the same idea - what happens in the dream is stated here. So स्वप्नान्ते – स्वप्न अवस्थायाम्, not at the end of स्वप्न but during स्वप्न. उत्त्व-अवचम् ईयमानः. उत्त्वम् means उत्कृष्ट शरीरम्, अवचम् means निकृष्ट शरीरम्. The आत्मा takes to either superior देव शरीरम् or inferior असुर or पशु शरीरम्. This जाग्रत् body has been kept aside, शारीरम् अभिप्रहृत्य. Therefore, a fresh body is taken, ईयमानः means assuming. Assuming either superior or inferior body देवः बहूनि रूपाणि कुरुते. देवः means स्वयम् ज्योतिः आत्मा 'creates' many objects in dream. Here also 'आत्मा creates' is only a figurative expression. It means आत्मा blesses the अन्तःकरणम् which projects वासनामय शरीरम् or वासनामय पदार्थ etc. And through the शरीरम् what all things he enjoys? स्त्रीभिः सह मोदमानः – he enjoys with women which includes wife, children, men etc. उत means either. जक्षत् उत – or he laughs alone, either with people he enjoys or he enjoys within himself. जक्षत् means हसन्, laughs. He does not have happiness all the time. भयानि पश्यन् – or he sees a frightening thing. Thus he sees people, he sees things which gives him happiness or he sees things which frightens him. All

these things he creates इव – as though. Because आत्मा by itself does not do anything but it only illumines the changing mind but it appears that the changes belongs to the आत्मा. Therefore he says I slept or I dreamt, I had happy dream, all those things he is able to say. Continuing;

मन्त्र 4-3-14

आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति । तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश एवास्मैस इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ; अत्रायं पुरुषः स्वयञ्ज्योतिर्भवति ; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ ४-३-१४ ॥

अस्य आरामम् पश्यन्ति – the place of recreation, a sporting ground. आसमन्तात् रमते यस्मिन् सः आरामः. The place of enjoyment, the place of recreation is called आराम. In स्वप्न अवस्था आत्मा illumines or perceives the आराम, the sporting place etc., which are created by itself. अस्य आत्मनः आरामम् आत्मा पश्यन्ति – आत्मा creates a nice place for itself and enjoys or experiences. Again आत्मा creates for itself means आत्मा blesses the अन्तःकरणम् and through the अन्तःकरणम् वासना activation takes place, a प्रातिभासिक आराम comes and then the आत्मा illumines that आराम. So आराम is only a उपलक्षण for शङ्कराचार्य writes ग्रामं नगरं स्त्रियम् अन्नाद्यमित्यादिवासनानिर्मितम् आक्रीडनरूपम्, all the villages, all the towns, all the people, everything आत्मा creates and illumines during स्वप्न. But तं न पश्यति कश्चन – even though आत्मा illumines everything, आत्मा perceives everything, nobody can illumine the आत्मा, nobody can

perceive the आत्मा because everything else is object and inert in nature. The mind itself cannot perceive.

यन्मनसा न मनुते येनाहुर्मनो मतम् ॥ केनोपनिषत् १-६ ॥

यत्त्वक्षुषा न पश्यति येन चक्षूषि पश्यति ॥ केनोपनिषत् १-७ ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ॥ केनोपनिषत् १-८ ॥

We have seen in the केनोपनिषत् that आत्मा itself illumines the mind and the mind cannot illumine the आत्मा. The mind cannot illumine itself we saw. With the borrowed light mind illumines the world. The mind cannot illumine itself or the आत्मा. Therefore तम् कश्चन न पश्यति. If no one illumines the आत्मा how do you know आत्मा is there? स्वयम् ज्योतिर्भवति. With this इति the ऋग् मन्त्र quotation is over, श्लोक portion is over.

Then याज्ञवल्क्य himself gives a nice idea. He says that during जाग्रत् अवस्था the sense organs are in the गोलकम्s, the physical part of the body. I hope that you remember what is इन्द्रियम् and गोलकम्. इन्द्रियम् belongs to सूक्ष्म शरीरम् and गोलकम् belongs to स्थूल शरीरम्. In जाग्रत् every इन्द्रियम् is in the respective गोलकम् and in स्वप्न इन्द्रियम्s have withdrawn from गोलकम्. During जाग्रत् again they will go back to their respective offices. Just as a man works in the office and then he comes back home. Thereafterwards you ring the office, the bell will be ringing but no answer will come. Not that office is not there but the manning person is not there. That is why during स्वप्न eyes do not respond, ears do not respond because the sense organs are withdrawn. Then

याज्ञवल्क्य says that there is a popular saying amidst the doctors. What is the popular saying? You should not wake up a person suddenly. What is wrong? It seems the doctors will say if you suddenly wake up the person, the sense organs will have to go to their respective गोलकम् and in a hurry the five इन्द्रियस instead of going to their respective गोलकम्s, they may go somewhere else, to wrong गोलकम्s. Then what happens is this person will be blinded or will become deaf. And it will be so permanent that it cannot be treated, untreatable problem will come. So the उपनिषत् uses the word दुर्भिषज्यम् – a disease or a रोग which cannot be treated and the रोग is permanently becoming blind or deaf because the इन्द्रियम् gets exchanged. And that is said here. And interestingly an article came in a newspaper. It seems there is a unique problem in medicine. It is called synesthesia which they have described as these sense organs doing some other job. (Synesthesia is a condition in which one sense (for example, hearing) is simultaneously perceived as if by one or more additional senses such as sight. Another form of synesthesia joins objects such as letters, shapes, numbers or people's names with a sensory perception such as smell, color or flavor.) More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य quoted three ऋग् मन्त्रs eleven, twelve, thirteen and the first line of the fourteenth in support of the Self-effulgence of आत्मा and also its distinction from the body. आत्मनः स्वयम् ज्योतिष्ट्व विषये आत्मनः शरीर विलक्षणत्व विषये, with this regard याज्ञवल्क्य quoted the ऋग् मन्त्र and in that he pointed out that during स्वप्न आत्मा gets out of the physical body as it were making the body passive, making the body as though inert आत्मा gets out of the body taking the sense organs along with that as it were and experiences स्वप्न. Of course when we say आत्मा experiences स्वप्न, remember, the mind is the experiencer and आत्मा is the illuminator of the स्वप्न experience which is located in the mind. And after quoting the ऋग् मन्त्रs in the tenth मन्त्र याज्ञवल्क्य gives a common saying also in support of this teaching. He points out that the individual is different from the body a common saying by the doctors also was pointed out that one should not wake up a person suddenly because the individual gets out of the physical body, the individual takes all the sense organs away from the physical body and dreams or sleeps. Therefore during sleep sense organs are not in their respective गोलकs and when a person wakes up the sense organs again come back to their गोलकs the physical parts. Therefore they want that one should not wake a person suddenly and if suddenly a person is woken up, the sense organs in a hurry or in confusion may go to wrong गोलकs. I hope you remember the

इन्द्रियम् and गोलकम्. इन्द्रियम् is the subtle power or instrument which is part of सूक्ष्म शरीरम् and गोलकम् is physical part which belongs to स्थूल शरीरम्. If the sense organs get mixed up the disease cannot be cured at all and that condition cannot be cured at all, a person may turn blind, a person may become deaf etc. Therefore याज्ञवल्क्य quoted saying दुर्भिषज्यम् हारमै भवति तस्मात् तं आयतं न बोधयेत्. आयतम् means आयतम् पुरुषम्, a sleeping person one should not suddenly wake up. न बोधयेत् सहसा न उतापयेत्. Then what will happen? दुर्भिषज्यम् हारमै भवति. He will get an incurable disease for which there is no भेषजम्, cure. दुर्भिषज्यम् means incurable disease. What is that incurable disease? यम् एषः न प्रतिपद्यते. So यम् refers to the गोलकम्. We can take it as तम्. So तम् गोलक देशम् एषः this जीव न प्रतिपद्यते does not get into the गोलकs, which means जीव इन्द्रियाणि will not get into the गोलकs properly. From this what do we prove? What is the तात्पर्यम् of the quotation? शङ्कराचार्य says from this it is very clear that जीव leaves the physical body at the time of स्वप्न and operates individually which is its own सूक्ष्म शरीरम्, वासनामय वृत्तिs and वासनामय प्रपञ्च he can independently operate. From this it is very clear that the जीव is distinct from the body. What you can drop is not your integral part, it is very simple logic. What you can drop is not your integral part. You can drop the physical body in dream and therefore physical body is not your integral part. Up to this we have seen before.

A पूर्वपक्ष has raised an objection. अथो खलु अन्ये आहुः – some people object in this manner. जागरितदेश एव अस्य एषः भवति – their objection is that the dream also is a part of जाग्रत् प्रपञ्च. Just as in waking we go to different places and see different things in स्वप्न also we go to another place and see different set of things, so being why do you separate स्वप्नम् as a separate अवस्था? What is the logic he gives? In स्वप्न also we experience the same as in the जाग्रत्. He says यानि हि यस्मात् हस्त्यादीनि पदार्थजातानि, जाग्रत् जागरितदेशे, पश्यति तानि सुप्तः इति – so whatever object he experiences in जाग्रत्, यानि वस्तूनि पश्यति तानि सुप्तः the same objects a person who dreams also sees. So in स्वप्न also देश is there, काल is there, पदार्थs are there, sense organs are there, interactions are there, सुख दुःखम् are there why do you separate स्वप्न? Therefore you should go back जागरितदेश एवायं स्वप्नः. अस्य जीवस्य स्वप्नः अपि जागरितदेश एव. It is another type of land you go. And for this objection the उपनिषत् does not give answer. याज्ञवल्क्य does not answer this question in this मन्त्र because the answer has been already given in the tenth मन्त्र. Tenth मन्त्र is an answer to the objection in the fourteenth मन्त्र.

In fact I mentioned this when I dealt with the tenth मन्त्र. The उपनिषत् answers first and the question is given later. The answer given was न तत्र रथाः न रथयोगाः न पन्थानः – स्वप्न cannot be compared to जाग्रत् because in स्वप्न external objects are not there. And he cannot perceive external objects because sense organs are passive. Eyes are closed to see the

external objects, ears are not functioning to hear external sounds and again the tongue is not functioning to taste the external things. So in स्वप्न रथाः न सन्ति, रथयोगाः, horses are not there and the paths are not there. Then how come I experience everything in स्वप्न? For that the answer was given. अथ स्थान् रथयोगान् पथः सृजते, the जीव himself projects them, creates them from his वासनाs. Thus there is only projected impressions of the mind. Dream chariot is a chariot of thought projected. Similarly horses etc. Therefore जाग्रत् and स्वप्न cannot be equated. जाग्रत् is सविषयकम् and स्वप्न is निर्विषयकम्.

Why does the पूर्वपक्षि give this objection? What is the advantage of this objection? The advantage is this. So once we say that in स्वप्न also we experience the external world like जाग्रत् then पूर्वपक्षि can say स्वप्न also बाह्य प्रकाश is there. That is the advantage he gets and he will say in स्वप्न also सूर्यः is there, चन्द्र is there, बाह्य प्रकाश is there. And if बाह्य प्रकाश is there in स्वप्न you cannot prove the स्वयम् ज्योतिर्वत्, आत्मप्रकाश. Therefore to prove the आत्मप्रकाश we have to negate बाह्य प्रकाश and to negate बाह्य प्रकाश we should say that स्वप्न is different from जाग्रत्. Thus we have to supply the answer to objection and then the मन्त्र continues. अत्रायम् पुरुषः स्वयम् ज्योतिर्भवति. Therefore स्वप्न is a different state. In स्वप्न बाह्य प्रकाश is not there and therefore in स्वप्न आत्मप्रकाश alone is there. And that आत्मप्रकाश is स्वयम् ज्योतिः. Thus याज्ञवल्क्य asserts अत्र स्वप्न अवस्थायाम्

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बाह्य प्रकाश रहित अवस्थायाम् अयम् पुरुषः आत्मा स्वयम् ज्योतिरेव भवति.

Now जनक is happy and he says I have understood the आत्मस्वरूपम्. And what is the nature of आत्मा? It is स्वयम् ज्योतिस्त्वम् देह विलक्षणत्वम्, the self-effulgence and distinction from the body respectively. जनक says he has understood. So can we conclude the teaching? जनक says he wants to know more about आत्मा. Therefore he says, सोऽहम् एवं बोधितः त्वया भगवते तुभ्यम् सहस्रं ददामि – for what you have taught until now, I will give special दक्षिणा to encourage you so that I can ask you to continue the teaching. So सः अहम् – now who am enlightened by your teaching, who am more informed now, more knowledgeable now ददामि shall give सहस्रं thousands cows. अत ऊर्ध्वं विमोक्षाय ब्रूहि – may you teach me more. विमोक्षाय means for freedom. शङ्कराचार्य interprets आत्मज्ञानाय. May you teach me more for the clear understanding of the Self. Continuing;

मन्त्र 4-3-15

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतत्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ ४-३-१५ ॥

Until now two features of आत्मा have been pointed out – one is स्वयम् ज्योतिस्त्वम्, self-effulgent and the second is देह विलक्षणत्वम्, सङ्घात विलक्षणत्वम्, the distinction from the body. Now in this fifteenth मन्त्र, याज्ञवल्क्य is teaching कर्म

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विलक्षणत्वम् or कर्म सम्बन्ध रहितत्वम् of आत्मा. आत्मा has no connection with कर्म. आत्मा does not have सञ्चित कर्म, आगामि कर्म or प्रारब्ध कर्म or their फलम्s also. And how does याज्ञवल्क्य show that? By taking the स्वप्न experience itself याज्ञवल्क्य points out that in स्वप्न the जीव, the individual performs some actions and reaps the results in स्वप्न. So identified with स्वप्न शरीर he performs some actions and reaps the results. When he wakes up and comes back to the जाग्रत् अवस्था the जीव drops all the स्वप्न कर्म and स्वप्न कर्मफलम्s. And then he comes back to जाग्रत् अवस्था and there also identified with शरीरम् he does कर्म and takes फलम्. Thus in each अवस्था, कर्म and फलम् are there and they are dropped in the next अवस्था. Since, कर्म and कर्मफलम्s come incidentally or temporarily they cannot be the nature of the आत्मा, the जीवः. What comes and goes is not its स्वरूपम्. So जाग्रत् अवस्थायाम् जाग्रत् कर्म आगच्छति स्वप्न अवस्थायाम् जाग्रत् कर्म नास्ति. And the कर्मs of स्वप्न अवस्थायाम् are not there in जाग्रत् अवस्था. So each कर्म comes in one अवस्था and goes away in the next one. So that which incidentally comes, that which is आगन्तुकम् cannot be the nature of the Self. This is the idea conveyed here कर्म सम्बन्ध रहितत्वम् of आत्मा. **अ वा एषः** – this आत्मा this पुरुषः, you have to supply the word स्वप्ने, in the स्वप्न अवस्था **रत्वा** – रमणम् कृत्वा, having enjoyed, having reveled, he has got so many sense objects in dream and he enjoys all of them. **वरित्वा** – having exhausted one set of enjoyments he goes to another place for some time he watches television and then he goes to kitchen and eats or

he goes to a movie and watches something or goes to music concert, therefore enjoyment and movement, चरित्वा, चरणम् कृत्वा. दृष्ट्वैव पुण्यं च पापं च – and he experiences many पुण्यम्s and many पापम्s. How can he experience पुण्यम् and पापम्? Because पुण्यम् and पापम् are अदृष्टम्. शङ्कराचार्य says here पुण्यम् means पुण्य फलम् and पापम् means पाप फलम्. Having experienced पुण्य and पाप फलम्s in the form pleasurable and painful experiences, एतस्मिन्सम्प्रसादे गत्वा– he goes back to the सम्प्रसाद अवस्था. The word सम्प्रसादः means सुषुप्ति. Why सुषुप्ति is called सम्प्रसादः? शङ्कराचार्य gives beautiful derivation. सम्यक् इन्द्रियाणि प्रसीदन्ति अस्मिन् इति सम्प्रसादः means a state in which all the organs are totally resting, totally tranquil, totally non-operative. In स्वप्न also some of the organs do not operate and some organs partially operate especially the mind and वासनाs are functioning. In स्वप्न we are resting but we are not totally resting. Body rests, इन्द्रियs rests, thinking faculty rests, मनः rests, बुद्धि rests but चित्तम्, the memory faculty, वासना faculty is active in स्वप्न. In स्वप्न the rest is partial. Whereas in सुषुप्ति the rest is total. Therefore स्वप्न is प्रसादः and सुषुप्ति is सम्प्रसादः, total tranquility. The जीव goes to सुषुप्ति अवस्था. And thereafterwards what? पुनः स्वप्नार्यैव आद्रवति – once again the जीव comes back to स्वप्न अवस्था. Therefore dreams, goes to sleep and once again comes back to dream. And how does it come? प्रतिन्यायम् – it comes through the same path or मार्ग. The path in which it goes to सुषुप्ति in that same मार्ग it comes back to स्वप्न. So न्यायम् means

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निर्गमनम् न्यायः. निश्चित आयः न्यायः, अयनम् आयः निर्गमनम्. आयः means गमनम्. नि आयः means बहिर्गमनम्, going out. **प्रतिन्याय** means in the reverse direction. Therefore the जीव comes back through the same path in the reverse direction. Where does it come back? **प्रतियोनि** – it comes to the very same state in which it was before. **प्रतियोनि** यथास्थानम्. **योनि** means स्थानम्, स्थानम् means अवस्था, **प्रतियोनि** means स्वप्न अवस्था. Thus the meaning of these two lines is that जीव enjoys so many पुण्यपाप in dream and then takes total rest in sleep and again comes back to dream to enjoy pleasures and pains once again. So what? We are doing this every day. Why are you saying all these things? याज्ञवल्क्य says सः आत्मा, यत् किञ्चित् तत्र स्वप्ने पश्यति पुण्यपापफलम् – whatever the जीव experiences there in dream, i.e., पुण्यम् or पापम्, तेन अनन्वागतः – it is not associated with that, it is unrelated unconnected with that. How do you prove that? Because in सुषुप्ति it is able to drop all पुण्य and पाप. In स्वप्न पुण्यपाप are there, in सुषुप्ति all these experiences are shaken off indicating that पुण्यपाप are incidental. Because the rule is if the पुण्यपाप are intrinsic they must be experienced in all the three states. For example, Consciousness is intrinsic to जीव and that Consciousness is present in all the three states. What is intrinsic will be permanent. So यत् स्वाभाविकम् तत् नित्यम्. यत् आगन्तुकम् तत् अनित्यम्. Existence is my nature because I enjoy that in all the three periods of time. Consciousness is my nature because I enjoy that in all the three periods of time. पुण्यपाप is

not my nature because I don't have that in all the three periods of time. Therefore याज्ञवल्क्य concludes असङ्गो ह्ययं पुरुषः. So very famous statement. शङ्कराचार्य quotes this millions of times. What याज्ञवल्क्य conveys is this that all the स्वप्न experiences are temporary modifications in the mind. The mind is shining because of the Consciousness. And I am that Consciousness. And therefore the experiences belong to the mind not to me the conscious principle. But if we identify with the mind then there is problem. I am the waker, I am the dreamer and I am the sleeper problem will come. So असङ्गो ह्ययं पुरुषः इति. Through this याज्ञवल्क्य conveys पुण्यपाप विलक्षणत्वम् or कर्म विलक्षणत्वम् of आत्मा. Then जनक says एवम् एव एतत् याज्ञवल्क्य. I have understood your teaching and I am so happy and therefore take another thousand cows. सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति. And teach me more on आत्मज्ञानम्. Continuing;

मन्त्र 4-3-16

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतत्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ ४-३-१६ ॥

This मन्त्र is almost a repetition of the previous मन्त्र. There is only a slight difference. Previously याज्ञवल्क्य said that one goes from स्वप्न to सुषुप्ति and again comes back to स्वप्न. Only thing is the word सुषुप्ति was not used and the word used was सम्प्रसादे. But here याज्ञवल्क्य says that जीव

need not always go to सुषुप्ति and come back to स्वप्न alone, the जीव can come back to जाग्रत् अवस्था also. Therefore having enjoyed different things in dream the जीव comes back to the जाग्रत् अवस्था. That is the only difference here. जाग्रत् अवस्था is called here as बुद्धान्तम्. बुद्धान्तम् means जाग्रत् अवस्था. बुद्धान्तम्, स्वप्नान्तम् and सम्प्रसाद are new words to show जाग्रत्, स्वप्न and सुषुप्ति states respectively. The rest of the words are the same thing as said before. He says having enjoyed रत्वा चरित्वा, and having seen varieties of पुण्यपाप फलम् the जीव once again comes back to बुद्धान्तः, जाग्रत् अवस्था. Here also the principle is that स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति – whatever he experiences in जाग्रत् अवस्था he is not associated with that. He is an illuminator and he does not have the पुण्यम्s and पापम्s. And why because असङ्गो ह्ययं पुरुषः. Then जनक also says I have understood and I will give you thousand cows and teach me further. शङ्कराचार्य interprets these two मन्त्रs sixteenth and seventeenth as काम विलक्षणत्वम् or काम सम्बन्ध रहितत्वम्. The last मन्त्र was कर्म सम्बन्ध रहितम्. The seventeenth मन्त्र conveys almost the same idea. We will read that.

मन्त्र 4-3-17

स वा एष एतस्मिन् बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ ४-३-१७ ॥

Having come to जाग्रत् अवस्था there also the जीव experiences पुण्यम् and पापम् and once again goes back to स्वप्न अवस्था itself. That is why it is said in कैवल्योपनिषत्
पुरात्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् । ॥
कैवल्योपनिषत् १४॥

पुरात्रये means शरीरात्रयम् or अवस्थात्रयम्, क्रीडति means moves about, plays about or dances about. Thus the जीव goes from one अवस्था to another अवस्था and from this it is clear that जीव is not stuck to any अवस्था. If जीव is associated with जाग्रत् अवस्था then it will be permanently waker. If it is associated with स्वप्न अवस्था it will be permanently dreamer. The very fact that these अवस्थाs vary indicate that जीव is neither a waker nor a dreamer nor a sleeper. And who is the waker, dreamer and sleeper? The mind wakes up, the mind dreams and mind alone rests. Then who is the जीव स्वरूपम् which is different from the mind? That is साक्षि चैतन्यम्. Thus sixteenth and seventeenth मन्त्र reveals काम सम्बन्ध रहितत्वम्.

Now what all ideas have been taught so far? ज्योतिस्त्वम्, देह विलक्षणत्वम्, कर्म सम्बन्ध रहितत्वम् and काम सम्बन्ध रहितत्वम्. आत्मा is self-effulgent, आत्मा is free from body, आत्मा is free from पुण्यपाप कर्म and आत्मा is free from काम. And then याज्ञवल्क्य winds up this topic by giving a well-known example in the eighteenth मन्त्र.

तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं च, एवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥ ४-३-१८ ॥

Here the example of a big fish **महामत्स्य** **दृष्टान्त** is given. You can take it as a shark or any type of fish. It is a huge fish. The **उपनिषत्** takes the example of a big fish to indicate that currents in the river do not affect the movement or life of the fish. **अचलत्वं द्योतनार्थम्**. What does the fish do? Imagine it is swimming. While swimming sometimes it is at the center of the river not associated with either banks, no **सम्बन्ध** with right or left bank, it moves in the middle and sometimes the fish moves closer to right bank and sometimes it moves closer to the left bank. Even though it moves from one bank to another bank, it is not associated with anything that is on the right bank or on the left bank. Unlike the trees on the bank which are stuck there, it cannot escape, whereas the fish does not belong to the right or left bank for it is not stuck with any of the two banks. Like that fish the **जीव** sometimes is associated with **जाग्रत् प्रपञ्च** (right/left bank) sometimes with **स्वप्न प्रपञ्च** (left/right bank) and it swims and sometimes it is in the middle, it means it sleeps. It can happen anytime including the class. **महामत्स्य उभे कूले अनुसंचरति**. It is called **असङ्गः**. Fish is **असङ्गः** because it does not belong to any bank or any **कूलम्** of the river. **अनु** means **क्रमेण**. Sometimes to the right and at other times to the left. **पूर्वं चापरं च. एवमेव** – in the same way, **अयं पुरुषः एतौ उभौ अन्तौ अनुसंचरति** – the **चैतन्यम्** also moves from one **अवस्था** to

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

another अवस्था. Here उभौ अन्तौ means the two अवस्थाs it moves. अनुसञ्चरति क्रमेण सञ्चरति. What are the two अवस्थाs? स्वप्नान्तं च बुद्धान्तं च – स्वप्न अवस्था and जाग्रत् अवस्था. Fish physically moves from one bank to another. Whereas चैतन्यम् cannot and does not move from one अवस्था to another अवस्था but it moves *as though*. The shifting does not belong to आत्मा but shifting belongs to the mind. As the mind shifts it looks as though the आत्मा shifts. Exactly like this earth moving around its axis, we don't say earth is rotating but the illumining Sun seems travels from east to west. But the fact is not so. In the same way, the mind is rotating from जाग्रत्, स्वप्न and सुषुप्ति. I illumine and the states change but I take that I am changing from one अवस्था to another अवस्था. Really speaking I don't belong to any अवस्था. I am अवस्थान्नय साक्षि, अवस्थान्नय विलक्षणः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this स्वयम् ज्योतिर्ब्राह्मणम् आत्मा was introduced first in the sixth मन्त्र and then from seventh मन्त्र onwards up to the fourteenth मन्त्र याज्ञवल्क्य revealed the स्वयम् ज्योतिष्ट्वम् and also शरीर विलक्षणत्वम् (its distinction from the body) of the Self by taking the स्वप्न experience and also by quoting many ऋग् मन्त्रs. Through स्वप्न experience and with the help of the ऋग् मन्त्रs याज्ञवल्क्य established the Self-effulgence and its distinction of आत्मा from the body. Then from fifteenth to seventeenth मन्त्र याज्ञवल्क्य revealed the काम कर्म रहित्यम् or अभाव of the Self. काम कर्म अभाव or काम कर्म रहित्यम्, काम means desire and कर्म means action. पुण्यपाप as well as काम all not there. Here alone the well-known expression comes repeatedly असङ्गो ह्ययं पुरुषः. The word असङ्ग means काम कर्म रहित्यम्. Another well-known expression also came here अनन्वागतम् पुण्येन अनन्वागतम् पापेन, आत्मा is not at all associated with both पुण्यम् and पापम् reminding us of the well-known कठोपनिषत् मन्त्र अन्यत्र धर्मात् अन्यत्र अधर्मात् is its equivalent. Thus आत्मा is स्वयम् ज्योतिः, आत्मा is शरीर विलक्षणः; आत्मा is काम कर्म रहितः. Thus याज्ञवल्क्य revealed the Self and while revealing this असङ्गत्वम् the main logic used was that आत्मा travels through all the three अवस्थाs without getting tainted. पुराये क्रिडति. When It moves about in जाग्रत् अवस्था it seems to have the association of जाग्रत् properties, but in स्वप्न It is able to shake off all the properties belonging to जाग्रत्

अवस्था. Similarly, in dream It seems to have the properties of the dream, but on waking up It is able to shake off the dream properties – the dream कर्म, the dream कर्मफलम्, the dream सुख दुःख. Since It moves in all the three अवस्थाs and it is free from their properties indicates that आत्मा is असङ्गः.

Now in the eighteenth and nineteenth मन्त्र याज्ञवल्क्य is concluding the particular discussion उपसंहारः by summing up the teaching that he has given till now. And while summing up this teaching याज्ञवल्क्य gives two examples one in the eighteenth मन्त्र and another in nineteenth मन्त्र. We saw the eighteenth मन्त्र in the last class. The example is महामत्स्य दृष्टान्त. A well-known example often quoted by शङ्कराचार्य. The example is quoted to show that आत्मा is in every state but आत्मा is not related to, connected to any state. That is why in माण्डूक्योपनिषत् we see when आत्मा seems to be connected with जाग्रत् It gets the name विश्व and when it is seemingly connected with स्वप्न It is called तैजस, when it is seemingly connected with सुषुप्ति It is called प्राज्ञ. But really speaking it is not connected with anything therefore it continues to be तुरीयम् all the time. न अन्तःप्रज्ञम् न बहिष्प्रज्ञम् न उभयतःप्रज्ञम्. But in माण्डूक्योपनिषत् we do not get any example and the well-known example is the महामत्स्य, which we do not find in any other उपनिषत्. So अवस्था त्रय साक्षि, अवस्था त्रय विलक्षणः, अवस्था त्रय असक्तः for all these there is only one example given here.

The big fish moves near the banks of the river and each bank corresponding to each अवस्था. जाग्रत् अवस्था is one

bank of the river, स्वप्न अवस्था is another bank, it moves close to the banks, but whatever is on the bank does not affect the fish. समिपे वर्तते परन्तु सङ्गः नास्ति, सम्बन्धः नास्ति. And the example of महामत्स्य is taken to show that just as the fish is not carried away by the powerful currents similarly, आत्मा अपि गुरुणा अपि दुःखेन न विचात्यते, आत्मा cannot be shaken by anything that happens to जीव in जाग्रत् or स्वप्न. Even if atom bomb explodes nothing happens. How do you say nothing happens when I experience the sufferings? You may ask. Whenever you say I am experiencing the suffering unfortunately the 'I' is a misplaced 'I' upon the जाग्रत् शरीरम् or the स्वप्न शरीरम्. We never said the जाग्रत् शरीरम् won't be affected. जाग्रत् शरीरम् will be affected, स्वप्न शरीरम् will be affected, hat we say आत्मा is अच्छेद्यः अदाह्यः etc. So एवमेव अनुसञ्चरति स्वप्नान्तं च बुद्धान्तं च. That अनुसञ्चरति indicates the repeated association. Daily we dream, daily we wake up and daily we go to sleep also since it is a repeated event, the उपनिषत् uses the word अनुसञ्चरति. अनुक्रमेण पुनः पुनः सञ्चरति. Up to this we saw, continuing;

मन्त्र 4-3-19

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियते, एवमेवायं पुरुष एतस्मा अन्ताय धवति यत्र सुप्तो न कंचन कामं कामयते, न कंचन स्वप्नं पश्यति ॥ ४-३-१९ ॥

This is also another concluding उपसंहार मन्त्र. In this another example is given which is equally well-known. The example is that of a पक्षि or a bird. Fish example was given

before and bird example is given now. In both the examples the central theme is आत्मा moving through all the three states without getting affected. In this याज्ञवल्क्य says a bird moves in the sky, in search of prey it moves all over the sky and after moving about for some time the bird gets tired. Until evening it may be moving about thereafterwards श्रान्तः भवति, it is tired of the movement. Not only movement it had varieties of experiences also. At the end of the day during the sunset what does the tired bird do? It goes towards its nest for taking rest. In the same way this जीव also identified itself with सूक्ष्म शरीरम् and स्थूल शरीरम् moves about in जाग्रत् अवस्था and moves about in स्वप्न अवस्था. We are the birds moving about in these अवस्थाs and because of this movement we are tired by evening. Varieties of experiences in the offices, with auto-rickshaw fellow, with bus conductor, with the road condition, with another car's driver and hear all kinds of things, we are so tired of so many experiences and at least in dream can we escape? No. There also is the same problem. Therefore after all experiences what I want is to get out of संसार, if I cannot get permanent मोक्ष does not matter, at least can I get some temporary मोक्ष and I go to the third अवस्था called सुषुप्ति अवस्था which is प्राज्ञ and कारण आत्मा, I enter into my कारण स्वरूपम् in which there are no more differences, there are no more interactions, there are no more राग-द्वेष and no more bitternesses and there is only total rest.

For what purpose it is resting? To start the game next day again.

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।

पुराण्ये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ॥

कैवल्योपनिषत् - १३ ॥

So again it starts going around, gets tired, and again goes to the nest, morning संसार, evening cozy nest. स्वरूप अवस्थानम् is called मोक्ष. The only difference is सुषुप्ति is a temporary मोक्ष and that is what is said in this मन्त्र. श्येनो वा सुपर्णो वा – श्येनः means eagle, सुपर्णः also means eagle only. Then what is the difference? शङ्कराचार्य says the eagle which moves faster is called सुपर्णः. So श्येनः मन्देन चलति, सुपर्णः वेगेन चलति. So fast moving eagle and slow moving eagle just as in people themselves we have got fast moving and slow moving ones. Ans what these birds do? अस्मिन्नाकाशे विपरिपत्य. विपरिपत्य means flying. परिपत् to fly. So विपरिपत्य flying all over in the sky श्रान्तः – becomes tired of movement. And when it is tired संहत्य पक्षौ – it folds its wings. And having folded the wings संलयायैव ध्रियते – it carries itself towards the nest (संलयः, नीडः) सम्यक् लीयते अस्मिन्निति संलयः. ध्रियते means carries itself. This is the example part. Now comes the original. एवम् एव अयम् पुरुषः – the same is the story of this जीवात्मा. And what he has done? He has also flown in जाग्रत् अवस्था and स्वप्न अवस्था in search of prey not only for the mouth but for all the sense organs. In search of शब्द, स्पर्श, रूप, रस, गन्ध food the जीवात्मा flew all over and ultimately it is so tired, dead tired that धावति – it doesn't go to bed but rushes towards एतस्मा अन्ताय – एतस्मै अन्ताय धावति. अन्त means स्थानम्. And

एतस्मै अन्ताय means सुषुप्ति स्थानाय. So he rushes towards सुषुप्ति स्थानम् which is the nest of the जीवात्मा bird. And why do we say सुषुप्ति स्थानम् is the nest or resting place? Because in सुषुप्ति there are no more transactions and therefore याज्ञवल्क्य defines सुषुप्ति in the last portion, which is a definition, which we found in the माण्डूक्योपनिषत्.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ माण्डूक्योपनिषत् ७ ॥

न कञ्चन कामं कामयते – it a state in which a person is free from all desires, प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । He is like a जीवन्मुक्तः with the only difference that प्रजहाति यदा कामान् is permanently जीवन्मुक्तः but a sleeper is temporarily जीवन्मुक्तः. Here कामः means विषयः, sense objects. काम्यते इति कामः. कर्म व्युत्पत्ति. Why does he not desire any object? Because there are no objects to be desired because सुषुप्ति स्थानः एकीभूतः all dualities are resolved into himself and desires require duality. Desire requires a desirer and a desired. In सुषुप्ति द्वैत अभावात् भेद अभावात् सर्वस्य एकीभूतत्वात् विषय अभावः. विषय अभावात् काम अभावः. Sometimes even if we do not have external objects we may project external objects as in dream. In dream also there is no external object. But still what we do is out of our own वासनाs we create an object and having created we ourselves fall in love with that, get attracted to that, tempted by that and run after that. Who has created? I myself. Whose it is? It is of my

own. Then I run after it. When I am running after there is another one to obstruct that. Thu in स्वप्न also there is a projected duality, therefore projected desires and therefore projected संसार अनुभव. Whereas in सुषुप्ति the advantage is even projected duality is not there. Even apparent duality is not there. Therefore न कञ्चन स्वप्नं पश्यति – he does not see any dream also. And you have to connect this sentence तस्मै अन्ताय. So यत्र means यस्मिन् अन्ते तस्मै अन्ताय. To that sleep state or प्राज्ञ अवस्था the जीव goes.

So from these two examples the fish and the bird याज्ञवल्क्य conveys that जीव can have problems in dream but जीव shakes off those problems in sleep indicating that all these problems are of incidental, because the logic is what is permanent cannot be shaken off. In sleep, everything is shaken off. Therefore I am असङ्गः. There is only one thing that is not shaken off that is चैतन्यम्. That चैतन्यम् is my nature. Continuing;

मन्त्र 4-3-20

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः ; अथ यत्रैनं घ्नन्तीव जिनन्तीव, हस्तीव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते ; अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति मन्यते, सोऽस्य परमो लोकः ॥ ४-३-२० ॥

When we study the three अवस्थाs in जाग्रत् and स्वप्न अवस्था we experience द्वैतम् or divisions. I am one of the duality. Therefore I experience संसार. Whereas in सुषुप्ति I am

free from duality and I am in अद्वैतम् and therefore I am free from संसार. In जाग्रत् and स्वप्न I am with संसार but in सुषुप्ति I am without संसार. If I have got both nature that is I am संसार सहित in two अवस्थाs and in the third अवस्था I am free from संसार. Now how do I know which one is my real nature? Because both way you can interpret it. You can say my nature is संसार but in सुषुप्ति I am temporarily enjoying मोक्ष. So I become संसारि primarily and मोक्ष comes once in a while. Or I can interpret that I am with मोक्ष really, मुक्त really but संसार is experienced temporarily. How can we know which is स्वरूपम् and which is वेषम्? So संसारि can be स्वरूपम् and मुक्त can be वेष or मुक्त can be स्वरूपम् and संसार may be the वेष. In the class I am fine but outside I am miserable. Is it that I am miserable primarily and temporarily during class I am मुक्त? Which is आगन्तुकम्, which is स्वाभाविकम्? Which is incidental, which is intrinsic? If you take a vote also, संसार seems to win because in two अवस्थाs I am संसारि and only in one अवस्था I am मुक्तः. In जाग्रत् and स्वप्न अवस्थाs द्वैतम् संसार whereas only in one अवस्था no द्वैतम्. So majority wise if you see the संसार wins. Since this confusion is there in this मन्त्र the उपनिषत् or याज्ञवल्क्य wants to establish that मोक्ष is स्वाभाविकम्, अद्वैतम् is स्वाभाविकम्, आत्मनः पूर्णत्वम् is स्वाभाविकम् and संसार परिच्छेद limitation is आगन्तुकम्, it is incidental. संसारः एव आगन्तुकः and मोक्षः स्वाभाविकः एव. And this is put in a technical language – संसारः अविद्या कार्यम् मोक्षः विद्या कार्यम्. संसार is the result of ignorance and delusion and मोक्ष is the result of knowledge of my real nature.

And this idea is conveyed through स्वप्न itself. Through स्वप्न experience this idea is conveyed that अविद्यावशात् द्वैतम् दुःखञ्च and विद्यावशात् अद्वैतम् आनन्दश्च.

And for this first dream is explained. What happens in dream? The उपनिषत् says during dream जीव is withdrawn into the नाडिs as we had seen before. It came previously in the मन्त्रs 2-1-19 and 4-2-3. जीव withdraws into the नाडिs and remaining in the नाडि alone the जीव experiences dream. Therefore the उपनिषत् gives a नाडि description first. As I had said before I don't want to translate the word नाडि. Still there is a controversy whether it is nerves or whether it is blood vessels or whether it is lymph vessels; so many people say so many things and so the safest translation is नाडि.

The उपनिषत् says हिता नाम नाड्यः – there are many numerous नाडिs known हिताः. Why these नाडिs are called हिताs? Because it seems through these नाडिs alone ultimately the जीव withdraws into sleep. Through these नाडिs alone he goes to waking, through these नाडिs alone he withdraws himself into सुषुप्ति. Therefore these नाडिs are the pathway to सुषुप्ति which is called आनन्द, which everyone loves, which is favorable to all and therefore these नाडिs are called हिता. हितरूप सुषुप्ति मार्गः हिता नाड्यः. These हिता नाडिs are there अस्य – for this जीवात्मा there are numerous नाडिs known as हिता. What types of नाडिs they are? तावता तावत्परिमाणेन अणिम्ना अणुत्वेन तिष्ठन्ति – they are as fine or as subtle as केशः – the hair. Not hair by itself. सहस्रधा भिन्नः – the hair which has been divided into hundred-fold alongside

lengthwise divided. The उपनिषत् says cut the hair lengthwise thousand times यथा केशः सहस्रधा भिन्नः एषः यथा अतिसूक्ष्मः भवति तावता अतिसूक्ष्मेन नाड्यः तिष्ठन्ति so fine are these हिता नाडिs. Not only that through these नाडिs several fluids are running. It is like a vessel. There is a gap within and through that gap certain fluids known as अन्न रसः, very subtle fluids born of food flow through these नाडिs. Not only various fluids flow, the fluid also are of various colors. The colors are शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य white, blue, yellow, green and red respectively. For grammar students all these षष्ठी विभक्ति should be converted into तृतीया विभक्ति as adjective to अन्न रसेन (this we have to supply). So शुक्लेन नीलेन पिङ्गलेन हरितेन लोहितेन अन्न रसेन पूर्णाः भवन्ति एताः नाड्यः. How do we get all these different colors? The उपनिषत् does not say, शङ्कराचार्य takes आयुर्वेद ग्रन्थ and from that he gives the explanation. He says it is because of combination of the three basic principles viz., वात, पित्त and कफ. Three basic humours. And वातम् that is the air principle, वायु तत्त्वम् is supposed to be blue in color; पित्तम्, the अग्नि तत्त्वम् is supposed to be yellow in color and कफम्, the जल तत्त्वम् is supposed to be white in color. And of course, there is blood which is red in color. We have got four colors: blue, yellow, white and red. When these four principles join together in various proportions different colors arise. In fact शङ्कराचार्य only mentions 'वातपित्तश्लेष्मणामितरेतरसंयोगवैषम्यविशेषात् विचित्रा बहवश्च भवन्ति' and आनन्दगिरि also shows that he is well read in

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आयुर्वेद. He quotes सुश्रुत संहित and says that what proportion will give what color etc. आनन्दगिरि shows that he is well read as शङ्कराचार्य in आयुर्वेद. Now you have to supply a sentence through these नाडिs the जीव moves about and that these नाडिs are आश्रय for तैजस, the dreamer. Now what all things he dreams? The उपनिषत् says that whenever there is अविद्या and पाप कर्म predominant then he has terrible dreams, nightmares, frightening experiences. When अविद्या is combined with पुण्य कर्म he has got nice dreams, wonderful dreams. But in both the duality is there, द्वैतम् is there but when there is विद्या, knowledge then he has अद्वैतम् or सर्वात्म भावः. So पापसहित अविद्यया दुःस्वप्नम् पुण्य सहित अविद्यया सुस्वप्नम् विद्यया सर्वात्म भावः. But whether it is good dream or bad dream अविद्यया द्वैतम् वर्तते विद्यया अद्वैतम्. This is the essence of this portion. Now look at this. अथ यत्र – sometimes in dreams, स्वप्ने एनं घ्नन्ति इव – he sees as though some people are killing him, wounding him, or जिनन्तीव – वशीकुर्वन्तीव, some people are overpowering him, and हस्ति विच्छादयति इव – विच्छादयति, विद्रावयति, धावयतीवेत्यर्थः as though an elephant is chasing him. When elephant is chasing and he is running fast and गर्तं पतति इव – he falls into a ditch. In short, the उपनिषत् summarizes यदेव जाग्रत् भयं पश्यति तदत्र – so whatever frightening things he experiences in the waking all those he experiences in the dream. So यद् यद् जाग्रत् भयं जाग्रत् अवस्थायाम् पश्यति तत् सर्वम् अत्र स्वप्न अवस्थायाम् अपि पश्यति. All such experiences are because of अविद्या मन्यते – because of अविद्या because there is no

elephant, and there are nobody to kill, even though none is there and he himself falsely creates a duality because of अविद्या, not केवल अविद्या पाप सहित अविद्याया. And since it is projected through अविद्या this duality is a false duality, all these events are false. That is why the उपनिषत् carefully uses the expression इव. घ्नन्ति इव, जिनन्तीव, विच्छाययति इव, पतति इव. इव means as though somebody is killing, as though somebody is chasing. The fact is नेह नानास्ति किञ्चन. Nothing is there. Sometimes what happens? अविद्या सहित पुण्यम् fructifies. प्रारब्ध पुण्यम् fructifies. Then what happens? यत्र देव इव – he sees himself as a god in heavens in his dreams. Or राजा इव – as though he is a king. All these are due to अविद्या मन्यते because there is no heaven, no देव, no राजा. What अविद्या? पुण्य सहित अविद्याया मन्यते. This is also a false duality only. How do you know this is false? Because here also इव is used. But sometimes what happens? The विद्या becomes manifest if he has gained knowledge in जाग्रत् अवस्था and when that knowledge is manifest in स्वप्न अवस्था he will see the same thing अहम् एव इदम् सर्वोऽस्मि. We have to supply the word विद्याया. So विद्याया तु अहम् एव इदम् सर्वोऽस्मि मन्त्यते he looks upon himself as I am all.

Here you carefully note that the उपनिषत् does not use the expression इव. When सर्वात्मभाव comes it doesn't put इव indicating 'I am all' it is not false but it is my innate nature. From this what is the conclusion we arrive at? विद्या कार्यम् सर्वात्मभावः अविद्या कार्यम् द्वैतम् दुःखञ्च or संसारः, विद्या कार्यम् मोक्षः. And then the उपनिषत् concludes सः अस्य परमो

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लोकः. This is the highest goal. अद्वैतभावः सर्वात्मभावः is the highest state, highest goal. So in this मन्त्र अविद्या कार्यम् द्वैतम् संसारः विद्या कार्यम् अद्वैतम् मोक्षः is conveyed. Therefore the conclusion is I am अद्वैत, what obtains in सुषुप्ति is my true nature and what obtains in जाग्रत् and स्वप्न is only incidental nature. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Up to the nineteenth मन्त्र of स्वयम्ज्योतिर्ब्राह्मणम् आत्मस्वरूपम् has been talked about by analyzing अवस्थान्त्यम् and that आत्मस्वरूपम् revealed is स्वयम् ज्योतिष्ट्वम् – आत्मा is self-effulgent, शरीर विलक्षणत्वम् – आत्मा is different from the body, कर्म रहितत्वम् – आत्मा is free from कर्म and काम रहितत्वम् – आत्मा is free from काम. Now in the twentieth verse which we are seeing याज्ञवल्क्य talks about अविद्या कार्यम् and विद्या कार्यम्, what is the consequence of ignorance and the consequence of knowledge. Or we can say अविद्या फलम् and विद्या फलम्. What does याज्ञवल्क्य say here? He points out that अविद्या is the cause of the division which is the cause of संसार. Ignorance creates division and division creates संसार or problems. Whereas विद्या removes divisions, अभेदः and because of अभेद there is मोक्षः or freedom. अविद्या कार्यम् भेदः संसारः च विद्या कार्यम् अभेदः मोक्षः च.

And this याज्ञवल्क्य revealed by taking स्वप्न itself. In dream also one person sees divisions because of ignorance even though in dream there is no division at all. Because whatever I see in dream does not exist separate from me the waker. But because of ignorance I see different animals are there in dream, different people are there in dream and because of their difference I have राग-द्वेष, घ्नन्तीव जिहन्तीव विच्छाययति इव, as though an elephant is chasing me or as though some people are overpowering me and the उपनिषत्

uses the word इव to indicate that all these are false, it is not true. Sometimes a person sees as though going to heaven etc. Even that is another type of division, which is अविद्या कार्यम्. Whether it is good division or bad division, division is because of ignorance. The only difference is if it is an unfavorable division it is अविद्या सहित पाप कार्यम् and if it is favorable division it is अविद्या रहित पुण्य कार्यम्. But the basis for both is अविद्या. Whereas when a person has got विद्या there is neither good division nor bad division, there is only सर्वात्मभावः. And this was said in the last line of the twentieth मन्त्र. अहमेवेदं सर्वोऽस्मीति मन्यते. When there is knowledge one knows that I alone am everything just as the waker knows that all the divisions of dream are nothing but me and in the same way all these divisions are nothing but me alone. ब्रह्मार्पणं ब्रह्म हविः or अहम् अन्नम् । अहम् अन्नादः । अहं श्लोककृत् ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥ This is सर्वात्मभावः, which is विद्या कार्यम्, विद्या फलम्. Up to this we saw in the last class.

Now we have to see the last portion of the मन्त्र. सः अस्य परमो लोकः. सः means सर्वात्मभावः. This सर्वात्मभावः alone is the highest लोक, the highest goal, the highest achievement of a human being. सर्वात्मभाव means सर्वम् आत्मा इति भावः सर्वात्मभावः. Everything is आत्मा, there is no अनात्मा. It is not enough to say सर्वम् आत्मा we should understand आत्मा means I. Therefore सर्वात्मभाव means 'I am everything' knowledge.

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मतो नान्यत् किञ्चिदत्रास्ति विश्वं सत्यं बाह्यं वस्तुमायोपविलसं
।

आदर्शान्तर्भासमानस्यतुल्यं मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥
आत्मपञ्चकम् ४ ॥

This सर्वात्मभाव, अद्वैत भाव, अभेद भाव is the highest लोक. Here the word लोक is used which we should not take literally. It is not another world which we travel to but since we are used to स्वर्गलोक, ब्रह्मलोक etc., the उपनिषत् wants to say that the मोक्ष is also *like* another लोक. Therefore it is called ब्रह्मलोकः or परम लोकः. But the word लोक is only within inverted commas and it is not a place but it is wisdom that we enjoy. This line is often quoted by शङ्कराचार्य – सोऽस्य परमो लोकः सर्वात्मभावः एव उत्तमम् लक्ष्यम्. Continuing;

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तद्वा अस्यैतदतिच्छन्दा अपहृतपाप्माभयं रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किं चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किं चन वेद नान्तरम् ; तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥ ४-३-२१ ॥

From this verse onwards i.e., twenty-first up to thirty-third मन्त्र the उपनिषत् talks about सुषुप्ति as comparable to मोक्ष itself or it is as good as मोक्ष. Therefore in all these मन्त्रs सुषुप्ति is taken as मोक्ष. We should understand it as an example but it is not that सुषुप्ति itself is मोक्ष. Because if सुषुप्ति itself is मोक्ष then do we require any शास्त्रम्, any गुरु, any शिष्य and we have to only go on sleeping and we are experts, no problems also. Here सुषुप्ति and मोक्ष are equated because of

several similarities. What is the main similarity? In सुषुप्ति ignorance is inactive and non-functioning. It means it does not produce its results. अज्ञानम् सुषुप्तौ स्वकार्यम् न जनयति. But ignorance is there in a passive form. In the case of मोक्ष also ignorance does not produce its कार्यम्, अविद्या स्वकार्यम् न जनयति. What is the reason? It is because अविद्या is not there. I hope you follow this. In सुषुप्ति अविद्या does not produce its effect because it is passive. In मोक्ष अविद्या does not produce its कार्यम् because it is not there. In both अविद्या कार्यम् नास्ति. The commentators use an expression in सुषुप्ति we have got the absence of व्यक्त अविद्या हीनत्वात्, व्यक्त अविद्या हीनत्वात् means active अविद्या is not there in सुषुप्ति.

Now the question comes ‘what is the कार्यम् of अविद्या?’ If अविद्या becomes active what does it produce? We say अविद्या कार्यम् is द्वैतम् or भेदः or division. The effect of अविद्या is द्वैतम् or भेदः or division. The type of भेद is जीव जगत् ईश्वर भेदः. So this is the first and immediate अविद्या कार्यम् and once division is created, I automatically become a limited individual, the ego is generated, a qualified individual, as a कर्ता भोक्ता प्रमाता, as father or mother etc., an individualized self, a limited self, a specific individual is created. Then there is a world for interaction and then because of limitation desires come, because of desires action comes, because of action results come, because of results पुनर्जन्म comes, because of that दुःखम् सुखम् comes - everything starts from भेदः. Whereas in सुषुप्ति अविद्या is there but I don’t experience any भेद. Even I don’t use the expression ‘I’. There is no

second person, no third person, even first person अहम् I do not use at that time. Therefore संसार is also not there. Therefore for the अद्वैत भाव, for सर्वात्मभाव the best example known to all is सुषुप्ति. If you know how it will be freedom from राग-द्वेष सुषुप्ति is the example. For fearlessness सुषुप्ति is the example, for आनन्द सुषुप्ति is the example, for देश काल अतीतत्वम् सुषुप्ति is the example. Therefore here the उपनिषत् takes a sleeper as ब्रह्मन् itself. So प्राज्ञः ब्रह्मैव. सुषुप्त पुरुषः ब्रह्मैव. Therefore hereafterwards the description will be of सुषुप्त पुरुष as identical with ब्रह्मन्. Now look at this. तदा अस्य एतत् अतिच्छन्दा रूपम् – the nature of a sleeper, a person in sleep is अतिच्छन्दम्, is freedom from all desires. सर्व काम राहित्यम्, सर्व काम अभावः. प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । The nature of the self in सुषुप्ति is freedom from desires. So here अतिच्छन्दा is a वैदिक usage. The correct grammatical usage will be अतिच्छन्दम् रूपम्. छन्दः means कामः and therefore अतिच्छन्दम् means one who is beyond desires. छन्दान् कामान् अतीत्य वर्तते इति अतिच्छन्दम्. This is an adjective to रूपम्, which means स्वरूपम् that is one's nature. That means the desire that we have in जाग्रत् and स्वप्न is not our true nature, desiring nature is incidental and non-desiring nature is innate. And अपहतपाप्म, it should be split अपहतपाप्म plus अभयम्. अपहतपाप्म means freedom from all पापम्s or sins. In सुषुप्ति the Self is free from all the पापम्s. So अपहतानि पापानि यस्मात् तत् रूपम् अपहतपाप्म. Here शङ्कराचार्य carefully adds, in this context पापम् includes

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पुण्यम् also because in वेदान्त पुण्यम् is also is taken as golden bondage. And therefore अपहतपाप्म means पुण्य पाप अतीतः.

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥
मुण्डकोपनिषत् ३-१-३ ॥

And then अभयम् रूपम्. It is of the nature of fearlessness. Because the fear comes because of the reason (बृहदारण्यकोपनिषत् itself said before)

द्वितीयाद्वै भयं भवति ॥ १-४-२ ॥

the fear is because of duality either real duality or imaginary duality. Suppose I am in the room alone. There is no second person. I need not be afraid. Sometimes I am afraid to be alone because of the imaginary duality. There is no real duality but it is an imaginary duality. If there is no duality as in sleep, अभयम्, there is no fear. Here शङ्कराचार्य takes in a nice way. He takes अभयम् as freedom from अविद्या, अतिच्छन्दम् means freedom from काम, अपहतपाप्म means freedom from कर्म. अविद्या काम कर्म अभावः. These three always go in a group. First अविद्या which will lead to काम, काम leads to कर्म. There are of one family. These three generations alone put us into trouble. Here आत्मनः स्वरूपम् in सुषुप्ति is अविद्या काम कर्म अभावः.

Then the उपनिषत् wants to give a reason as to why this जीव does not recognize anyone including himself. Because a doubt may come that in सुषुप्ति I don't see duality because duality is resolved. Then why can't I recognize myself in सुषुप्ति. I don't recognize the world because world is not there.

But I am very much there in सुषुप्ति and I am very much चैतन्यम् स्वरूपम्. If I am in सुषुप्ति and if I am a conscious being why don't I recognize myself in सुषुप्ति as an existent being? So न बाह्यम् वेद न आन्तरम् – during सुषुप्ति neither does he know the object nor does he know the subject. Why does this happen? For this the उपनिषत् wants to give a reason. The जीवात्मा, the individual is merged into परमात्मा, the total समष्टि in sleep. व्यष्टि is merged into समष्टि. विश्व तैजस are resolved into प्राज्ञ ईश्वर. And since, the individuality is forgotten or resolved one does not claim I am sleeping. This the उपनिषत् puts in a peculiar language. जीवात्मा has embraced परमात्मा in सुषुप्ति. And because of the embracing the जीव is so thrilled that जीव has forgotten itself also. And for this the उपनिषत् gives an example. प्रियया स्त्रिया सम्परिष्वक्तः पुरुषः. स्त्रि means wife and प्रिया स्त्रि means dear wife, loveable wife, loving wife and सम्परिष्वक्तः means embraced. Suppose a person is embraced by his dear wife perhaps he was not in station for a long time, son may be in America or daughter's delivery in America. And my husband cannot come because he has a lot of work. And therefore for months he has missed his wife. Imagine that she is a loving wife. Sometime he enjoys wife being away from him. If it is a प्रिया स्त्रि and six months she was away and then she comes back and they embrace each other. He forgets himself and the wife. There is total forgetfulness at the time of आनन्द. Therefore प्रियया स्त्रिया सम्परिष्वक्तः पुरुषः – a person who is hugged by his wife न वेद – does not know बाह्यम् anything

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outside न आन्तरम् nor anything inside. That is subject object division collapses. In any आनन्द subject object division collapses. It is not that he is जडम् or unconscious. He is a चेतन alone. He is a conscious being alone. But at the time of oneness there is no question of knowing the object as object and subject as subject and therefore there is अद्वैत भावः सर्वात्मभावः अभेद भावः. This is the example.

एवम् एव अयम् पुरुषः – this is the case of sleeping जीव also because he has missed his dearest one who is the Lord. We missed the Lord during जाग्रत् and स्वप्न and throughout जाग्रत् and स्वप्न we have been wandering like a bird and during सुषुप्ति we get an opportunity to mix with the Lord that is his own original nature. So अयम् पुरुषः प्राज्ञेन आत्मना. Here अयम् पुरुषः means विश्व तैजस रूपः पुरुषः, embraces or is embraced by प्राज्ञ पुरुषः. कार्यम् is embraced by कारण तत्त्वम्. कारणम् swallows the कार्यम्. In keeping with माण्डूक्योपनिषत्,

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

प्राज्ञेन ईश्वरेण परमात्मना सम्परिष्वक्तः. He is embraced and therefore न बाह्यम् किञ्चन वेद he does not know anything outside न च आन्तरम् nor inside. And therefore this is the तदा अस्यै एतत् प्राप्तकामम् – in this state he has fulfilled all his desires. आप्ताः कामा यस्य. It is सर्वकाम अवाप्ति अवस्था. How do you know that he has attained all desires? Because he is so happy. He does not say that I don't have a TV, a car, a

house etc. Only after getting up he will start saying all these things. But during sleep he doesn't complain anything indicating that सोऽश्नुते सर्वान् कामान् सह ॥ तैत्तिरीयोपनिषत् २-१-१॥ immediately he is all आनन्दः. Why is he आप्तकामः? The उपनिषत् आत्मकामम् because all the desired objects are non-different from him during sleep. All the desired objects are आत्मा alone during sleep. During जाग्रत् and स्वप्न desired objects are अनात्मा, therefore I have to work to get at it. In sleep all things get merged with आत्मा. Therefore no desire stand apart from me spatially or timewise. And therefore no struggle to attain anything because अहम् सर्वः अस्मि. I am everything during sleep. Therefore आत्मकामत्वात् एव आप्तकामः. And since I have obtained all desires because all desires are non-different from me therefore I am अकामम् – I am free from all desires. The logical stages you must know. I am free from all desires because I have fulfilled all desires. I have fulfilled all desires because all desirable objects are non-different from me. This is also another favorite expression of शङ्कराचार्य. He quotes very often. What is a definition of a ज्ञानि? आप्तकामः आत्मकामः अकामः. Therefore only शोकान्तरम्. So आप्तकामः etc., are positive benefits. Now he is putting in negative way also. शोकान्तरम् means शोक रहितम्, free from all sorrow. During sleep a person is free from all sorrows, that is why everybody loves to sleep. विद्यारण्य says that nobody hates sleep. How do you prove? When the sleeping time comes the amount of attention he pays for preparation is evident from the interest

he takes to sleep and he never wants to get out of sleep. If sleep is sorrow nobody will do that. Not only that everybody will complain that he has to sleep today also. Whereas nobody complains that I have to go to sleep today. Whereas everybody complains again I have to go to work. Therefore everybody struggles to wake up and everybody enjoys to go to sleep indicating दुःख निवृत्ति. So शोकवर्जितम्, सुख प्राप्तिः अपि वर्तते दुःख निवृत्तिः अपि वर्तते सुषुप्त पुरुषस्य. This is the रूपम्, this is the स्वरूपम् of a सुषुप्त पुरुषः. This मन्त्र also is important. All these मन्त्रs are beautiful मन्त्रs. Even the first line is an important line अतिच्छन्दा अपहतपाप्माभयं रूपम्. It is all used to define आत्मा and to define ज्ञानि. Even though here it is the definition of सुषुप्त पुरुषः शङ्कराचार्य uses this to define ज्ञानि also, to define मोक्ष, to define आत्मा. Continuing;

मन्त्र 4-3-22

अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति, भ्रूणहाभ्रूणहा, चाण्डालोऽचाण्डालः,
पौल्लसोऽपौल्लसः, श्रमणोऽश्रमणः, तापसोऽतापसः, अनन्वागतं पुण्येनानन्वागतं
पापेन, तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ ४-३-२२ ॥

This is another important मन्त्र, very often quoted. In सुषुप्ति individuality is not there, ego is not there, अहङ्कार is not there. It is not there means it is not active because अविद्या is not active. So मूल अविद्या alone is there, स्थूल अविद्या is not there. कारण अविद्या is there, कार्य अविद्या is not there. अव्यक्त अविद्या is there, व्यक्त अविद्या is not there. Therefore no individuality. All the qualification that we have belongs to the

individuality. All the designation that we have belongs to the individuality. Since the individuality is resolved all these designations are absent and therefore याज्ञवल्क्य says अत्र. अत्र means सुषुप्ति अवस्थायाम् or मोक्ष अवस्थायाम्. सुषुप्ति is taken here as an example of मोक्ष. So अत्र सुषुप्ति अवस्थायाम् मोक्ष अवस्था दृष्टान्त भूतायाम् सुषुप्ति अवस्थायाम् पिता अपिता भवति – father is not a father because he doesn't say I am a father. That is why he doesn't have the worries attached to the father also. All the worries attached to the father are there in जाग्रत् and स्वप्न state alone. In सुषुप्ति पिता अपिता भवति. What about mother? माता अमाता भवति – mother is no more mother. She is not worried about running the family, taking care of the children, their children, none of them is there. लोकाः अलोकाः. Everywhere we have to add the verb भवन्ति. All the लोकs becomes अलोकs because no more worlds are there. भूलोक, भुवर्लोक, सुवर्लोक all the fourteen लोकs have become one with आत्मा. Now there is only one आत्मा, there are no more लोकs. Therefore also those worries are not there. Otherwise there will be desire to go to various लोकs. Those desires are not there. देवा अदेवाः भवन्ति – there are no more gods, no more असुरs and no more मनुष्यs. And वेदाः अवेदाः भवन्ति – even वेदs are not there. वेदs are valid only in duality. Why, because वेदs are प्रमाणम् and प्रमाणम्s can function only when प्रमाता प्रमेयम् duality is there. Or to put in another way वेदs are meant to reveal साध्यम् and साधनम्, the means and the ends. In अद्वैतम् there is neither means nor end. So साध्य साधन प्रतिपादक वेदाः अपि अवेदाः भवन्ति. साध्य साधनात्मक

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द्वैत अभावात्. Then स्तेनः अस्तेनः भवति – a thief is no more a thief. Then भ्रूणहा अभ्रूणहा भवति. भ्रूणहा means ब्राह्मण हन्ता, the one who kills a ब्राह्मण or any cultured person. ब्राह्मण here stands गुण ब्राह्मणः who is a noble person, cultured person, educated person, Dharmic person. Killing such a person is considered as one of the पञ्चमहापापम्s. And during sleep he does not have even that पापम्, अभ्रूणहा भवति. Then चाण्डालः अचाण्डालः भवति. चाण्डालः means a person born to a शूद्र father and ब्राह्मण mother. And a चाण्डाल as a चाण्डाल may be taken as low or inferior by other people and he might face various problems. All these problems are there in जाग्रत् and स्वप्न अवस्था. That is why somebody was telling that a person was very particular about untouchability it seems. He happened to travel in a train where he considered the co-passenger as an untouchable. This puritan started to doze. When he dozes he doesn't know who is the nearby person. So he just falls onto the lap of this so called untouchable and sleeps off. At that time there is no भेदः. When he wakes up and then he gets aside. Because the moment he wakes up he remembered that he is an untouchable. Therefore, where do you see all these distinctions? यत्र भेदः वर्तते यत्र द्वैतम् भवति तत्रैव सुषुप्तौ ब्राह्मणः अपि नास्ति क्षत्रिय अपि नास्ति चाण्डालः अपि अचाण्डालः भवति. Then पौलकसः अपौलकसः भवति – the son born to a शूद्र father and a क्षत्रिय mother. श्रमणः अश्रमणः भवति. श्रमणः means सन्न्यासि, यति, a monk. A monk is a monk only in जाग्रत् अवस्था and when he sleeps others may say he is a सन्न्यासि but as far as he is concerned, he is not a

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सन्न्यासि. Therefore, **अश्रमणः**. A सन्न्यासि is called श्रमणः because श्रमम् करोति. परिश्रमम् करोति मोक्षप्राप्तये इति श्रमणः. Even the word यतिः is derived from the root यत् यतते प्रयत्नम् करोति इति यतिः. Then **तापसः अतापसः** भवति. **तापसः** means one who is in वानप्रस्थाश्रम. Because वानप्रस्थाश्रम is तपःप्रधान.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥
मुण्डकोपनिषत् १-२-११ ॥

In मुण्डकोपनिषत् we saw वानप्रस्थाश्रम is तपःप्रधान, सन्न्यासाश्रम is ज्ञानप्रधान. गृहस्थाश्रम is कर्मप्रधान, ब्रह्मचर्याश्रम is अध्ययनप्रधान. So **तापसः अतापसः** भवति. **अनन्वागतम् पुण्येन अनन्वागतम् पापेन**. Why a person is of these different characters? During जाग्रत् अवस्था people are different because of their पुण्यम् and पापम्. Different types of जन्मs ब्राह्मण जन्म or क्षत्रिय जन्म, or rich person or poor person, healthy or sick person, human being or animal all these भेदs are caused by पुण्यपाप alone. It is not because of God's will. People ask why there is inequality in the world. World will have inequality because there is पुण्य and पाप variety. Nobody can bring in equality because at अनात्मा level equality does not exist. And that is why they say that all people are equal but some people are more equal than others. Therefore physical equality is non-existent, mental equality is non-existent, intellectual equality is not there. Why these inequalities? It is because of पुण्य and पाप सम्बन्ध. In सुषुप्ति

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there is equality as already stated above. It is because अनन्वागतम् पुण्येन because he is not associated with पुण्यम्, he is not associated with पापम्, पुण्यपाप सम्बन्ध रहितः सुषुप्तौ. And therefore तीर्णो हि तदा सर्वाङ्गोऽहो हृदयस्य भवति – he has crossed over all the sorrows belonging to his heart. हृदयस्य शोकान् तीर्णः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the twentieth मन्त्र of स्वयम् ज्योतिर्ब्राह्मणम् the उपनिषत् has talked about विद्या कार्यम् and अविद्या कार्यम्, the consequence of knowledge and the consequence of ignorance. अविद्या कार्यम् is द्वैतम् or duality which will lead to संसार. So अविद्या कार्यम् द्वैतम् संसारस्य भवति. Whereas the consequence of knowledge is सर्वात्मभावः or अद्वैतम् and मोक्षः. This was indicated in the मन्त्र as अहम् एव इदम् सर्वोऽस्मि मित्यते. That is the consequence of ज्ञानम्, which is called सर्वात्मभाव which is अद्वैतभाव which is मोक्ष.

And having talked about सर्वात्मभाव in the twentieth verse, now from the twenty-first verse onwards up to the thirty-third verse the उपनिषत् gives an example for मोक्ष, an example for अद्वैत भाव, or an example for सर्वात्मभाव. The best example for अद्वैतम् is सुषुप्ति or deep sleep state. In these thirteen verses the teacher talks about सुषुप्ति as though मोक्षः. We have to understand that सुषुप्ति is not exactly मोक्ष but it is the nearest example for मोक्ष. Peculiarly शङ्कराचार्य also comments upon these मन्त्रs as though मोक्ष itself. So these verses can be confusing verses. शङ्कराचार्य clarifies this only in his commentary on the thirty fourth verse, there he says that सुषुप्ति is not मोक्ष and सुषुप्ति is the best example for मोक्ष. Therefore in this section a sleeping person is taken as a मुक्तपुरुषः. सुषुप्ति is equated to मुक्ति and सुषुप्त is equated to मुक्तपुरुषः. This point must be remembered throughout this section. And peculiarly, the best definitions of मोक्ष are found

here. The best definitions of आत्मा are found here. The best definitions of जीवन्मुक्त are found here. Even though this section is सुषुप्ति, you will find that शङ्कराचार्य quotes all these मन्त्रs while dealing with a ज्ञानि, while dealing with मोक्ष, he takes मन्त्रs from here. So all these thirteen मन्त्रs are gem मन्त्रs and every मन्त्र is a beautiful मन्त्र. We have seen twenty-first and twenty-second and in twenty-first alone we got जीवन्मुक्त is आप्तकामः, आत्मकामः अकामः. And in the twenty-second we get पितापिता भवति even वेदाः अवेदाः भवन्ति. वेदs are प्रमाणम् and valid only as long as प्रमाता continues to exist and in अद्वैतम् प्रामातृ एव अभावात् प्रमाणस्य अभावः. And towards the end we were seeing अनन्वागतम् पुण्येन अनन्वागतम् पापेन. A sleeper is beyond पुण्यपापम् and that means a मुक्तपुरुषः is beyond पुण्यपापम्. This line is also often quoted. अनन्वागतम् पुण्येन अनन्वागतम् पापेन. अनन्वागतम् means not connected to, not related to, not endowed with. Not only that हृदयस्य सर्वान् शोकान् तीर्णः भवति he has transcended, he has gone beyond all the sorrows.

गतासूनगतासून्ध नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशावास्योपनिषत् ७ ॥

तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥

हृदयस्य शोकान् तीर्णः भवति. And here the उपनिषत् indicates that all sorrows belong to हृदयम् meaning अन्तःकरणम्. So अन्तःकरणस्य सर्वान् शोकान् तीर्णः भवति. All sorrows belong to the mind, not to the आत्मा. That is why when the mind is active sorrow is there, when the mind is passive sorrow is not

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

there. मनः सत्त्वे दुःख सत्त्वम् मनसः अभावे दुःख अभावः
तस्मात् मनः एव दुःखस्य आश्रयः. Up to this we saw in the last
class. Continuing;

मन्त्र 4-3-23

यद्वै तन्न पश्यति पश्यन् वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो
विद्यतेऽविनाशित्वान् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ ४-३-२३
॥

This is another very important मन्त्र. For that we have to go back to twenty-first मन्त्र in which the उपनिषत् has said that a sleeper does not know anything. न बाह्यं किञ्चन वेद नान्तरम् यथा स्त्रियया सम्परिष्वक्तः पुरुषः just as a person who is embraced by his wife does not know anything, in the same way जीवात्मा embraced by the परमात्मा does not know either himself or others. He has neither आत्मज्ञानम् nor अनात्मज्ञानम्. That means the teacher has said that during sleep there is no ज्ञानम् at all, which is as though saying there is no चैतन्यम् in sleep. But we have already said before that आत्मा is स्वयम् ज्योतिः and it has got its own चैतन्यम् which is always there. Therefore there seems to be a contradiction between the self-effulgence of आत्मा and the ignorance in deep sleep state. During sleep at least आत्मा should know itself because it is self-effulgent, it has got its own Consciousness and why can't आत्मा be self-conscious during sleep. If आत्मा has got its own consciousness it must be self-conscious during sleep, how do you account for the absence of knowledge in sleep? And for that possible doubt this मन्त्र is

giving the answer in a peculiar way. And to understand this answer we have to know our प्रक्रिया, our Vedic principles we have to remember, which we have discussed often and so I have to only remind you. We have said that आत्मा is self-effulgent Consciousness called साक्षि चैतन्यम्. In the presence of आत्मा alone mind gets illumined because of the formation of चिदाभास in the mind. Therefore in the presence of आत्मा mind gets illumined because of the formation of the reflection of the आत्मा that is the चिदाभास. And therefore we say आत्मा is the Illuminator or Seer and mind is the illumined or seen. Even though we use the expression that आत्मा is the Illuminator or Seer, we do not intend any action, willful action on the part of आत्मा even though we use the expression illuminator, seer. So the word illuminator should be put in inverted commas and the seer should be put within inverted commas. That is the आत्मा illumines the mind without will, without action, without a design, without a desire, without an action, without a change. What is the actual meaning of the illuminator? The actual meaning is in the presence of आत्मा mind gets चिदाभास and when the चिदाभास is formed mind becomes live, Consciousness, awarefull. Therefore आत्मा is called निर्विकार द्रष्टा, the changeless Seer. Since illumination of the mind is not an action on the part of the आत्मा, illumination is not a temporary process. Ok, look at the logic. Since illumination is not a क्रिया, not an action, not a process on the part of आत्मा, and therefore illumination is नित्य. The reason is any action is temporary. या क्रिया भवति सा अनित्या

भवति. कस्मात्? जन्यत्वात्. Any action is impermanent because it is born, any process is impermanent because it is born, in the case of आत्मा illumination is not a process, not an action because it is the very स्वरूपम्, the very nature of आत्मा. And therefore the दृष्टि of आत्मा is नित्य दृष्टि: अजन्यत्वात्. These two statements you should remember. आत्मा is निर्विकार द्रष्टा and आत्मा has got नित्य दृष्टि:. This changeless illuminator through permanent illumination illumines the mind by forming the चिदाभास. Therefore we say that आत्मा sees the mind permanently. This is the first part of our discussion.

Now we have to go to the second part. I said that आत्मा forms a चिदाभास, a reflection in the mind while illumining the mind. Therefore चिदाभास itself is only an inferior expression of आत्मा itself. So चिदाभास formed in the mind while illumining the mind is nothing but a lower an inferior अवतारम् of आत्मा, an expression of आत्मा. It is व्यवहारिक expression or an empirical expression of आत्मा. What is the original आत्मा? It is the Seer of the mind, which is चित् that is the original nature of आत्मा. चिदाभास is the empirical expression of आत्मा. मम एव अंशः जीवलोके जीवभूतः सनातनः । Ok, now what happens is this. This चिदाभास itself becomes an illuminator of the external world. The चिदाभास, the empirical self, the lower expression of आत्मा itself becomes an illuminator, an empirical illuminator, relative illuminator, व्यवहारिक द्रष्टा of not the mind, very careful, चिदाभास is not the seer of the mind but चिदाभास is the seer

of the external world. आत्मा or the चित् is the seer of the mind. And विदाभास itself is आत्मा's lower expression and therefore we can say आत्मा as विदाभास is the seer of the world also. आत्मा in the form of विदाभास is the seer of the world. आत्मा has got two statuses. आत्मा is directly the seer of the mind, then आत्मा as विदाभास is indirectly the seer of the world. But, when विदाभास becomes a seer of the world there are certain peculiarities. What is that? When आत्मा sees the mind, आत्मा does not undergo any change, and seeing is not an action and the seeing is permanent. Three points. When आत्मा sees the mind

- 1) Seeing is not an action,
- 2) आत्मा doesn't change,
- 3) And seeing is permanent.

But when विदाभास becomes the seer it is different in all respects. विदाभास is the seer through change because विदाभास is in the mind and whenever the mind plus विदाभास illumines the world, sees the world, there are वृत्ति विकारs thought modifications are there, mind modifications are there, विदाभास modifications are bound to be there. Now as you hear my speech your mind undergoes the change. Therefore विदाभास or the mind or you say both illumines the world through change. Therefore विदाभास is सविकार द्रष्टा. Not only that this illumination or perception is a process or क्रिया, it is an action, which has got a beginning and the end. When that begins? When वृत्तिs are formed the perception begins and

when वृत्तिs subside the perception ends. Therefore the चिदाभास is सविकार द्रष्टा and its दृष्टि is अनित्यम् and therefore it is impermanent. It is a क्रिया and therefore it is impermanent. That is why you find that चिदाभास perceives the world during जाग्रत् and स्वप्न, चिदाभास does not perceive the world in सुषुप्ति because perception is a process subject to beginning and end. Therefore what is the second part? चिदाभास is सविकार द्रष्टा with अनित्य दृष्टि. आत्मा is निर्विकार द्रष्टा with नित्य दृष्टिः. When you say that आत्मा is निर्विकार द्रष्टा with नित्य दृष्टि, what is the object of दृष्टि? It is the mind. When you say चिदाभास is सविकार द्रष्टा with अनित्य दृष्टिः, the object is the external world. We have discussed these points before. Refer to भाष्यम् of मन्त्रs 1-4-10, 3-4-2, 3-7-23, 3-8-11 where we have discussed all these points. Here we are only presenting it in a slightly different manner. In the place of चिदाभास, we are going to use the expression आत्मा itself. Why do you say चिदाभास is आत्मा? It is because चिदाभास is after all the inferior, empirical expression of आत्मा only. So परा प्रकृतिः and अपरा प्रकृतिः. Thus आत्मा in its superior form is निर्विकार द्रष्टा with नित्य दृष्टिः and आत्मा in its inferior form (चिदाभास form) is सविकार द्रष्टा with अनित्य दृष्टिः. आत्मा has now got two दृष्टि. One is नित्य दृष्टि and अनित्य दृष्टि. Therefore आत्मा has got दृष्टि द्वयम्. It has got two perceptions – नित्य दृष्टि and अनित्य दृष्टि. नित्य in its higher form and अनित्य in its lower form. Ok, during जाग्रत् अवस्था which दृष्टि of आत्मा is active? Both दृष्टिs are active in जाग्रत् अवस्था. निर्विकार द्रष्टा

through its नित्य दृष्टि is illumining the mind, so the mind is ever alive. Therefore the mental condition is even now illumined by the higher दृष्टि of आत्मा and in addition to that, आत्मा in its inferior विदाभास form is illumining my words also as you hear my words also, as बाह्य शब्द also it is illumining. In जाग्रत् both दृष्टिs are working. It illumines the mind and through विदाभास रूप it illumines the प्रपञ्च. But during sleep which दृष्टि of आत्मा is functioning? Don't say no दृष्टि is functioning because you have said आत्मा's दृष्टि नित्य. You cannot say both दृष्टिs are functioning. If both are functioning means you will see the world and you cannot sleep. Therefore we say that during सुषुप्ति one दृष्टि alone functions and the second दृष्टि does not function. नित्य दृष्टि is functioning. अनित्य दृष्टि is not functioning. नित्य दृष्टि of the higher nature of आत्मा, निर्विकार द्रष्टा is functioning. अनित्य दृष्टि of the inferior form or सविकार द्रष्टा does not function because the mind is incapable of having or entertaining the वृत्तिs at the time of sleep. Why so? The mind is in a passive state as it is resting in sleep. And not only that even the sense organs are folded, incapable of generating वृत्तिs. Even वासनाs are folded. Therefore mind is not functioning. विदाभास process of perception is suspended. Therefore during sleep आत्मा's दृष्टि functions and lower दृष्टि does not function. So now to answer this contradiction; in the twenty-first मन्त्र it was said that a sleeper does not know anything just as a man is embraced by his wife that example was given. Sleeper does not know anything that refers to the absence of अनित्य दृष्टि.

So twenty-first मन्त्र talks about the absence of अनित्य दृष्टि of आत्मा. But really speaking even at that time the नित्य दृष्टि of आत्मा continues illuminating the sleeping mind, the relaxed mind. How do you know that sleeping mind is illumined?

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ दक्षिणामूर्तिस्तोत्रम् ६॥

So even that condition of mind is illumined by the साक्षि and that is why we are able to talk about sleep once we wake up after sleep. That is what is said in this मन्त्र. ‘तत् न वै पश्यति’. This the statement of a पूर्वपक्षि who is raising an objection. तत् means तत्र, which means सुषुप्ति अवस्थायाम्. Then we have to subject आत्मा. न वै पश्यति means नैव पश्यति. आत्मा does not see anything during सुषुप्ति referring to twenty-first मन्त्र न बाह्यम् वेद न आन्तरम्. यत् means such a statement which was given before and which was asked by पूर्वपक्षि, that statement you have to add another word here तत् न that is not fully correct that during sleep आत्मा does not see anything. So यद्वै तन्न पश्यति is पूर्वपक्ष. And तन्न we are supplying as सिद्धान्त, our answer. यद्वै तन्न पश्यति is question and तन्न is answer. The answer is it is not fully correct. Then what is correct? पश्यन्वै तत् पश्यति. In fact in सुषुप्ति seeing आत्मा does not see. पश्यन्वै तत्, i.e., तत्र आत्मा न पश्यति – seeing आत्मा does not see. How to understand this statement? Seeing is equal to आत्मा continues to see as निर्विकार द्रष्टा with नित्य दृष्टि. आत्मा continues to see the mind as the changeless perceiver with permanent perception, निर्विकार द्रष्टा आत्मा with नित्य दृष्ट्या मनः पश्यन्. At the same time in its lower

चिदाभास form न पश्यति does not see the world. सविकार द्रष्टुः रूपेण बाह्य प्रपञ्चम् न पश्यति. निर्विकार द्रष्टुः रूपेण नित्य दृष्ट्या मनः पश्यन् अपि सविकार द्रष्टुः रूपेण अनित्य दृष्ट्या प्रपञ्चम् न पश्यति. Remaining as changeless perceiver even when the आत्मा sees the mind through permanent perception, आत्मा does not see the world remaining as changing perceiver through impermanent दृष्टि.

Then why do we say so? Because द्रष्टुः दृष्टेः विपरिलोपः न विद्यते. द्रष्टुः means निर्विकार द्रष्टुः आत्मनः for the original Self, for the original perceiver विपरिलोपः – the destruction or the loss of दृष्टिः the permanent perception, permanent illumination does not take place. For the original perception, the original awareness of the original Self is never lost. But the temporary perception of चिदाभास is subject to loss. The permanent perception of the चित् is never subject to loss. That is why the world can be sometimes perceived and sometimes it can be blacked out. The world blackout is possible. चिदाभास's perception is subject to blinking like our current. Whether the mind or world is blacked out or not, the mind is never blacked out, the mind is illumined by the आत्मा whether it is a perceiving mind or non-perceiving mind, whether it is a dark mind or a bright mind. Therefore निर्विकार द्रष्टुः नित्य दृष्टेः विपरिलोपः विनाशः न विद्यते. Why? अविनाशित्वात् – because the चैतन्यम् of आत्मा is permanent.

This line is the most important line that शङ्कराचार्य uses to refute क्षणिकविज्ञानवाद. The Buddhistic principle, the क्षणिकविज्ञानम् which we saw a few classes before;

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स्वयञ्ज्योतिर्ब्राह्मणम्

क्षणिकविज्ञानम् means flowing Consciousness. क्षणिकविज्ञानवादि is very close to अद्वैतम्. He also say world is unreal, Consciousness alone is real, विज्ञेयम् मिथ्या विज्ञानम् सत्यम्. But the difference lies in: he says क्षणिकविज्ञानम् सत्यम् and we say नित्यविज्ञानम् सत्यम्. To prove this शङ्कराचार्य gives various reasonings which we saw before and in addition to all these reasonings the most important श्रुति quotation against क्षणिकविज्ञानवादि is न हि द्रष्टुः दृष्टेः विपरिलोपः विद्यते अविनाशित्वात्.

Ok, in सुषुप्ति why does the secondary perception, the अनित्य दृष्टि does not function? Why the temporary perception is absent in sleep? The उपनिषत् gives the reason that temporary perception depends upon त्रिपुटि, which means three factors viz., the knower, known and the instrument. Knower - the mind, an object should be there and the instrument – sense organs. Whereas the permanent दृष्टि of आत्मा is not dependent on त्रिपुटि. In सुषुप्ति the temporary perception, अनित्य दृष्टि does not take place because त्रिपुटि is not there. That is said here. न तु अस्ति – the following does not exist. What are they? तत् द्वितीयम् and अन्यत् विभक्तम्. So तत् द्वितीयम् indicates प्रमाता, अन्यत् indicates प्रमाणम् and विभक्तम् indicates प्रमेयम्. So तत् द्वितीयम् means प्रमाता, अन्तःकरणम्, and अन्यत् means प्रमाणम्, विभक्तम् means प्रमेयम् न अस्ति – are not there in sleep. Mind is resolved therefore प्रमाता is not there. Sense organs are resolved therefore प्रमाणम् is not there. When both are not there the प्रमेय प्रपञ्च is also not there. यत्पश्येत् – if they were there,

आत्मा would have had the secondary perception the अनित्य दृष्टि would have taken place. Once he wakes up all the त्रिपुटि starts functioning and he sees everything. This alone is repeated being important with regard to smelling action, hearing action etc. In sleep अनित्य दृष्टि is not there but नित्य दृष्टि continues. So the extensions are simple that we can see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the स्वयम् ज्योतिर्ब्राह्मणम् आत्मस्वरूपम् is presented as the one obtaining in the सुषुप्ति. सुषुप्त स्वरूपम् is आत्मस्वरूपम् and सुषुप्त स्वरूपम् is अद्वैत स्वरूपम्, सुषुप्त स्वरूपम् is मोक्ष स्वरूपम्. This is the topic here which we get from मन्त्रs twenty-one up to thirty-four. We should remember when the उपनिषत् describes सुषुप्त as मुक्तपुरुषः and सुषुप्ति as मोक्ष, we should remember that सुषुप्ति is the nearest example for मोक्ष. We do not literally equate सुषुप्ति with मोक्ष. However, the उपनिषत् does not say it is an example but शङ्कराचार्य makes it clear that it is an example. Therefore in all these मन्त्रs we will find that सुषुप्ति is talked about as मोक्ष itself. A sleeper is शुद्धः, a sleeper is अद्वैतः, a sleeper is free from रागद्वेष, a sleeper is free from all त्रिपुटि. Thus सुषुप्ति and मोक्ष are equated and सुषुप्त and मुक्त are equated. In this मन्त्र which we were seeing in the last class याज्ञवल्क्य is showing the difference between सुषुप्ति अवस्था and the other अवस्थाs like जाग्रत् and स्वप्न. And for that purpose, we say that आत्मा has got two visions or perceptions दृष्टि द्वयम् आत्मनः अस्ति. आत्मा has two perceptions or two visions. One is चित् रूपेण निर्विकार दृष्टिः, that is as pure awareness it enjoys changeless perception. The second दृष्टि is विदाभास रूपेण सविकार दृष्टिः as reflected awareness it has got changing perception. These two दृष्टि belong to the same आत्मा. The निर्विकार दृष्टि illumines the mind while सविकार दृष्टि illumines the world. Now what याज्ञवल्क्य says is that in the जाग्रत् अवस्था both

दृष्टिs are functioning whereas in सुषुप्ति अवस्था one दृष्टि alone functions. During जाग्रत् निर्विकार दृष्टि illumines the mind and सविकार दृष्टि illumines the world. Whenever you talk about your mind it is because of the निर्विकार दृष्टि illumining the mind and whenever you talk about the world it is the सविकार दृष्टि illumining the world.

However, in सुषुप्ति the सविकार दृष्टि does not illumine the world because for सविकार दृष्टि to function mental functions are required. सविकार दृष्टि to function or to be active, it requires an active mind, a functioning mind. In सुषुप्ति सविकार दृष्टि is present in a passive mind and therefore it is incapable of seeing the world. In सुषुप्ति विदाभास does exist but that विदाभास obtaining in the mind is incapable of functioning because for विदाभास to function the mind has to go out through sense organs.

नानाच्छिद्रघटोदरस्तिथमहादीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।

Mind should go out through sense organs for विदाभास to function. Then only active विदाभास is available. Therefore during सुषुप्ति only one-दृष्टि functions and another one does not function. Therefore आत्मा sees the mind that is चित् sees the mind but विदाभास does not see the world. चित् रूपेण पश्यन् अपि विदाभास रूपेण न पश्यति. निर्विकार दृष्टि रूपेण पश्यन् अपि सविकार दृष्टि रूपेण न पश्यति. नित्य दृष्टि रूपेण पश्यन् अपि अनित्य दृष्टि रूपेण न पश्यति. पारमार्थिक दृष्टि रूपेण पश्यन् अपि व्यावहारिक दृष्टि रूपेण न पश्यति. साक्षि

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रूपेण पश्यन् अपि प्रमातृ रूपेण न पश्यति. परमात्मा रूपेण पश्यन् अपि जीवात्मरूपेण न पश्यति. I hope it is clear. In his भाष्यम् for the मन्त्र 1-4-10 शङ्कराचार्य has brilliantly discussed this दृष्टि द्वयम्. Nowhere else has शङ्कराचार्य so elaborately discussed this दृष्टि द्वयम्. Up to this we saw in the last class. Continuing; From मन्त्र number twenty-four up to thirty we find all the मन्त्रs convey the same idea in a different way and therefore we will read all these six मन्त्रs.

मन्त्र 4-3-24

यद्वै तन्न जिघ्रति जिघ्रन् वै तन्न जिघ्रति, न हि घ्रातुघ्रातिर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ ४-३-२४ ॥

मन्त्र 4-3-25

यद्वै तन्न रसयति रसयन् वै तन्न रसयति, न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ ४-३-२५ ॥

मन्त्र 4-3-26

यद्वै तन्न वदति वदन् वै तन्न वदति, न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ ४-३-२६ ॥

मन्त्र 4-3-27

यद्वै तन्न शृणोति शृण्वन् वै तन्न शृणोति, न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ ४-३-२७ ॥

मन्त्र 4-3-28

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यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ ४-३-२८ ॥

मन्त्र 4-3-29

यद्वै तन्न स्पृशति स्पृशन् वै तन्न स्पृशति, न हि स्पृष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ ४-३-२९ ॥

मन्त्र 4-3-30

यद्वै तन्न विजानाति विजानन् वै तन्न विजानाति, न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ४-३-३० ॥

All these मन्त्रs from twenty-four to thirty should be understood exactly as the twenty-third मन्त्र which is the model verse and accordingly all these मन्त्रs should be commented and you will find that the words are very similar. पश्यन् अपि न पश्यति, वदन् अपि न वदति. मन्वानः अपि न मनुते. Thus you will find two types of perceptions are mentioned ज्ञानेन्द्रिय perception, अन्तःकरणम् perception all of them are included. The aim of all these मन्त्र is one that आत्मा चैतन्यम् is नित्यम्. This is the unique thing which differentiates अद्वैत from all other philosophies. In न्याय, वैशेषिका etc., आत्मा is a material and Consciousness comes in the आत्मा as a property and Consciousness can go away from the आत्मा. Thus आत्मा is a द्रव्यम् in न्याय, वैशेषिका etc. When it comes Buddhism they accept आत्मा is Consciousness but the problem is they say it is a changing Consciousness.

That is क्षणिकविज्ञानम्. When it comes to विशिष्टाद्वैतम् they tried to solve the problem by talking about two Consciousness, Consciousness as a substance and Consciousness as an attribute. Substantive Consciousness and Attributive Consciousness. But both Consciousnesses are real in विशिष्टाद्वैतम्, गुण चैतन्यम् and गुणि चैतन्यम्. Whereas in अद्वैत we talk about only one निर्गुण चैतन्यम् and any other perception is only मिथ्या, चिदाभास रूपः. This चिदाभास is the unique idea which differentiates अद्वैत from all other systems including द्वैतम् and विशिष्टाद्वैतम्. In विशिष्टाद्वैतम्, चिदाभास is not accepted. In the place of चिदाभास they have गुण चैतन्यम्, attributive Consciousness, which they call धर्म भूत ज्ञानम्. Anyway what I want to say is that आत्मनः स्वरूप चैतन्यम् नित्यम् is the essence of all these मन्त्रs and in this twenty-third मन्त्र and thirtieth मन्त्र are often quoted by शङ्कराचार्य.

I don't want to comment upon all these मन्त्रs. I would only give you the word meaning of the twenty-fourth मन्त्रः जिघ्रति means to smell and in twenty-fifth मन्त्रः रसयते means to taste, in the twenty-sixth मन्त्रः वदति means to speak, in the twenty-seventh मन्त्रः शृणोति means to hear, in the twenty-eighth मन्त्रः मनुते means to think, in the twenty-ninth मन्त्र स्पृशति means to touch and in the thirtieth मन्त्रः विजानाति means to know. In all these मन्त्रs you have to put just as two दृष्टिs are there two types of smelling, two types of touching, two types of thinking. One is व्यवहारिक touching and another is पारमार्थिक touching चिदाभास touching the world is

व्यवहारिक touching and चित् touching the mind is पारमार्थिक touching. One is सविकारम् and another is निर्विकारम्. सविकारम् is अनित्य and निर्विकारम् is नित्य. This is the development. Now we will go to thirty-first मन्त्र.

मन्त्र 4-3-31

यत्र वा अन्यदिव स्यात्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यज्जिघ्रेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्, अन्योऽन्यच्छृणुयात्, अन्योऽन्यन्मन्वीत, अन्योऽन्यत्स्पृशेत्, अन्योऽन्यद्विजानीयात् ॥ ४-३-३१ ॥

This is also an important मन्त्र which शङ्कराचार्य quotes very often. The essence of this मन्त्र is that all transactions are possible only in द्वैतम्. सर्वे व्यवहाराः द्वैते एव भवति अद्वैते व्यवहाराः न भवन्ति. That is why in माण्डूक्योपनिषत् अद्वैतम् is called अव्यवहार्यम्. शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ माण्डूक्योपनिषत् ७ ॥ When we say no व्यवहार is possible, it excludes all कर्म व्यवहारs also and all ज्ञान व्यवहारs also. All the व्यवहारs (transaction) in the form of actions and all व्यवहारs in the form knowledge because कर्म व्यवहार requires द्वैतम् in the form कर्ता कर्म करणम्, subject, object and instrument. And ज्ञान व्यवहार also requires द्वैतम् in the form of प्रमाता, प्रमाण, प्रमेयम्. Both require त्रिपुटि. कर्तृ-कर्म-करणम् त्रिपुटि कर्म व्यवहारार्थम् प्रमातृ-प्रमाण-प्रमेय त्रिपुटि ज्ञान व्यवहारार्थम्. In अद्वैतम् both are not there. This alone was said in the thirtieth मन्त्र. न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तम्. There we saw three words. द्वितीयम्, अन्यत् and विभक्तम्. द्वितीयम् means प्रमाता, अन्यत् means प्रमाणम् and विभक्तम् means प्रमेयम्. Therefore द्वितीयम् अन्यत्

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विभक्तम् नास्ति means प्रमाता प्रमाण प्रमेयम् नास्ति in सुषुप्ति or in आत्मा. Therefore there is no कर्म व्यवहार or ज्ञान व्यवहार, and that is why whenever we ask the question how to know आत्मा we are committing a biggest mistake. Because when we try to know the आत्मा knowing is a व्यवहार and we want to bring down आत्मा to the व्यवहारिक level. Similarly, when we ask the question how to experience the आत्मा, again experience is another व्यवहार and आत्मा cannot be brought down to the plane of experience. Similarly, how to realize आत्मा for all these questions no answer can be given because the questions are wrong. That is why in केनोपनिषत् the teacher said I don't know how to teach you. न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ केनोपनिषत् १-३ ॥ Since the student still persisted the teacher said it is not known, it is other than known and the unknown. Meaning that you can never bring it to the plain of ज्ञान व्यवहार. If it is not available for any व्यवहार then how do you know that अद्वैत आत्मा is existent? For that we answer it is not available for any व्यवहार but it is that because of which all व्यवहारs are known or taking place. It is that because of which all कर्म व्यवहारs and all ज्ञान व्यवहारs are shining. Just as a photographer is not in the picture but at the same time every picture is the evidence for the presence of the photographer even if it is automatic - the presence of the camera. Similarly, I am present all the time as अद्वैत चैतन्यम् but I will not be one of the members in the transactions, one of the constituents of the transactions but I am ever self-evident. And that is said here. यत्र अन्यत् स्यात्

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तत्र अन्यः अन्यत् पश्येत् – where there is a second thing, that means where there is a त्रिपुटि, त्रिपुटि means the triad of subject-object-instrument, तत्र एव अन्यः अन्यत् पश्येत् – there a perceiver can perceive through an instrument. अन्यः अन्यत् जिघ्रेत् – a smeller can smell through another instrument, similarly रसयेत्, one can taste, वदेत् one can speak, शृणुयात् one can hear, स्पृशेत् one can touch and विजानीयात् one can know. In short, all these transactions are possible only where the प्रमातृ प्रमाण प्रमेय त्रिपुटि is available. This त्रिपुटि obtains only in जाग्रत् अवस्था and therefore in जाग्रत् अवस्था alone transactions are possible whereas in सुषुप्ति this त्रिपुटि is absent and therefore all these transactions are not possible.

Here there is one crucial expression. Here the teacher says in जाग्रत् अवस्था when there is द्वैतम् there is व्यवहार. In सुषुप्ति अवस्था when there is no द्वैतम्, in अद्वैत, there is no व्यवहार. Daily we go through both experiences द्वैत व्यवहार in जाग्रत् and अद्वैत 'व्यवहार' in सुषुप्ति. That means the truth seems to be both in the form of द्वैतम् and अद्वैतम्. आत्मा is द्वैतम् in जाग्रत् and आत्मा is अद्वैत in सुषुप्ति. Now the question comes what is the nature of आत्मा? Is it द्वैत रूपम् or अद्वैत रूपम् or द्वैत अद्वैत रूपम्? Some philosophers conclude that द्वैत रूपम् alone is right and अद्वैत रूपम् is incidental and not real. While sleeping we are happy which is not a true happiness, and our original nature is misery only. And some other philosophers say that we will compromise that द्वैत-अद्वैत-रूप आत्मा, भेद-अभेद-रूप आत्मा and in fact विशिष्टाद्वैतम् also holds this view alone. So it is called

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विशिष्ट अद्वैत, भेद सहित अद्वैतम्. What we say is it is not भेद-अभेदम्, it is not द्वैत-अद्वैतम् but it is अद्वैतम् alone. It is neither द्वैतम् nor द्वैत विशिष्टाद्वैतम् but it is अद्वैतम् alone. Why do we say so? The उपनिषत् uses the word अन्यत् इव स्यात्. That इव is a billion dollar word. इव means *as though* द्वैतम् is there in जाग्रत् अवस्था. *As though* means not really. Therefore by using the expression इव the उपनिषत् points out that भेद is मिथ्या व्यवहारिकम् माया कार्यम्, अद्वैतम् is पारमार्थिक स्वरूपम्. जगत् मिथ्या is not an imagination of शङ्कराचार्य. मिथ्यात्वम् of the world is not the imagination of शङ्कराचार्य but it is presented in the उपनिषत् itself by the expression इव. Therefore this मन्त्र is often quoted by शङ्कराचार्य to establish the unreality of the world. Continuing;

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सलिल एको द्रष्टाद्वैतो भवति, एष ब्रह्मलोकः सम्राडिति हैमनुशशास याज्ञवल्क्यः, एषास्य परमा गतिः, एषास्य परमा संपत्, एषोऽस्य परमो लोकः, एषोऽस्य परम आनन्दः ; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ४-३-३२ ॥

This is another very important मन्त्र. This whole section is beautiful. In सुषुप्ति when a person is in आत्मस्वरूपम्, then what is his nature is described here. In the last मन्त्र what is the experience in जाग्रत् अवस्था has been talked about now in सुषुप्ति what is the nature of आत्मा experienced by him is talked about. The उपनिषत् says or याज्ञवल्क्य says here अद्वैतः भवति – he is in his non-dual nature. And here you see there is no इव after अद्वैतः. There it was said अन्यत् इव. Here had it said अद्वैत इव भवति then both would have become मिथ्या.

Therefore wherever द्वैतम् comes the उपनिषत् uses इव where अद्वैत is there is no इव. In मन्त्र twentieth while talking about the dream and sleep the उपनिषत् used the expression he was chased by an elephant as it were. इव is there wherever there is व्यवहार. And while saying 'अयम् सर्वः भवति he is everything अद्वैतम्' इव is not used. And here also द्वैते इवकारः अद्वैते न इवकारः. From this it is very clear that द्वैतम् is मिथ्या and अद्वैतम् is सत्य. Not only that it is एकः – it is one and सलिलः. सलिलः in this context should be translated as शुद्धः. Literally, the dictionary meaning of the word सलिल is water. Therefore शङ्कराचार्य says सलिलवत् स्वच्छीभूतः pure as water. But all these three words seem to convey the same meaning सलिलः एकः अद्वैतः. Therefore commentators make a subtle difference. सलिलः refers विजातीय भेद रहितः, एकः refers to सजातीय भेद रहितः, अद्वैत refers to स्वगत भेद रहितः. Therefore सजातीय विजातीय स्वगत भेद रहितः.

I am taking for granted that you are advanced enough to know what is सजातीय सजातीय and स्वगत भेद. Who is in this form? द्रष्टा. द्रष्टा means the आत्मा. So आत्मा सजातीय विजातीय स्वगत भेद रहितः भवति. कदा? सुषुप्ति अवस्थायाम् or मोक्षे. And here also the word द्रष्टा should be understood properly. Because there are two द्रष्टाs. One is सविकार द्रष्टा and another is निर्विकार द्रष्टा. विदाभास रूपेण सविकार द्रष्टा, चित् रूपेण निर्विकार द्रष्टा. Here we should take निर्विकार द्रष्टा आत्मा अद्वैतः भवति. And then the teacher says that this alone is your original nature. How you are in your sleep state that is your original nature. In this, you don't have any राग-

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द्रेष, you don't have any प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । when you have renounced the मनस् how can there be काम in the mind. दुःस्वेष्वनुद्विग्नमनाः सुस्वेषु विगतस्पृहः । वीतरागभयक्रोधः. What do we think? We think that the waker is our original nature. Sleep is only a temporary rest. Here the उपनिषत् says it is the other way round. The sleeper I is original nature, the waking state like I am so and so is incidental वैष only. "All the world's a stage", like that जाग्रत् is also a stage स्वप्न is also a stage but in सुषुप्ति alone our original nature is there. The उपनिषत् says. एषः ब्रह्मलोकः is महावाक्यम् एषः means अद्वैत आत्मस्वरूपः is none other than ब्रह्मन्, the Infinite. Here we should be very careful. The word ब्रह्मलोक should not be taken in the regular meaning. Regular meaning is the seventh heaven, which one reaches by going through शुक्ल गति, by doing a lot of कर्म उपासना etc. But in this context, ब्रह्मलोक does not refer to हिरण्यगर्भलोक but here the word ब्रह्मलोक means ब्रह्मन्, the all-pervading ब्रह्मन्. Here the word लोकः should be derived from the √लोक and we should take भाव व्युत्पत्तिः, लोकनम्, दर्शनम्, ज्ञानम् लोकः. Therefore ब्रह्मलोकः means ज्ञान रूपम् ब्रह्म, चैतन्यरूपम् ब्रह्म. So ब्रह्मलोकः means ज्ञानस्वरूपम् ब्रह्म, प्रज्ञानम् ब्रह्म, चैतन्यस्वरूपम् ब्रह्म, स्वयम् ज्योतिः रूपम् ब्रह्म.

For long time we have been discussing and the उपनिषत् is worried whether we remember who is गुरु and who is शिष्य. So the उपनिषत् is reminding हे सम्राट् इति ह एनं अनुशशास – O! Emperor जनक this is the real nature of yours. याज्ञवल्क्यः – thus, याज्ञवल्क्य taught जनक महाराज. Not only that एषा

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अस्य परमा गतिः – this अद्वैत स्वरूपम् alone is your ultimate goal. It is not going to any लोक. स्वर्ग is not the ultimate goal, कैलास is not the ultimate goal, वैकुण्ठ is not the ultimate goal. You need not go anywhere. Discover your अद्वैत स्वरूपम् that is the **परमा गतिः**, उत्कृष्टा गतिः. And **एषा अस्य परमा सम्पत्** – this अद्वैत स्वरूपम् alone is the true wealth द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ तैत्तिरीयोपनिषत् १-१० ॥ द्रविणं सवर्चसम् Self-effulgent wealth it is. That means don't depend upon all other अनात्मा wealth for security. Anytime they can let you down and go. Only dependable wealth is your own inner wealth. आत्मना विन्दते ते वीर्यम् विद्यया विन्दतेऽमृतम् ॥ केनोपनिषत् २-४ ॥ So **एषास्य परमा सम्पत्**. Then **एषोऽस्य परमो लोकः** – this अद्वैत स्वरूपम् alone is the highest लोक, highest abode, highest resting place, यत् गत्वा न निवर्तन्ते तत् धाम परमम् मम ॥ गीता १५-६ ॥ That is why Lord is often called परन्धाम. परन्धाम is my own अद्वैत स्वरूपम्. Then **एषोऽस्य परम आनन्दः** – this अद्वैत स्वरूपम् alone is the highest आनन्द, the highest तृप्ति, the highest fulfillment. This is called आत्मानन्द or ब्रह्मानन्द. And when we say आत्मानन्द or ब्रह्मानन्द we should remember that we are not talking about a particular experience because experience can never be परम आनन्द because any experience belongs to the mind and it belongs to व्यवहार, it belongs to time therefore it is subject to fluctuation like प्रिय मोद and प्रमोद. Therefore परम आनन्द is not an experience coming to me but it is me myself. Therefore we should translate परम आनन्द as

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पूर्णत्वम्. अद्वैत स्वरूप alone is पूर्णत्वम्, the fullness, limitlessness, freedom from bond, freedom from struggle, freedom from expectations. आत्मनि एव आत्मना तुष्टः. आत्मक्रीडा आत्मरतिः etc. Not only that the उपनिषत् says एतस्य एव आनन्दस्य मात्राम् अन्यानि भूतानि उपजीवन्ति. मात्राम् should be connected with आनन्दस्य. मात्राम् means a small portion, an अंशः or a bit. A portion of of ब्रह्मानन्दम् alone is experienced by all ignorant people in the form of विषयानन्द. And by a portion we don't know whether it is big or small portion. मात्रा means a smallest bit, लवलेश. यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता यत्त्विते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः । यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद् यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ मनीषापञ्चकम् ७॥

He compares ब्रह्मानन्द to ocean and a bit of it is a droplet, a spray and that droplet alone is divided and given to ब्रह्म as आनन्द, or for इन्द्र. The आनन्द that we experience are not the divisions of that समुद्रम् but they are divisions of a droplet यत्सौख्याम्बुधिलेशलेशत, talking one drop and dividing it as many parts as we can and that part is आनन्द for the whole world. So you can imagine what is ब्रह्मानन्द. Then how to experience that आनन्द? It is not experience but it is my nature. अन्यानि भूतानि means all जीवs, उपजीवन्ति means they depend upon they resort to. So all जीवs resort to a bit of that ब्रह्मानन्द alone. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The nature of सुषुप्ति is elaborately discussed here taking सुषुप्ति as an ideal example for मोक्ष. Therefore in all these मन्त्रs the उपनिषत् describes सुषुप्ति as मोक्ष itself. सुषुप्ति is here compared to मोक्ष because in सुषुप्ति a person is in his स्वरूपम्, in his अद्वैत स्वरूपम्, द्वैतम् is unnatural to a person and therefore जाग्रत् and स्वप्न are not the natural states of an individual. In जाग्रत् and स्वप्न there is a projection of duality. This was said in the मन्त्र thirty-one यत्र वा अन्यदिव स्यात्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यजिज्ञेत्. When there is a false duality there is transaction. Whereas in सुषुप्ति when the projected duality is not there all transactions have ended, a person is in अव्यवहार्यस्वरूपम्. This अद्वैत स्वरूपम् was defined सलिल एको द्रष्टाद्वैतो भवति. The द्रष्टा, the जीवात्मा abides by his nature, which is सलिलः एकः अद्वैतः. सलिलः means विजातीय भेद रहितः. Literally सलिलम् means pure water. Just as pure water is not mixed with anything else, here also the pure Awareness is not mixed with anything else. एकः means सजातीय भेद रहितः, it does not have a second Awareness also and अद्वैत means स्वगत भेद रहितः, it does not have internal divisions also. It is free from external and internal divisions. Then the उपनिषत् talked about this अद्वैतम् as the highest goal and this as the highest आनन्दः, परम आनन्दः. Then a statement was made एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति. All worldly pleasures are only an infinitesimal part of ब्रह्मानन्द. It is a well-known statement

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which शङ्कराचार्य quotes very often. means This मन्त्र is called as सलिल वाक्यम्. Up to this we saw, Continuing;

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स यो मनुष्याणां राद्धः समृद्धो भवति, अन्येषामधिपतिः, सर्वैर्मानुष्यकैर्भोगैः, सम्पन्नतमः, स मनुष्याणां परम आनन्दः ; अथ ये शतं मनुष्याणामानन्दाः स एकः पितॄणां जितलोकानामानन्दः ; अथ ये शतं पितॄणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दः ; अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः – ये कर्मणा देवत्वमभिसम्पद्यन्ते ; अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः ; अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः ; अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः ; अथैष एव परम आनन्दः, एष ब्रह्मलोकः सम्राट् । इति होवाच याज्ञवल्क्यः ; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ; अत्र ह याज्ञवल्क्यो बिभयां चकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ४-३-३३ ॥

In the previous मन्त्र याज्ञवल्क्य pointed out that all worldly pleasures are nothing but a part of ब्रह्मानन्द. सर्वे विषयानन्दाः ब्रह्मानन्द मात्रा. All विषयानन्दs are only a मात्रा, अल्पः, लेशः. They are only a part of ब्रह्मानन्द. This was said in the previous मन्त्र. And this idea is elaborated in this मन्त्र. So विषयानन्दस्य ब्रह्मानन्द मात्रात्वम् is the subject matter of this मन्त्र. This is conveyed through a particular method which we call as आनन्द मीमांसा. It is an analysis of the nature of sensory pleasures, worldly pleasures. This analysis of आनन्द मीमांसा has been done very elaborately in the ब्रह्मानन्दवल्ली of तैत्तिरीयोपनिषत्.

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सैषाऽऽनन्दस्य मीमांसा भवति।युवा स्यात्साधुयुवाऽध्यायकः। ॥
तैत्तिरीयोपनिषत् २-८-१ ॥

Etc., and ultimately

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । ॥ तैत्तिरीयोपनिषत्
२-८-५॥

Up to that in ब्रह्मानन्दवल्ली we had done आनन्द मीमांसा. Therefore I don't want to go very elaborately but still I will deal with it briefly. Three points must be noted while studying this मन्त्र. The first point to be noted is that all विषयानन्दs are nothing but a reflections of ब्रह्मानन्द in the mind. All विषयानन्दs or sensory pleasures or worldly pleasures are (material pleasures) are nothing but a reflections of ब्रह्मानन्द in the mind. All sensory pleasures and worldly pleasures are nothing but reflections of ब्रह्मानन्द in the mind. Therefore if ब्रह्मानन्द is taken as बिम्बानन्द, all sensory pleasures can be called प्रतिबिम्ब आनन्द. And all experiential pleasures comes under प्रतिबिम्ब आनन्द alone. And बिम्बानन्द will never come under the experiential pleasures. All experiential pleasures, विषयानन्दs are the sensory pleasures, they are worldly pleasures and they are all प्रतिबिम्ब आनन्द. This is the first point.

Then the second point we should remember is that these प्रतिबिम्ब आनन्दs or reflected pleasures are figuratively said to be a part of ब्रह्मानन्द. Figuratively said to be a part means we should not take विषयानन्द as the real part of ब्रह्मानन्द because ब्रह्मानन्द does not have any parts. ब्रह्मानन्द is the

same as ब्रह्मन्. ब्रह्मैव आनन्दः ब्रह्मानन्दः. It is not षष्ठी तत्पुरुष but कर्मधारय समास. So ब्रह्मानन्द is equal to ब्रह्मन् and ब्रह्मन् is indivisible and therefore ब्रह्मानन्द is indivisible. So if ब्रह्मानन्द is indivisible how can we talk about the मात्रा of ब्रह्मानन्द, a part of ब्रह्मानन्द? Therefore we say it is not really a part, it is as though a part. If विषयानन्द is a real part of ब्रह्मानन्द what will happen? Suppose there is a cloth and this cloth has got various parts as top portion, bottom portion etc. These parts are as real as the cloth itself. If the parts are real what will happen? As even you remove the parts the original will become smaller and smaller and a day will come when all the parts are gone and the whole will not be there. Similarly, if विषयानन्द is a real part of ब्रह्मानन्द and every time you enjoy विषयानन्द and ब्रह्मानन्द's a bit will go away and so many millions of people are enjoying विषयानन्द, every time विषयानन्द is experienced one chunk of ब्रह्मानन्द is gone that means after a few centuries there will be no place for विषयानन्द as all the parts of ब्रह्मानन्द would have gone. Therefore remember विषयानन्द is only an apparent part of ब्रह्मानन्द. In fact any reflection is only an apparent part of the original. Then if it is not a real part then why do you use the expression मात्रा? If it is not a real part why do you call it part? The answer is that the part cannot exist independent of the whole. In the same way, विषयानन्द the reflection cannot exist independent of ब्रह्मानन्द, the original and to show the dependence we call it as part but really it is not a part. This is the second point.

Then the third point to be noted here is that विषयानन्द is subject to gradation. विषयानन्द is same as प्रतिबिम्ब आनन्द and therefore we can say that प्रतिबिम्ब आनन्द is subject to gradation or we can say अनुभव आनन्द is subject to gradation because all the experiential pleasures are subject to gradation. Because the experience comes and it has got a time duration and there is a gradation in time also. Therefore even the highest समाधि pleasure also is available during the time of समाधि and the duration can be long, the duration can be short and again it is subject to gradation. Any experiential pleasure is subject to तारतम्यम्. Whereas ब्रह्मानन्द is not experiential and therefore it is not subject to gradation also. This is the third point.

Why is it subject to gradation? The logic also must be clear. It is subject to gradation because it is reflected आनन्द. Any reflection will be subject to gradation, तारतम्यम्. Why do we say so? Any reflection depends upon the reflecting medium. Since the reflecting media can be of different types it may be very clear reflecting medium or it may be slightly dull reflecting medium. In a dull medium the reflection also is dull and in a clear medium the reflection is brighter. In प्रतिबिम्ब आनन्द the reflecting medium is the mind and the mind can be dull or the mind can be bright; through सत्त्ववृत्ति it can be bright, through रजोवृत्ति it can be disturbed, through तमोवृत्ति it can be dull. In the mind सात्त्विक रजस तामस वृत्तिभेदात् स्वच्छतायाः अपि तारतम्यम् वर्तते. तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ॥ गीता १४-६ ॥ सत्त्वस्य

निर्मलत्वात् प्रकाशकम् therefore प्रतिबिम्ब आनन्द is greater. So it depends upon उपाधि, the equipment. Therefore when there is a better body, better environment and better sense objects then the mind will be calmer, brighter because in the body there is no health problem, in the environment there is no disturbance and sense objects are all ideal. Therefore उपाधि (body), विषय (sense objects), लोक (environment), तारतम्यात् the mind also becomes better and better. Therefore in the भूलोक if you have got certain types of comforts, in the भुवर्लोक better उपाधि, better विषय and better लोक will be there. And similarly सुवर्लोक, महर्लोक, जनलोक, तपोलोक and ब्रह्मलोक the equipment is very refined, the sense objects are extremely wonderful and the environment is very beautiful. Therefore the mind enjoyed by ब्रह्म is very, very bright and clear. Thus according to these the reflecting media vary therefore the प्रतिबिम्ब आनन्द also has got तारतम्यम् whereas in बिम्बानन्द, आत्मानन्द or ब्रह्मानन्द there is no तारतम्यम् at all.

Then the next point the उपनिषत् want to convey is this. This quiet mind or a better and clearer reflecting medium can be caused by two factors. A quiet mind can be accomplished through two factors. One is by procuring, or by accomplishing or getting whatever the mind wants. If the mind asks for better लोक, do rituals and go to स्वर्गलोक. Thus the mind can become quiet by procuring विषयs or sensory objects. Because of that the reflected आनन्द also becomes greater and that is

why more comfortable people have got more आनन्द. This is one method.

The second method the उपनिषत् wants to point out is through वैराग्यम् or dispassion also the mind can become quiet and calm. And for वैराग्यम् what objects should you procure? For वैराग्यम् you need not procure any sense objects, वैराग्यम् requires not money but another type of money and that is the विवेक wealth. So through material wealth you can purchase sense objects and get better प्रतिबिम्ब आनन्द whereas through विवेक wealth the wealth of discrimination you develop dispassion and say तवैव वाहास्तव नृत्यगीते ॥ कठोपनिषत् १-१-२६ ॥ Just as नचिकेतस् said I am not interested in your heaven or dancers or music; all of them are ephemeral श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः । अपि सर्व जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥ Dance music etc., are enjoyed initially and thereafterwards we don't have any interest to hear or enjoy them. The interest will be lost. Once I understand the limitation of sense objects the mind drops its wants, and consequently the mind becomes calm, and that आनन्द is also प्रतिबिम्ब आनन्द alone. यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् । तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ The आनन्द gained through sense objects and the आनन्द gained through स्वर्गादि objects is nothing compared to the आनन्द gained through contentment. तृष्णाक्षयसुखम्. Thus we can get प्रतिबिम्ब आनन्द through two methods – one through विषय and another through वैराग्यम्.

Then if we have to get ब्रह्मानन्द what is the method? Here that is not said. For बिम्बानन्द what is the method? The method is only ज्ञानम्. ज्ञान द्वारा बिम्बानन्द प्राप्तिः. These are the points we should remember while studying आनन्द मीमांसा. If you compare this portion with the आनन्द मीमांसा of तैत्तिरीयोपनिषत् some slight changes are there. In तैत्तिरीयोपनिषत् from मनुष्य आनन्द up to हिरण्यगर्भ आनन्द. i.e., ब्रह्मलोक आनन्द about ten or eleven stages were pointed out. मानुष आनन्दः, मनुष्यगन्धर्व आनन्दः, देवगन्धर्व आनन्दः, पितृलोक आनन्दः, आजानज आनन्दः, कर्मदेव आनन्दः, देव आनन्दः, इन्द्र आनन्दः, बृहस्पति आनन्दः, प्रजापति आनन्दः, हिरण्यगर्भ आनन्द. Eleven stages were talked about. Whereas in this section all the stages are not mentioned, some of them are skipped and only seven stages are pointed out. Thus some of them are mentioned here and the second thing even there is difference in the order that is given. पितृलोक आनन्द is supposed to be superior to गन्धर्वलोक आनन्द in तैत्तिरीयोपनिषत्. But when it comes to बृहदारण्यक the उपनिषत् reverses that. First पितृलोक and गन्धर्वलोक आनन्द is supposed to be superior to that. Now we will be wondering which one is correct? For that our answer is that the श्रुति is not bothered about which is superior and which is inferior. तत्र तात्पर्यम् नास्ति. अवान्तर भेदे तात्पर्यम् नास्ति. Remember that whenever श्रुति contradicts itself you should understand that तत्र तात्पर्यम् नास्ति. That is the न्याय. यत्र विगानम् वर्तते तत्र तात्पर्यम् नास्ति. तात्पर्यम् means emphasis is not there, focus is not there. That is why

sometime you will find that you are talking about your past experience about visiting a temple or something. One time when you relate your experience it maybe so and so date and second time when you relate the experience the date may be changed because you are not bothered about the exact month or year, you want to talk about the type of experience you had. When your focus is on those details you are not very particular about the exact date. यत्र विगानम् वर्तते तत्र तात्पर्यम् नास्ति. This is an important logic used in ब्रह्मसूत्र also. That is why while dealing with creation also sometimes the उपनिषत् talks about three elements, sometimes five elements and thus the श्रुति contradicts. Whether three, or five, or one hundred eight we don't bother because our aim is not in showing how many elements are there but our aim is to show that all elements are मिथ्या. Similarly, here also we should not ask the question पितृलोक is superior or गन्धर्वलोक is superior but what we want to know is these लोकs have got प्रतिबिम्ब आनन्द. तारतम्यम् वर्तते इति अत्र एव तात्पर्यम्. With this background we will go to this मन्त्र. सः यः मनुष्याणां राद्धः समृद्धः भवति. So for making comparative study first one unit of आनन्द is defined. Because comparison is impossible without a standard unit. Whether Bombay is nearer or Delhi is nearer how do you study? Immediately you see the number of kilometers. You require a standard kilometer or mile. Similarly, weight comparison also. Without standard unit no comparison is possible. Therefore the उपनिषत् is defining the standard unit. And for that standard unit आनन्द it is taking an ideal human

being as the standard. Even though ideal human being does not exist but for our study we imagine. This is very similar to तैत्तिरीयोपनिषत्, युवा स्यात्साधुयुवाऽध्यायकः । in the place of युवा स्यात् बृहदारण्यकोपनिषत् says here यद्भः भवति. So equal to युवा of तैत्तिरीयोपनिषत् is यद्भः of बृहदारण्यकोपनिषत्. यद्भः means one who is well endowed. In this context it means all organs are in fit condition. They are healthy, they are strong, they are functioning and they are under his control. सकल अवयव सम्पन्नः भवति. And समृद्धः भवति. समृद्धः means very prosperous. तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । So every wealth upon the earth belongs to him only, he is the owner of all the riches. Not only that अन्येषां अधिपतिः – he is the emperor who rules over all other people and all other minor kings also. अन्येषाम् refers to all other small kings. He is the चक्रवर्ति of all सामान्त राजाs. Since, he is the ruler of the whole world सर्वैर्मानुष्यकैर्भोगैः सम्पन्नतमः – he is endowed with all humanly sense pleasures or all worldly sense pleasures. Then we should add two more words which will be added later in this मन्त्र and those two words are श्रोत्रियः and अवृजिनः. In तैत्तिरीयोपनिषत् the words used were अध्यायकः and साधु. The equivalent to the word साधु is अवृजिनः and for अध्यायकः is श्रोत्रियः. That means he has learnt the scriptures and therefore he lives a धर्मिक way of life. If धर्म is not there आनन्द is not possible. अधर्म will disturb the mind. Therefore even प्रतिबिम्ब आनन्द cannot come when अधर्म is there, therefore प्रतिबिम्ब आनन्द requires a धर्मिक way of living and धर्मिक way of living requires

वैदिक study because वेदः अखिलः धर्ममूलम्. Without knowing वेद one cannot know धर्म, without knowing धर्म one cannot implement it, without implementation of धर्म there will not be peace of mind. Without peace of mind प्रतिबिम्ब आनन्द cannot come. Therefore you should add श्रोत्रियः अवृजिनः. वृजिनम् means पापम्, अवृजिनम् means पाप रहितः, अधर्म रहितः, धर्मत्मा. श्रोत्रियः means वेद अध्यायकः. What is his आनन्द? स मनुष्याणां परम आनन्दः – this is the highest pleasure of a human being, an अज्ञानि human being. Remember we are not talking about ज्ञानि here but an अज्ञानि human being. Having talked about standard unit now the उपनिषत् multiplies that unit to show the higher grades of आनन्द. अथ ये मनुष्याणाम् आनन्दाः स एकः पितॄणां जितलोकानाम् आनन्दः. In तैत्तिरीयोपनिषत् we saw विरलोकलोकानामानन्दः, here instead of विरलोकलोकानामानन्दः it is जितलोकानामानन्दः. जितलोकः is another name for पितॄs. ‘श्राद्धादिकर्मभिः पितॄन् तोषयित्वा तेन कर्मणा जितो लोको येषाम्, ते जितलोकाः पितरः’. जितो लोको येन सः जितलोकः पितरः. Thus पितृलोक आनन्द is hundred units of मनुष्यलोक आनन्द. ये शतं पितॄणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दः – hundred times पितृलोक आनन्द is one unit of गन्धर्वलोक आनन्द. And then ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः – hundred units of गन्धर्वलोक आनन्द is equal to one unit of कर्मदेव आनन्द, i.e., स्वर्गलोक आनन्द. कर्मदेव is one who becomes a देव by doing कर्मस. ‘अग्निहोत्रादिश्रौतकर्मणा ये देवत्वं प्राप्नुवन्ति, ते कर्मदेवाः’.

बृहदारण्यक उपनिषत्

स्वयञ्ज्योतिर्ब्राह्मणम्

कर्मणा यः देवो भवति सः कर्मदेवः. ये कर्मणा देवत्वमभिसम्पद्यन्ते – those who attain स्वर्गलोक by doing कर्म. And अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः – one hundred units of कर्मदेव आनन्द is one unit of आजानदेव आनन्द. What is the difference between कर्मदेव and आजानदेव? In fact both refer to the same स्वर्गदेव alone. आजानः means स्वर्गः, आजानदेव means स्वर्गदेव, स्वर्गस्थदेव. So कर्मदेव is also in heaven, आजानदेव is also in heaven. Both are in heaven. Why should there be a gradation in their आनन्द? शङ्कराचार्य in his commentary (तैत्तिरीय commentary) mentions that कर्मदेवः has been a human being first and then through rituals he went to स्वर्ग in the middle of creation and he became a citizen of स्वर्गलोक. Such one is कर्मदेव. Who is आजानदेव? He does not become देव in the middle of the creation but he is born as देव at the beginning of the creation itself. He is born heavenly citizen. Therefore आजानदेव is a primary citizen, is born देव and कर्मदेव is only an immigrant in heaven. Then ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः – one hundred times of आजानदेव आनन्द is one unit of प्रजापति आनन्द. Here प्रजापति means विराट्. समष्टि स्थूल शरीर अभिमानि or स्थूल प्रपञ्च अभिमानि is विराट्. Whereas in तैत्तिरीयोपनिषत् देव आनन्दः, इन्द्र आनन्दः, बृहस्पति आनन्दः has been mentioned but in बृहदारण्यकोपनिषत् इन्द्र आनन्दः, बृहस्पति आनन्दः are skipped. And ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः – one hundred times of प्रजापति आनन्द is one unit of ब्रह्मलोक आनन्द. ब्रह्मलोक

बृहदारण्यक उपनिषत्

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means हिरण्यगर्भ आनन्द, समष्टि सूक्ष्म शरीर अभिमानः आनन्द. In between there are three words श्रोत्रियः, अवृजिनः, अकामहतः. Here the crucial word is अकामहतः. It means he is a वैरागि or विरागवान्. What does the उपनिषत् convey through this? उपनिषत् wants to show that the आनन्द in higher लोक is really not because of higher sense objects at all. The आनन्द in higher लोक is not because of better body, better environment, better sense objects. Even though normally we think when the possessions are improved आनन्द will improve is our conclusion. The उपनिषत् says the mechanism is different. What is that? In higher लोकs a person has got वैराग्यम् for lower लोकs. When a person is in पितृलोक he has got वैराग्यम् for मनुष्यलोक, when a person is in गन्धर्वलोक लोक he has got वैराग्यम् for both पितृलोक and मनुष्यलोक. And when he is in आजानलोक he has got वैराग्यम् for गन्धर्वलोक, पितृलोक and मनुष्यलोक. And when a person is in ब्रह्मलोक he has got वैराग्यम् for all the lower लोकs. Therefore the higher a person possesses or more number of things a person possesses the greater is his वैराग्यम्. It is this वैराग्यम् that is responsible for गन्धर्वलोक आनन्द or पितृलोक आनन्द or अज्ञानलोक आनन्द. But the problem is a person had to get वैराग्यम् by going to higher लोकs. To develop भूलोक वैराग्यम् he required to go to भुवर्लोक. To develop भुवर्लोक वैराग्यम् he was forced to go to सुवर्लोक. Thus by going to higher लोकs he is getting वैराग्यम् for the lower लोकs. उपनिषत् says that a मनुष्य can get the same amount of वैराग्यम् without going to higher लोकs.

Instead of doing कर्म, उपासना and going to that लोक and getting knocks and thereby gets वैराग्यम्. Some get वैराग्यम् by getting knocks whereas some other gets वैराग्यम् by seeing another person getting knocks. Therefore a person can remain in मनुष्यलोक and develop वैराग्यम् for all the लोकs by sheer विवेकः. No need for कर्म, no need for उपासना but by sheer विवेक he can develop that वैराग्यम्. And as the वैराग्यम् increases the प्रतिबिम्ब आनन्द also will increase. If he has got भूलोक वैराग्यम् what आनन्द he will get? He will get आनन्द equal to भुवर्लोक विषयानन्द he will get. If his वैराग्यम् is increased to भुवर्लोक वैराग्यम् then remaining here itself he will get सुवर्लोक आनन्द. If he gets वैराग्यम् for भू, भुवः सुवः then he can get महर्लोक आनन्द. If he develops वैराग्यम् for all the six लोकs he can get आनन्द equivalent to ब्रह्मलोक आनन्द. Therefore अकामहतः indicates an alternative method, effortless method, inexpensive method of experiential pleasure. And having given that वैराग्यम् then याज्ञवल्क्य concludes अथ एषः एव परमः आनन्दः – the highest आनन्द is not any one of them, the real highest आनन्द is ब्रह्मानन्द, हिरण्यगर्भ आनन्द alone. ब्रह्मानन्द can be used in the sense of निर्गुण ब्रह्मानन्द or the word ब्रह्मानन्द can be used in the sense of चतुर्मुख ब्रह्म हिरण्यगर्भ आनन्द. Here in this place एषः एव परमः आनन्दः means ब्रह्मलोक आनन्द एव परमानन्द in the relative field, in the experiential pleasure this is the highest. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

We are seeing the आनन्द मीमांसा portion occurring in स्वयम्भ्योतिर्ब्राह्मणम्, मन्त्र thirty-three. In this मन्त्र याज्ञवल्क्य is talking about the relationship between विषयानन्द and आत्मानन्द. विषयानन्द means all types of pleasures that we experience because of sense objects, because of the environment and also because of our उपाधि or equipments. And याज्ञवल्क्य points out that this विषयानन्द is subject to gradation, as a person goes to higher लोकs the विषयानन्द, the sense pleasures also go higher and higher. All these sense pleasures are here presented as a मात्रा of आत्मानन्द, मात्रा meaning a small portion, an insignificant part of ब्रह्मानन्द or आत्मानन्द.

But here what we should remember is this. We have seen that all sense pleasures as the pleasures experienced by us and when we say ब्रह्मानन्द is the greatest आनन्द we will conclude that ब्रह्मानन्द is the greatest experiential pleasure. All विषयानन्दs are experiential pleasures and when we say this विषयानन्द is a part of ब्रह्मानन्द, we will commit a mistake of taking ब्रह्मानन्द as the greatest experiential pleasure but we should note that ब्रह्मानन्द is not an experiential pleasure. Why does याज्ञवल्क्य use the expression of part and whole? Because the part and whole should be of similar nature. If part is the experiential pleasure then the whole also should be experiential pleasure. To avoid this problem we say that the part and whole is only a figurative

expression. Really speaking there is no part for ब्रह्मानन्द. Then why do we use this expression? Because विषयानन्द is nothing but प्रतिबिम्बानन्द and आत्मानन्द is बिम्बानन्द. प्रतिबिम्बम्, the reflection can never be a part of the बिम्बम्, the original. Then why do we use the expression part? This expression is used to indicate that प्रतिबिम्बानन्द cannot exist independent of बिम्बानन्द. That much alone is the significance. There is no sense pleasure independent of आत्मानन्द. Thus विषयानन्द will come under experience being प्रतिबिम्ब, आत्मानन्द will never come under experience because it is myself. Then how do you get बिम्बानन्द or आत्मानन्द. We never get बिम्बानन्द or आत्मानन्द, it is never accomplished by us because it is owned up as our own nature. And that is the idea conveyed here. Look at the end of this मन्त्र. अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः. ब्रह्मलोक means हिरण्यगर्भलोक, the highest world. यश्च श्रोत्रियोऽवृजिनोऽकामहतः. Up to this portion we get विषयानन्द or प्रतिबिम्बानन्द. And अथैष onwards the उपनिषत् is talking about the बिम्बानन्द or आत्मानन्द. Therefore the word अथ is used to distinguish the आत्मानन्द from विषयानन्द. अथ एषः एव परमः आनन्दः. एषः refers to this very आत्मस्वरूपम् which was described before as सलिल एको द्रष्टाद्वैतः, सजातीय-विजातीय-स्वगत भेदरहितः, सुषुप्तौ उपलभ्यमानः, अद्वैतरूपः, that आत्मा alone is परमः आनन्दः, the highest आनन्दः. The word highest should be carefully understood here. Normally the word tallest etc., indicates that which belongs to gradation. The very 'est' is added to indicate

the superlative degree. Here the word highest does not indicate superlative degree but here the word highest indicates that which is free from all degrees of comparison or that which is free from all gradation is called परमः आनन्दः. Gradationless आनन्दः. Because of this reason alone we say it is not an experience. Because in experience the gradation can never be avoided. In any experience of happiness gradation cannot be avoided. That is why even people in समाधि they have got gradation of आनन्द. Intense समाधि, ordinary समाधि and संप्रज्ञात समाधि, असंप्रज्ञात समाधि and ultimately the समाधि itself goes away leaving this person high and dry. Therefore परमः आनन्दः is gradationless, non-experiential आनन्द, which is आत्मस्वरूप चैतन्यम्. It is the name of चैतन्यम्.

Then if it is not an experience how do you use the word आनन्द? The word आनन्द means happiness, which is joy, which is an experience. Happiness is an experience, joy is an experience, pleasure is an experience, bliss is an experience. So if it is not an experience how can you use the word आनन्दः? For that our answer is whenever we use the word आत्मानन्द, the word आनन्द means अनन्तः. अनन्तः means पूर्णत्वम्. It is nothing but पूर्णत्वम् which is owned by ज्ञानम्. Thus आत्मानन्द can be defined as the fullness, the fulfilment, the पूर्णत्वम् which is owned by knowledge. In this पूर्णत्वम् gained through knowledge there is no gradation. Suppose you own up this during morning class and you are owning up during evening class what will be the difference between the

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पूर्णत्वम्? Is there any gradation between the पूर्णत्वम् owned in those classes? No. पूर्णत्वम् owned up at any time of life, in any condition, पूर्णत्वम् owned is gradationless therefore it is called परमः आनन्दः. And एषः ब्रह्मलोकः – this आत्मानन्द alone is called ब्रह्मलोकः. You should be careful here. The word लोकः means चैतन्यम्. ब्रह्मलोक means अनन्त चैतन्यम्, पूर्ण चैतन्यम्, अपरिच्छिन्न चैतन्यम्. सम्राडिति होवाच याज्ञवल्क्यः – now alone we remember that this is the conversation between जनक and याज्ञवल्क्य. याज्ञवल्क्य addresses जनक. And इति ह उवाच याज्ञवल्क्यः is the words of the उपनिषत्. उपनिषत् makes the statement याज्ञवल्क्यः एवम् उवाच. What did जनक do? सोऽहम् भगवते सहस्रं ददामि – please take another thousand cows. अत ऊर्ध्वं विमोक्षायैव ब्रूहि – may you teach me more for the sake of my liberation. Then what happened? अत्र ह याज्ञवल्क्यः बिभयाञ्चकार – याज्ञवल्क्य got frightened it seems. He was disturbed it seems. मेधावी राजा सर्वेभ्यः मा अन्तेभ्यः उदर्यैत्सीत् – this intelligent king is asking for all the answers of all his questions in one session itself. अन्तेभ्यः means प्रश्नेभ्यः. अर्यैत्सीत् means he is pressing me, he is insisting upon, निर्बन्धम् करोति. So when I am about to go away after answering the questions, जनक gives me another thousand cows and again ask for further teaching. So it seems याज्ञवल्क्य is frightened that he will exhaust all his knowledge and he will be left with nothing to talk about. It is just to indicate the sincerity of जनक and not that याज्ञवल्क्य is frightened because he can answer all questions without any problem. Continuing;

स वा एष एतस्मिन् स्वप्नान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं
प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ४-३-३४ ॥

With the previous मन्त्र number thirty-three the topic of सुषुप्ति is over. Through the सुषुप्ति study, आत्मस्वरूपम् was revealed from मन्त्र twenty-one to thirty-three. Now if you analyze what we have seen until now, two main topics were discussed. One is संसार and another is मोक्ष. And these two topics were discussed through examples. First, we got the example for संसार, संसारस्य दृष्टान्त. What is the example for संसार? Traveling from जाग्रत् to स्वप्न and again traveling from स्वप्न to जाग्रत्, waking to dream and dream to waking, this travel is comparable to संसार. संसार is literally defined as transmigration or traveling from one लोक to another लोक. पुनरपि जननम् पुनरपि मरणम्. This लोक travel is the literal meaning of संसार. सम्यक् सरति लोकात् लोकम् गच्छति इति संसारः. And to give an example the उपनिषत् took स्वप्न as one लोक and जाग्रत् as another लोक because the objects are different, bodies are different, time is different, space is different, therefore स्वप्न लोक and जाग्रत् लोक are two distinct लोकs. Going to स्वप्न is rebirth in स्वप्न लोक and waking up is again rebirth to जाग्रत् लोक. And महामत्स्य दृष्टान्त was given. Just as a fish moves from one shore to another similarly, the जीव goes from जाग्रत् to स्वप्न लोक and thus waking and dream together is the example for संसार, संसार दृष्टान्त. This came in verses fifteen, sixteen, and seventeen.

There afterwards for showing the मोक्ष the example of सुषुप्ति is taken. सुषुप्ति is मोक्ष दृष्टान्त. So जाग्रत् स्वप्न is संसार दृष्टान्त and सुषुप्ति is मोक्ष दृष्टान्त. Why सुषुप्ति is comparable to मोक्ष? Because in सुषुप्ति the त्रिपुटि is not there, differences are not there, there is अद्वैतम्, देश परिच्छेद is not there, काल परिच्छेद is not there, संसार दुःखम्s are not there, travel from लोक to लोक is not there. This was discussed in मन्त्रs twenty-one to thirty-three.

Now whenever you talk about दृष्टान्त, an example, the example is meant to reveal something. When you are giving an example for something, you say tiger is like a cat. The cat is called दृष्टान्तः. What do we call the tiger? Tiger is the main topic for which example is given. Tiger is called दार्ष्टान्त. दार्ष्टान्त means the main topic for which an example is given. If you say the man is powerful like a horse then horse becomes दृष्टान्त and man becomes दार्ष्टान्त. Now the thing is जाग्रत् and स्वप्न are दृष्टान्त number one and सुषुप्ति is दृष्टान्त number two. Now the question is what is the दार्ष्टान्त for the जाग्रत् स्वप्न? What is the दार्ष्टान्त for सुषुप्ति? The दार्ष्टान्त for जाग्रत् स्वप्न is संसारः traveling from लोक to लोक and the दार्ष्टान्त for सुषुप्ति is nothing but मोक्ष, which is cessation of travel.

Therefore from thirty-fourth मन्त्र onwards we are entering into दार्ष्टान्त विचार. This is nothing but संसार, संसार वर्णनम्. This संसार वर्णनम् continues in the next ब्राह्मणम् also. This will go up to the next ब्राह्मणम् up to the sixth मन्त्र. That is from 4-3-34 to 4-4-6 we are getting up to the sixth मन्त्र which

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is दार्ष्टान्त for जाग्रत् and स्वप्न. There afterwards in the next ब्राह्मणम् we will get मोक्ष वर्णनम्, which is the दार्ष्टान्त for सुषुप्ति.

So the उपनिषत् is now bringing the जीव to the waking state. Now जीव is in सुषुप्ति and we have to bring जीव to जाग्रत् state. स वा एष एतस्मिन् – that जीव remains in सुषुप्ति for some time, एतस्मिन् refers to सुषुप्ति अवस्था or सम्प्रसादः. We have to supply the word स्थित्वा – remaining for some time. This जीव remains in सुषुप्ति for some time and there afterwards स्वप्नान्ते रत्वा चरित्वा – he comes to स्वप्न अवस्था and revels for some time with sense pleasures, रत्वा means reveling and चरित्वा – moves about in स्वप्न लोक for some time and दृष्ट्वैव पुण्यं च पापं च – he experiences पुण्य फलम् and पाप फलम् in स्वप्न, पुण्य फलम् means सुखम् and पाप फलम् means दुःखम्, and पुनः प्रतिन्यायं प्रतियोन्याद्रवति – there afterwards he comes back to the same old position of waking state by the same route through which he went, he comes back बुद्धान्तायैव – for experiencing जाग्रत् अवस्था. Now this मन्त्र is a repetition of 4-3-16. Here afterwards you have to imagine that this जीव in the waking state has gone through varieties of activities and he has acquired a lot of पुण्यम् and पापम् and has grown old and he is about to die. Now संसार वर्णनम् is the topic. संसार means going to another लोक and that involves death and therefore it is called मरण वर्णनम्. शङ्कराचार्य asks the question why should we explain about the मरणम्. Everybody experiences. Why should शास्त्र tell something which we all experience? शङ्कराचार्य says

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only it is repeatedly said वैराग्यम् will come. वैराग्यार्थम् मरण वर्णनम्. The वर्णन comes, we will read.

मन्त्र 4-3-35

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्ज याति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ४-३-३५ ॥

So what happens at the time of death? जीव has to go to another शरीरम्. And at that time he has to carry all his sense organs. मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ गीता १७-७ ॥ Now all the इन्द्रियs are in various गोलकs (physical parts are there). At the time of death जीव drags all the organs and it has its own bundles of पुण्यम् and पापम् and when the जीव quits the body with पुण्यम्s and पापम्s, sense organs etc. What is the condition? For this the उपनिषत् gives an example. It is like shifting a house. While shifting a house what does this person do? He puts all things in a cart. And this cart, a wooden cart is heavily loaded and because of the loading when the cart starts it makes a lot of noise. It goes very slowly making lot of noise and also the cart will not move by itself, a driver is necessary. We also sit in the cart. In the same way जीवात्मा travels and it is fully loaded with पुण्यम् and पापम् and इन्द्रियs etc., and it is driven by ईश्वर, the driver and when the ईश्वर driver removes the सूक्ष्म शरीरम् cart with all the organs and पुण्यम् and पापम् bundle it makes a lot of noise which is groaning, crying, gasping for breath, all types of sounds coming from the body at the time of death. This is the description. तत् यथा अनः. अनः means a cart. समाहितम् –

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which is fully loaded with the household equipment.

शङ्कराचार्य

writes

भाण्डोपस्करणेन

उत्सर्जन्मुसलशूर्पपिठरादिना. उत्सर्जन् यायात् – it quits the

place making a lot of sound. उत्सर्जन् means शब्दं कुर्वन्.

एवमेव अयं शारीरः आत्मा – in the same way this जीवात्मा also

quits the physical body loaded with पुण्यम् and पापम्, all the

sense organs etc. who is the driver? प्राज्ञेन आत्मना अन्वारूढः.

अन्वारूढः means presided over by, guided by the ईश्वरः. प्राज्ञ

आत्मा refers to ईश्वर. Why do we say guided by the ईश्वरः?

ईश्वर is कर्मफलदाता. He is कर्माध्यक्षः. He only knows where

the cart should be driven. उत्सर्जन्याति – the dying person also

makes a lot of sound, groaning sound. And not only that

उर्ध्वोच्छ्वासी भवति – he struggles for breath, he gasps for

breath and उदान वायु in him becomes powerful while all other

प्राणs have become weaker. All these organs have stopped

functioning. Continuing;

मन्त्र 4-3-36

स यत्रायमणिमानं न्येति – जरया वोपतपता वाणिमानं निगच्छति – तद्यथाग्रं

वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते, एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य

पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ४-३-३६ ॥

Again death, मरण वर्णनम् continues. सः अयम् यत्र

अयम् अणिमानम् न्येति. अणिमानम् means becomes very thin

and emaciated. Earlier he was stout but now the body has

become very thin, weak, emaciated like अनु. न्येति means

निगच्छति. निश्चयेन येति गच्छति इति न्येति. Why has he

become very thin? The उपनिषत् says जरया वा उपतपता वा –

it is because of old age, his capacity to digest food is gone. Therefore his body does not absorb anything, therefore it is becoming weak and fragile because of the old age. Or if a person dies young then he may become emaciated because of disease. उपतपत means ज्वरेण, व्याधिना, रोगेन. Because of रोगम्. उपतपन् शब्दः. तकारान्तः पुल्लिङ्गः उपतपत शब्दः तृतीया एकवचनम्. Because of that he becomes very thin. And then ultimately what happens? बन्धनात् प्रमुच्यते – the सूक्ष्म शरीरम् and स्थूल शरीरम् were together until now, and a time comes when the सूक्ष्म शरीरम् breaks its connection with स्थूल शरीरम् and leaves this body. For this three examples are given. आम्र फलम्, उदुम्बर फलम् and पिप्पल फलम्. Why three examples? One sub-commentator nicely adds, some fruits fall naturally, some fruits fall because of the wind, some fruits fall because of birds pecking at it. Like that different people die because of different reasons. Some people die at the ripe old age. And some people go because of diseases. Some go because of various extraneous causes. Therefore अनन्त कारणत्वात् मरणस्य बहु दृष्टान्तः. So बन्धनात् प्रमुच्यते. बन्धन here it means the hold, that is the branch of a tree. Just as the fruit falls from the stem or branch, here the physical body is the branch and सूक्ष्म शरीरम् is the fruit. एवम् एव अयम् पुरुषः – in the same way this जीवात्मा which is predominantly चिदाभास एभ्योऽङ्गेभ्यः सम्प्रमुच्य – gets freed from all the limbs of the physical body, all गोलकम् of the physical body, the जीवात्मा gets torn off. And again, पुनः प्रतिन्यायं प्रतियोन्यादवति – he comes to another body. In the

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same way he leaves the body and in the same way he comes to another body for the sake of प्राणाय एव – for the sake of fresh life or new manifestation of life. Old manifestation is gone and now the जीव wants a fresh and new manifestation. प्राणाय means प्राण अभिव्यक्तये पुनः आगच्छति. Continuing;

मन्त्र 4-3-37

तद्यथा राजानमायन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽनैः पानैरवसथैः प्रतिकल्पन्ते, अयमायाति, अयमागच्छतीति, एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्ते, इदं ब्रह्मायाति, इदमागच्छतीति ॥ ४-३-३७ ॥

मरण वर्णनम् or संसार वर्णनम् continues. Here the उपनिषत् compares जीवात्मा to a king. When the king leaves a particular city and goes to another city in the kingdom itself, there are lot of people in the city to see the king off. And not only the people wait to see him off and at the other place where he goes many people wait to receive the king with मालाs etc. Here the reception is said in this मन्त्र. The sendoff is said in the next मन्त्र. तत् यथा राजानं आयान्तम् – when a king is arriving in a place, प्रतिकल्पन्ते – many people wait there to welcome him. What type of people? उग्राः जातिविशेषाः क्रूरकर्माणो वा, प्रत्येनसः — प्रति प्रति एनसि पापकर्मणि नियुक्ताः प्रत्येनसः, तस्करादिदण्डनादौ नियुक्ताः, सूताश्च ग्रामण्यश्च सूतग्रामण्यः. उग्राः is a type of caste, secondary caste. ब्राह्मण क्षत्रिय वैश्य शूद्र are the four main वर्णs. But because of the inter marriage whoever is born they are all secondary वर्णs. We have got many secondary वर्णs. When ब्राह्मण marries a क्षत्रिय, ब्राह्मण marries वैश्य, ब्राह्मण

marries शूद्र, and male can be ब्राह्मण and female can be क्षत्रिय etc. That is called प्रतिलोम अनुलोम वर्णाः. So in secondary caste one type is known as उग्र. And for the secondary caste also duties are prescribed. The duties of उग्र are प्रत्येनसः – giving punishment for the crime. एनस् means पापकर्म. The persons giving punishment to the offenders are called प्रत्येनसः and they are called उग्रः. And सूताः – is another secondary caste. Those who generally take up the driver posts. The सारथि post goes to them. ग्रामण्यः ग्रामनेतारः means the village heads. ग्रामम् नयति इति ग्रामणि. In short, various people come with अन्नैः भोज्यभक्ष्यादिप्रकारैः, पानैः मदिरादिभिः – अन्न पानम् things to eat refreshments for eating and drinking and also आवसथैः – guesthouses. Guesthouses or rooms or rest rooms etc. keeping all these things ready प्रतिकल्पन्ते – they all wait. How do they wait? अयं राजा आयाति अयमागच्छतीत्येवं – they wait with all expectations. अयम् आयाति means here he comes. अयम् आगच्छति here the king comes. That is within quotation. In the same way, एवं ह एवंविदम् – the संसारि also enters the womb of a mother and all the other people are waiting for the delivery of the baby. Here संसारि is the राजा. The baby in the womb is the king. He has quit the previous लोक, he has entered the womb of the mother, and he is about to come out, and all the people plan to receive the baby. So one sub-commentator writes they buy cows for the sake of milk to the baby. They buy the cradle, they submit application for pre-L.K.G. Thus they are waiting for the king to come. एवं ह एवंविदं कर्मफलस्य वेदितारं

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संसारिणमित्यर्थः सर्वाणि भूतानि प्रतिकल्पन्ते – the mother, father, brothers, neighbors, grandparents and शङ्कराचार्य adds including अधिष्ठान देवताs wait there to bless the baby the moment they come सूर्य has to give the light in the Sun, similarly, वायु has to bless, इन्द्र has to bless the hand. How do they wait? इदं ब्रह्म भोक्तृ कर्तृ च अस्माकम् आयाति इदमागच्छतीति – here he comes. They have the named the baby as ब्रह्म. Because of the ignorance it is जीवात्मा. Really speaking ब्रह्मन् alone comes, परमात्मा alone comes in the form of baby. This is the reception, how do they send him off?

मन्त्र 4-3-38

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति, एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति, यत्रैतदूर्ध्वोच्छवासी भवति ॥ ४-३-३८ ॥

Now is the sendoff at the time of मरणम्. The first two lines are very similar. When the king goes to another place the उग्राः, सूताः, ग्रामण्यः all these people join to give him a warm send off or to go along with him. अभिसमायन्ति – they assemble together. एवमेव इमम् आत्मानं भोक्तारम् अन्तकाले – इमम् जीवात्मानं अन्तकाले मरणकाले – सर्वे प्राणा अभिसमायन्ति – all the sense organs withdraw from the body and that is why the dying person cannot see clearly, cannot hear clearly, cannot do anything because all the organs have quit the physical body and they have joined the जीवात्मा to travel along with him. Here the प्राणः means इन्द्रियाणि also included. अभिसमायन्ति – they assemble together. And of

course, there are his relatives also. Some people assemble to send him off, whereas the sense organs assemble to go along with the dying जीव. How do you know the time has come? **उध्वोच्छ्वासी भवति** – and he begins to gasp for breath and struggle for life. Why do you talk about all these things? शङ्कराचार्य says only when I explain the plight in detail then only you will get वैश्वम् for पुनरपि जननम् पुनरपि मरणम् and you will work for मोक्ष. With this the third ब्राह्मणम् of the fourth chapter is also over. संसार will continue in the next ब्राह्मणम् also up to the sixth मन्त्र those details we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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स्वयम्ज्योतिर्ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Summary of the third ब्राह्मणम्

First I will give you a summary of the third ब्राह्मणम् of the fourth chapter viz., स्वयम्ज्योतिर्ब्राह्मणम्. It is very important ब्राह्मणम् of the entire बृहदारण्यकोपनिषत्. Here the teaching is in the form of जनक याज्ञवल्क्य संवादः, a dialogue between जनक, the student and याज्ञवल्क्य, the teacher. जनक asks याज्ञवल्क्य about आत्मज्योतिः. The self-effulgent self and as an answer to जनक's question entire ब्राह्मणम् is given.

Here in the first six मन्त्रs याज्ञवल्क्य establishes आत्मज्योतिः through an analysis of स्वप्न. Through स्वप्न analysis आत्मज्योतिः is logically established. The अनुमान वाक्यम् used here is the following. स्वप्नदेह व्यवहारः देह व्यतिरिक्तः ज्योतिः साध्यः देह व्यवहारत्वात् जाग्रत्-देह व्यवहारवत्. This is the अनुमानम्. The idea is that all bodily functions are illumined by someone other than the body. This is the logic. The only difference is the functions of the waker's body is illumined by an external illuminator whereas functions of dreamer's body are illumined by an internal illuminator. But in both the cases what is common? The illuminator is other than the body. In the waking state the illuminator is outside, other than the body whereas in the dream state the illuminator is inside, other than the body. And therefore स्वप्न ज्योतिः अभौतिकः अतीन्द्रियत्वात् the dream illuminator is not a material illuminator but it is a spiritual illuminator. Because

it is not available for the sense organs. Thus two अनुमानम्s were used and the teacher established two points – point one is that there is an illuminator other than the body and the point two is that illuminator is nonmaterial in nature. This is the discussion from मन्त्र one to six. देह व्यतिरिक्तः आत्मज्योतिः.

Then from मन्त्र number seven up to nineteen we had an elaborate discussion on the nature of the आत्मज्योतिः by analyzing the स्वप्न once again, through dream analysis. Through this analysis three points were conveyed by याज्ञवल्क्य.

The first point is आत्मज्योतिः देह विलक्षणम्, the Consciousness is distinct from the body and mind. This is very important from the scientific point of view. As far as science is concerned they are not very sure about the nature of Consciousness. Every one of us knows about Consciousness because we are all conscious. But what is the nature of Consciousness is the biggest mystery in science? Endless theories have been propounded. All of them consider that Consciousness is a part of matter or a property of matter but this portion of वेदान्त is very relevant because in this we point out that Consciousness is neither matter nor is it part of matter nor is it a property of matter but it is an independent *substance* of its own. It is not an adjective of matter but it is a *substance*. And later we go and point out that matter is an adjective of Consciousness. In fact the matter depends upon Consciousness and Consciousness is an independent entity.

Thus scientifically these portions are very relevant. So the first point we get is देह विलक्षणम् आत्मज्योतिः.

The second point conveyed here is कर्म रहितत्वम्, Consciousness is unassociated with any कर्म. न पुण्यम् न पापम् न सौख्यं न दुःखम् न मन्त्रो न तीर्थो न वेदो न यज्ञः । अहम् भोजनम् नैव भोज्यम् न भोक्ता विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ निर्वाण षट्कम् ४ ॥ Neither पुण्य कर्म सम्बन्ध nor पाप कर्म सम्बन्ध, सर्व कर्म सम्बन्ध रहितत्वम्. And all the corollaries we have to derive. If कर्मs are not there there is no question of सुख दुःख भोग, there is no question of पुनर्जन्म and all those things are absent.

The third point conveyed in this context is काम रहितत्वम्, free from all कामs, desires. निष्कामत्वम् or अकामत्वम्.

So these are the three points – आत्मा is different from the body, आत्मा is free from कर्म and आत्मा is free from काम.

Finally the section was concluded with two well-known examples. One is the example of महामत्स्य, a huge fish and the second example is that of a bird श्येन दृष्टान्त, पक्षि. These examples convey that the fish moves through the middle of the river and also it moves close to both the banks of the river. For some time it moves near the right side bank, sometimes near the left side bank, sometimes in the middle, but wherever it moves it is not affected by whatever happens on the banks of the river. It is untainted by, unconnected with whatever happens on both banks. Similarly, जीवात्मा also moves through two banks जाग्रत् अवस्था bank and स्वप्न अवस्था

bank. And sometimes it moves in the middle of the river known as the सुषुप्ति अवस्था. But wherever it moves the most important thing is that it is not affected by whatever happens in the waking state, not affected whatever happens in the dream state. पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् । ॥ कैवल्योपनिषत् १४॥ आत्मा sports as if it were in the three cities of जाग्रत्, स्वप्न and सुषुप्ति but it is not affected by anything. This is महामत्स्य दृष्टान्त. The second example is the bird moves about in the sky from morning till evening. It does a lot of things and eating a lot of things. During the evening it is tired because of its actions and experiences and it quietly comes back to the nest for resting. In the same way the जीव bird also moves about in the जाग्रत् field and स्वप्न field doing a lot of things and more than that experiencing a lot of things सुख दुःख मिश्र अनुभव. After moving about in जाग्रत् and स्वप्न, the जीव bird is tired just as many people say that I am tired of life etc., expressing that I wish to die. They are not aware of the fact that the death will not end or stop the journey. Then why they are asking for death? Because they are tired of their life. When जीव gets tired of जाग्रत् स्वप्न अनुभव what does the जीव do? It folds its wings i.e., the withdrawal of sense organs. They are the wings as it were to move about in the world of स्पर्श, शब्द etc. They fold their wings and they go to their own nest i.e., प्राज्ञ. So the जीव goes back to the प्राज्ञ nest and rests happily and thereafter, after sleep he wakes up again and start the work. Thus two examples were given. In both these examples the

idea is that आत्मा is unaffected by whatever happens around. This is from मन्त्र seven up to nineteen.

Now in the twentieth मन्त्र याज्ञवल्क्य gives विद्या अविद्या फलम्, the consequences of ignorance and the consequence of knowledge. These two are given by taking स्वप्न and सुषुप्ति example. स्वप्न example is for अविद्या and सुषुप्ति example for the विद्या. Why do we take स्वप्न example for अविद्या? During स्वप्न there is false duality, मिथ्या द्वैतम् is there in स्वप्न because of ignorance's projection. And because of मिथ्या द्वैतम् there are problems in dreams. The elephant chasing, thief chasing is the example. And सुषुप्ति is taken as an example for विद्या, knowledge because in सुषुप्ति there is अद्वैतम्. Or the उपनिषत् uses a better word instead of अद्वैतम् it says in सुषुप्ति there is सर्वात्मभाव, I am everything, nothing is away from me. This is the essence of the twentieth मन्त्र.

Then from मन्त्र twenty-one to thirty-four the आत्मस्वरूपम् is revealed through the analysis of सुषुप्ति. Here sleep is equated to मोक्ष itself. No doubt in sleep there is no actual मोक्ष. If sleep is actually मोक्ष then we need not gain knowledge. Here Sleep is equated to मोक्ष because in sleep संसार is potentially there, therefore it is not experienced. Whereas in मोक्ष संसार is not even potentially there. So experientially sleep and मोक्ष are same but technically they are different, because in one there is potential संसार and in the other there is not even potential संसार. Therefore the उपनिषत् takes sleep itself as मोक्ष स्वरूपम्. This is elaborately discussed from मन्त्र twenty-one to thirty-four. Here you can

extend many ideas. In sleep there is no द्वैतम्, no limitation, no काम क्रोध राग-द्वेष etc., no कर्म and फलम्. In मोक्ष also all these are not there. No limitation, no राग-द्वेष etc., कर्म is not there, कर्मफलम् is not there. Therefore they are as good as one and the same.

Then from मन्त्र thirty-five to thirty-eight the nature of आत्मा in the form of जीव is discussed. To understand this we have to go back to the idea given in the seventh मन्त्र, where one आत्मा itself is presented as परमात्मा and जीवात्मा. The Consciousness in its original form is परमात्मा but when it is available as विदाभास in the mind, in the relative plane, in its व्यवहारिक plane, the very आत्मा is called जीव. So चित् रूपेण परमात्मा विदाभास रूपेण जीवात्मा. बिम्बरूपेण परमात्मा प्रतिबिम्ब रूपेण जीवात्मा. पारमार्थिक रूपेण परमात्मा व्यावहारिक रूपेण जीवात्मा. The word used were पुरुषः for परमात्मा and विज्ञानमयः for जीवात्मा in the seventh मन्त्र. And as परमात्मा, one does not travel at all but as जीवात्मा, one has got to travel. Now in the previous मन्त्रs the परमात्मा स्वरूपम् was pointed out and now from thirty-fifth to thirty-eighth मन्त्र how the very same परमात्मा becomes a संसारि in the form of जीवात्मा is pointed out.

Thus, as long as I claim I am परमात्मा I am असंसारि but the moment I come down to the विदाभास level, जीवात्मा level then I will become a संसारि. What do you mean by संसार? When the mind travels from one body to another the विदाभास also will have to travel. So as विदाभास I will be a संसारि. That जीवात्मा संसार is discussed from this verse onwards.

Why does याज्ञवल्क्य discusses संसार? शङ्कराचार्य says संसार is discussed to gain वैराग्यम्. Once we know that we are traveling from one body to another body constantly our attachment to this body will go away. We will know that it is a temporary and that too miserable resident. By the time you prepare the body very well we are forced to quit. And then again prepare in the next जन्म also and by the time we are prepared again pack up like the people having transferable jobs. Like that the transference is संसार and in that one should get वैराग्यम्, for that purpose संसार वर्णनम् was given. And to convey this idea three examples were given.

1. The first example is शकट दृष्टान्त, the bullock cart.
2. The second is the ripening fruit फल दृष्टान्त and
3. The third is राज दृष्टान्त.

What is शकट दृष्टान्त? When a person changes his house, rented house what does he do? He puts all the materials on a cart and then the cart moves from one house to another. Since the cart is overloaded, it makes noise when it begins to move. Of course, it is driven by a cart man. In the same way, the जीवात्मा also quits the body which is fully loaded with कर्म, सञ्चित कर्मs, जीवात्मा moves making a lot of sounds at the time of death. Groaning, mourning, murmuring, shouting, crying different types of sounds come out of different organs and different parts of the body the जीव quits. This is described only for you to gain वैराग्यम्. We always think that the death is for somebody else. Like धर्मपुत्र said people daily see that

everybody else is dying but their behavior shows that they never think of the fact that one-day they are also going to join the majority. Therefore the उपनिषत् has to remind. Just as a cart man drives the cart, similarly, ईश्वर directs the जीव's journey. This is the first example.

The second example is the fruit. It will remain in the tree until it ripens and thereafterwards, however close it may be and in fact the fruit grew because of the tree but still the fruit has to fall from the tree and leave the tree. There is no excuse. Neither fruit can hold on to tree nor the tree can hold on to fruit. Similarly, जीव fruit is clinging on to the physical body tree now. द्वा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते । ॥ मुण्डकोपनिषत् ३-१-१ ॥ How long? Until it is ready for the next journey. And once the right time comes the जीव fruit will have to get separated from the body tree. This is the second example for संसार, transmigration.

The third example is राज दृष्टान्त. When a king leaves one place he never leaves all alone. There will be a big group to see him off. Similarly, when जीवात्मा leaves the body the पञ्च प्राण ministers, ज्ञानेन्द्रियाणि attendants, कर्मेन्द्रियाणि etc., will assemble. How do you know that? At the time of death with no sense organ is available in the corresponding गोलकम्s. Eyes are open perception do not take place, ears are open hearing does not take place, mouth is open no munching or swallowing takes place. All these sense organs have withdrawn and joined the king to go with him on tour to another body. When the king goes to another place there the

people wait to receive the king and give him proper accommodation, food etc. Similarly, when जीवात्मा has to travel another body is ready and the parents of the future baby are also ready discussing about the time of arrival or when the child will be born. All preparations are there for welcoming the जीव. शङ्कराचार्य adds even देवताs wait there to bless every organ so that they can function. Thus relations, body, food, देवताs are waiting just as various people wait when the king arrives. This is another example for transmigration.

Thus through these three examples संसार वर्णनम् is done. More संसार वर्णनम् comes in the next ब्राह्मण also. In the next ब्राह्मण up to sixth मन्त्र; beginning from 4-3-35 up to 4-4-6 we have संसार वर्णनम्. In this crucial moment the third ब्राह्मणम् is concluded. Now we have to enter into the fourth ब्राह्मणम्. There some details of मरणम् and पुनर्जन्म are given. This is the essence of the third ब्राह्मणम्.

Now I will give some important मन्त्रs worth noting. Because this is a big ब्राह्मणम् with thirty-eight मन्त्रs.

The मन्त्र 4-3-6 explains आत्मना एव अयम् ज्योतिषास्ते. It is a big मन्त्र. The relevant portion is आत्मना एव अयम् ज्योतिषास्ते. आत्मा is the light with the help of which all transactions go on.

Then next मन्त्र 4-3-7 is a very important मन्त्र where the definition of आत्मा is given विज्ञानमयः प्राणेषु ह्यन्तर्ज्योतिः पुरुषः. Not only आत्मा's original nature is given, the व्यवहारिक जीवात्मा स्वरूपम् is also given in this मन्त्र, स

समानः सन्नुभौ लोकावनुसञ्चरति. This is the प्रमाणम् for विदाभास. Then comes the most important statement ध्यायतीव लेलायतीव which शङ्कराचार्य quotes millions of times. The statement means आत्मा knows as it were, आत्मा does as it were. The most important part is *as it were*. Keeping this *as it were* शङ्कराचार्य says आत्मा is really not a knower or doer and it is अप्रमाता and अकर्ता. To show that आत्मा is अकर्ता this मन्त्र is the very often quoted.

Then in the मन्त्र 4-3-9 the most important line is the last line अत्रायम् पुरुषः स्वयम् ज्योतिर्भवति. Because of this statement alone this section is called स्वयम्ज्योतिर्ब्राह्मणम्. Why is this statement important? This मन्त्र points out that आत्मा is self-evident. Therefore we need not do anything to know the Self. शङ्कराचार्य repeatedly says never work for Self-knowledge. You can work for any knowledge and for Self-knowledge you need not work for. You need not work for Self-knowledge because it is self-evident. Then what are we working for here? Here we are not working for Self-knowledge we are working for the removal of our false ideas regarding the Self. I am here is a false idea. Why? We put *here* that is the problem. So I am here is a false idea. I am young or old is a false idea. Whatever follows after 'I am' is a false idea. Then, what should we say? Say 'I am' and then stop there. So 'I am' alone is knowledge and thereafter adding anything is false idea. The aim of वेदान्त is the negation of all the predicative adjectives.

Then next मन्त्र is 4-3-10 is important. There also the last line is often quoted स हि कर्ता. स हि कर्ता means the आत्मा is the creator of everything. कर्ता here means ईश्वर.

Then the मन्त्र number 4-3-15. In this the particular sentence is very important असङ्गो ह्ययं पुरुषः. In fact the entire अद्वैतम् can be established by this one statement. Even when we negate विशिष्टाद्वैतम्, for the negation of विशिष्टाद्वैतम् also the श्रुति quotation used is असङ्गः अयम् पुरुषः. Because विशिष्टाद्वैतम् says आत्मा is qualified-Self or attributed-Self. We say that it is not, आत्मा being असङ्गः आत्मा cannot have any qualification. Therefore विशिष्ट cannot be said, निर्विशेष अद्वैतम् alone is correct. It is repeated in two next मन्त्रs 15 and 16.

Then मन्त्र number 4-3-18 is important for that fish example. 4-3-19 is important for bird example.

Then the whole मन्त्र 4-3-22 is very important. अत्र पितापिता भवति मातामाता लोका अलोका देवा अदेवा वेदा अवेदाः । The real self is neither father nor mother nor brother nor sister nor husband nor wife; they are all temporary roles we play in जाग्रत् स्वप्न अवस्था but really speaking we are none of them. And not only that at the end also the उपनिषत् says आत्मा is free from पुण्य and पाप. अनन्वागतम् पुण्येन अनन्वागतम् पापेन.

Then मन्त्र 4-3-23 is also another very important मन्त्र in which two types of knowledge or perceptions are introduced – सविकार दृष्टि and निर्विकार दृष्टि. Technically it is an

important मन्त्र. सविकार द्रष्टा and निर्विकार द्रष्टा are discussed here. In fact the same point is made in the eighteenth chapter of उपदेश साहस्रि in तत् त्वम् असि प्रकरणम्. It is a brilliant chapter written by शङ्कराचार्य and it is very big chapter also. In fact, the whole chapter is based on this particular मन्त्र that आत्मा has got changing perception and non-changing perception. Changing perception is in जाग्रत् स्वप्न अवस्था as विदाभास and non-changing perception is in सुषुप्ति अवस्था as चित्. So many corollaries can be derived from this मन्त्र. And many following मन्त्रs are similar to this मन्त्र.

Then मन्त्र 4-3-31 is also very important which conveys that duality is apparent. द्वैत मिथ्यात्वम् is based on उपनिषत् is clearly said here. Because there is a general misconception that शङ्कराचार्य says world is unreal. शङ्कराचार्य says that I don't say the world is unreal but I am only conveying the teaching of the उपनिषत्. The unreality of the world is very much there in the उपनिषत् and this मन्त्र is one such place for that. यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेत् etc. Where there is a seeming duality there is transaction and in non-duality there is no transaction at all. The whole मन्त्र is important.

Then the next whole मन्त्र 4-3-32 is also very important. सलिल एको द्रष्टाद्वैतो भवति is an important sentence. There the word अद्वैत is to be noted. That is आत्मा is non-dual. According to विशिष्टाद्वैति आत्माs are many and there is one separate परमात्मा. Based on this मन्त्र we say many आत्माs

are not there. We say एकः द्रष्टा अद्वैतः भवति. At the end also एषोऽस्य परम आनन्द. The आत्मा's आनन्द स्वरूपम् is also discussed here. एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति. This also is quoted by शङ्कराचार्य umpteen times. The idea conveyed is that there is only one आनन्द and there is no such thing called विषयानन्द, sense pleasure is a misnomer. One आत्मानन्द alone manifests itself through various experiences, which we falsely call as sense pleasures. This idea is best explained in this मन्त्र than in other उपनिषत्s. Finally, the thirty-third मन्त्र is also important. Here we get आनन्द मीमांसा parallel to तैत्तिरीयोपनिषत्. Thus we have got so many मन्त्रs worth remembering in this beautiful स्वयम्ज्योतिर्ब्राह्मणम्. We will take up शारीरक ब्राह्मणम् in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

4.4 शारीरक ब्राह्मणम्

In the स्वयम्ज्योतिर्ब्राह्मणम् याज्ञवल्क्य discussed the nature of आत्मा both its व्यावहारिक as also पारमार्थिक स्वरूपम्. The पारमार्थिक स्वरूपम् of आत्मा is the self-effulgent nature which is all-pervading, changeless which is in short called as ब्रह्मन्. The व्यावहारिक or the relative or empirical nature of आत्मा is that which obtains in बुद्धि in the form of चिदाभास, चैतन्य प्रतिबिम्ब. This व्यावहारिक nature is relative. It is subject to plurality because many reflections are there and it is subject to modifications and it is also subject to travel from one body to another. And you should remember that in these two sections of बृहदारण्यकोपनिषत् the word आत्मा is very loosely used by the teacher. When I say loosely used it means sometimes the word आत्मा refers to the पारमार्थिक स्वरूपः, which is ब्रह्मन् otherwise called परमात्मा and sometimes the very same word is used in its व्यावहारिक स्वरूप or चिदाभास स्वरूप, जीवात्मा. This is to indicate that आत्मा is only one which appears in its lower form as जीव and which is ब्रह्मन् in its original form. Therefore when we read these two sections if the context and the meaning is not clearly understood, this can be a confusing section. Because sometimes the उपनिषत् will say आत्मा is free from पुण्यम् पापम् शोकम् etc., and the very same उपनिषत् will say आत्मा travels after death. Therefore it may appear to be contradictory, the contradiction or the seeming contradiction can be resolved only if we understand

the empirical and absolute nature of आत्मा. In the स्वयम् ज्योतिर्ब्राह्मणम् the absolute nature of आत्मा was initially discussed. यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । In all those मन्त्रs the absolute nature was discussed. Ans later the teacher came down to the empirical nature of आत्मा which travels after death along with the सूक्ष्म शरीरम् and it is this traveling आत्मा that is being discussed now, i.e., आत्मा as जीवात्मा, आत्मा as संसारि. This was stated in the स्वयम्ज्योतिर्ब्राह्मणम् from verse number thirty-four onwards we came to the empirical Self known as जीवात्मा but the उपनिषत् uses the word आत्मा only. Therefore संसार वर्णनम् is the topic. And starting from the thirty-fourth मन्त्र of the previous section the same संसार वर्णनम् continues in the present fourth section also. So from the first मन्त्र of the fourth section we are continuing with the संसार. There three examples were given, hope you remember. Like the fruit falling, like the cart moving with heavy load or like the king traveling from one place to another place the जीवात्मा also at the ripe time quits the tree called the physical body and like a king with a lot of retinue and making a lot of noise also it moves to another place. When the जीव goes to another place not only there are a lot of people here to send off, there are a lot of people to receive also. This much was given at the end of स्वयम्ज्योतिर्ब्राह्मणम्.

The same topic continues in the fourth ब्राह्मणम् also and this संसार वर्णनम् will continue up to the sixth मन्त्र. Thereafterwards, the उपनिषत् or याज्ञवल्क्य will talk about

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मुक्ति. First संसार वर्णनम् and thereafterwards जीवन्मुक्ति विदेहमुक्ति वर्णनम्. And शङ्कराचार्य asks the question why should शास्त्र describe संसार. शङ्कराचार्य says it is for वैराग्य सिद्ध्यर्थम्. And this fourth ब्राह्मणम् which we are going to see now is called शारीरक ब्राह्मणम्. शारीरक means जीवात्मा. शरीरम् means the body, शरीरम् means that which obtains within a body. शरीरि भवः शरीरः and that is जीवात्मा. That is why in the गीता it was called देही, शरीरि etc. And then शारीरक that क is added to indicate its limitation. कुत्सितार्थे क प्रत्ययः. Inferiority is indicated by the word क. शरीर means जीवात्मा. शारीरक means miserable जीवात्मा. Why it is miserable? Because it is traveling. संसारित्वात्. With this background, we will enter into the fourth section of the fourth chapter of बृहदारण्यकोपनिषत्.

मन्त्र 4-4-1

स यत्रायमात्माबल्यं न्येत्य संमोहमिव न्येति, अथैनमेते प्राणा अभिसमायन्ति ; स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति ; स यत्रैष चाक्षुषः पुरुषः पराङ्पर्यावर्ततेऽथारूपज्ञो भवति ॥ ४-४-१ ॥

The scene is again is the मरणकालम्, the death scene is brought in once again. At the time of death what happens? अयम् आत्मा अबल्यम् न्येत्य – this जीवात्मा, the empirical आत्मा अबल्यम् न्येत्य अबल्यम् means weakness of the body, दौर्बल्यम्, अबलभावम्. यत्र – मरणकाले at the time of death. So अयम् जीवात्मा मरणकाले अबल्यम् न्येत्य at the time of death it becomes extremely weak. न्येत्य निश्चयेन प्राप्य. Everyone at the time of death, will become very very weak. सम्मोहम् इव

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न्येति – he becomes almost unconscious. सम्मोह means unconscious, अप्रज्ञः, असंज्ञः. So he becomes almost unconscious in the sense he is not able to recognize many things around, there is only feebleness unconscious. न्येति निश्चयेन एति. And the उपनिषत् uses the word इव. That इव should be repeated after अबल्यम् also. अबल्यम् इव न्येत्य सम्मोहम् इव न्येति. This इव indicates as though. So जीवात्मा becomes unconscious or semi-conscious as it were. Why this as it were? शङ्कराचार्य writes beautifully. Really speaking आत्मा in its original nature is absolute and its Consciousness never weakens therefore it does not go through these problems but because of देह सम्बन्ध it appears as though आत्मा is going through all of them. Here अयम् आत्मा word is used. Therefore उपनिषत् wants to say that आत्मा is not having this problem, this weakness belongs to the body, it belongs to the mind and sense organs but it appears as though आत्मा is weakening etc. Then when such a situation comes what happens? अथ – then एते प्राणाः अभिसमायन्ति – so all the प्राणIs as well as all the sense organs. प्राणाः not only refers to the पञ्चप्राणाः the sense organs are also called प्राणाः.

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः । ॥
मुण्डकोपनिषत् २-१-८ ॥

We saw in मुण्डकोपनिषत् where प्राण refers to the sense organs. Thus here प्राण refers to the पञ्चप्राणIs as well as the sense organs. They all withdraw from their respective positions which are called गोलकम्s, the functioning office of the sense organs. Every organ has got its स्थानम् or गोलकम्s.

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From that स्थानम् अभिसमायन्ति – they come towards the जीवात्मा, they join the जीवात्मा. आभिमुख्येन सम्यक् आगच्छन्ति अभिसमायन्ति. And what does this जीवात्मा do?

स एतारतेजोमात्राः समभ्याददानः – this जीवात्मा collects or withdraws all these sense organs unto itself. Just like in airplane the wheels are withheld similarly, during व्यवहार the sense organs come out to their गोलकs for functioning and at the time of मरण कालम्, the जीवात्मा ‘सम्यक् निर्लेपेन अभ्याददानः आभिमुख्येन आददानः संहरमाणः’ सम्यक् अभितः आददानः गृह्णाणः. तेजोमात्राः. मात्राः means sense organs. मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ॥ गीता २-१४ ॥ मीयन्ते ज्ञायन्ते विषयाः आभिः इति मात्रा. मा means to know, त्रा means instrument. मात्रा means knowing instrument, the sense organs. What type of sense organs are they? तेजोमात्राः – the bright sense organs, the shining sense organs, ज्योतिस्वरूपाः. Why the sense organs are said to be bright? Careful, it does not mean in a dark room light will come from sense organs. In वेदान्त, the word light has got a figurative meaning which means capable of making things known. From that angle every sense organ is a light because it makes शब्दस्पर्शादि known. And therefore तेजोमात्राः. It is द्वितीया विभक्ति बहुवचनम् object of समभ्याददानः. Where does this जीवात्मा go? हृदयमेव अन्ववक्रामति – this जीवात्मा comes to हृदयम्, the physical heart. Heart is supposed to be the center where the mind is resting. अन्ववक्रामति means आगच्छति, it comes. Once the जीवात्मा has withdrawn into the हृदयम्, what happens to the गोलकम्s or the office rooms of the sense

organs? The उपनिषत् says that in the गोलकम्s two things are there. For example चक्षुर्गोलकम्. One is इन्द्रियम्, चक्षुरिन्द्रियम् which is called अध्यात्म अंशः and not only that in the very same place देवता अंश is also there, a part or power of सूर्य देवता. चक्षुर्देवता अंशः सूर्य देवता is also there. This we saw in मुण्डकोपनिषत्, गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु । ॥ मुण्डकोपनिषत् ३-२-७ ॥ देवाः प्रतिदेवतासु means there is a total देवता and a part of that total power is also there like central governments representative also will be there in certain committees. So like that सूर्य देवता's अंश is there in the गोलकम्.

What happens at the time of मरणम्? The इन्द्रियम् joins the सूक्ष्म शरीरम् or जीवात्मा and the देवता अंशः that the part of the total देवता merges back into the समष्टि देवता or सूर्य देवता. And this देवता अंशः is here referred to as चाक्षुषः पुरुषः. चाक्षुषः पुरुषः means चक्षुर्देवता अंशः which is equal to सूर्य देवता अंशः. He turns back and goes back to सूर्य देवता. That power is withdrawn. That is why once again in the eighteenth chapter of the गीता, भगवान् says that every action requires five factors.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

अन्नमय, प्राणमय, मनोमय and विज्ञानमय all these four factors are required for functioning plus the fifth factor called दैवम्, which is अधिष्ठान देवता अंश of respective इन्द्रियस, which is required for functioning of the organs. That अंश is

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called चाक्षुषः पुरुषः. पराङ् पर्यावर्तते – he turns back. अथ अरुपज्ञः भवति – this person, this जीवात्मा is no more able to see anything. Eyes cannot see properly. रूपं न जानाति. He loses the knowledge of forms. And what happens to the ears? Then what happens? Continuing;

मन्त्र 4-4-2

एकीभवति, न पश्यतीत्याहुः ; एकीभवति, न जिघ्रतीत्याहुः ; एकीभवति, न रसयतीत्याहुः ; एकीभवति, न वदतीत्याहुः ; एकीभवति, न शृणोतीत्याहुः ; एकीभवति, न मनुत इत्याहुः ; एकीभवति, न स्पृशतीत्याहुः ; एकीभवति, न विजानातीत्याहुः ; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते ; तेन प्रद्योतेनैष आत्मा निष्क्रामति — चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः ; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति ; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति ; सविज्ञो भवति, संजानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ ४-४-२ ॥

याज्ञवल्क्य continues with the same description of संसार or मरण. एकीभवति means becoming one. What becomes one and with what? I have said two things. इन्द्रियम् becomes one with सूक्ष्म शरीरम्. From the गोलकम्, इन्द्रियम् is withdrawn into सूक्ष्म शरीर or जीवात्मा. This is one एकीभावः. The second one is देवता अंशः becomes one with अधिष्ठान देवता. So इन्द्रिय एकीभावः and देवता अंशः एकीभावः are two types of एकीभावः takes place. Once this takes place न पश्यति – if इन्द्रिय and देवता is not there means one cannot see. And एकीभवति न पश्यति इति आहुः. इति आहुः means someone nearby gives the report of his condition. So somebody is reporting that न पश्यति – now he is not able to see. एकीभवति न जिघ्रति इति आहुः – he is not able to smell, similarly, न

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रसयते इति आहुः – he is not able to taste, न वदति इति आहुः – he does not speak, न शृणोति इति आहुः – he is not able to hear, न मनुते इति आहुः – he is not able to think, thinking faculty is gone. न स्पृशति इति आहुः – he is not able to touch, न विजानाति इति आहुः – he is not able to know. Because if thinking is not possible then knowing is also not possible. In short all the sense organs gradually withdraw from their गोलकम्s and शङ्कराचार्य adds a clause here it need not be in the order as is stated in the उपनिषत्. The withdrawal can be in any order. Any देवता can withdraw at any time. Then the question comes on what basis does the देवता withdraws? Who is the controller who determines when the देवता should withdraw? शङ्कराचार्य writes everything in life is determined by only one primary factor. We don't consider even भगवान् as the primary factor. भगवान् also cannot determine anything and if he determines to withdraw according to His plan He will have राग-द्वेष problem. Therefore भगवान् is also a supporting cause, देश is also a supporting cause and काल is also a supporting cause, all are supporting causes and only one thing is primary that is कर्म. So देवता's function according to the कर्म of जीवात्मा. Don't ask what about the first कर्म? There is no question of first कर्म because it is अनादि अविद्या वासनया. It is अनादि काल प्रवृत्त and that too cyclic process and therefore there is no question of first कर्म. And therefore according to कर्म, various देवता's withdraw at various times and he loses all the faculties and जीवात्मा has come to the हृदयम्. हृदयमेवान्ववक्रामति. And what does this जीवात्मा do?

Since जीवात्मा has no more functions in this body, now the जीवात्मा has to go to another body. How does this जीवात्मा travel? It travels through various नाडिs. नाडि we will translate as नाडि, since there is no equivalent English word for नाडि. Different people have different opinion about नाडि. Therefore the safest thing is to translate it as नाडि. How many नाडिs are there? They are countless and of them the main नाडिs are supposed to be one hundred one.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥
कठोपनिषत् २-३-१६ ॥

In कठोपनिषत् we saw there are hundred and one main नाडिs plus so many. All these नाडिs originate or start from हृदय. That is why it is doubtful whether it is the nerves. Because if नाडि is nerve he would have said brain is the center. But the उपनिषत् says that the heart is the center from where the नाडिs go. This जीवात्मा will have to come out through one of these नाडिs. Through which नाडि will it come through? It will depend upon the type of लोक, जन्म the जीवात्मा has to take. And therefore जीवात्मा comes near that particular नाडि through which it has to travel. It is like there are many gates and before going out and we all crowd in right or left gate etc. Like that जीवात्मा comes near the gate of that नाडि to go out. Since जीवात्मा is full of चैतन्यम् wherever the जीवात्मा goes that place becomes bright as it were with Consciousness. Therefore the उपनिषत् says हृदयस्याग्रं प्रद्योतते – the opening

of the नाडि is in the heart. Imagine a hall with many gates and each gate will take a person outside and at the time of leaving you can go near any one of these gates and that opening of the gate is called हृदयस्य अग्रम्. हृदयम् is like the hall. अग्रम् is the opening part of the नाडि. When जीवात्मा is near that gate that portion प्रद्योतते becomes bright with चिदाभास, the प्रतिबिम्ब चैतन्यम्. तेन प्रद्योतेन – through that bright portion of the नाडि, आत्मा निष्क्रामति – the जीवात्मा goes out. And what are the different gates available? चक्षुष्टो वा मूर्ध्नो वा – either through the eyes or through the center part of the crown, the top of the head through which alone the main सुषुम्णा नाडि comes the जीवात्मा goes out. शङ्कराचार्य writes if one wants to go to सूर्यलोक then the life must go through the eyes and to ब्रह्मलोक it must go through the top of the head. That is why some people say before he died his eyes became bright etc. Or अन्येभ्यो वा शरीरदेशेभ्यः – through any part of the body. It all depends upon the कर्म. Not only that तं उत्क्रामन्तम् प्राणः अनुत्क्रामति – when the जीवात्मा travels the प्राण also travels along with the जीवात्मा because the reflecting medium and the reflection cannot be separated. So along with that the प्राण also travels. And when the प्राण travels प्राणम् अनुत्क्रामन्तम् सर्वे प्राणा अनुत्क्रामन्ति – it takes all the organs also go with it. That is ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि all these organs also quit this body. Here also शङ्कराचार्य says that there is no question of any order or anything. All the three are inseparable. All the three will go together but based on the importance, the उपनिषत् gives some

kind of an order. जीवात्मा is मुख्य, next one is for प्राण and then the sense organs is the order given. Not only that सविज्ञानः भवति – he says that when the मरण काल has come the old संस्कारs are revived which will determine the next जन्म. The remembrance will depend upon our कर्म, our वासना etc., and if we have spent our entire life thinking of like जडभरत who thought of deer, जन्म will be accordingly, so also with money संस्कार, wife संस्कार, children संस्कार etc. Of all those संस्कारs one is predominant and powerful that decides the next life. Not only संस्कारs we have got many कर्मs and of those कर्मs also some are predominant to become the next प्रारब्ध. Remember कर्म does not ripen in the order of performance. Suppose one is good कर्म and second is bad one. At the time of maturity the same order need not be retained. Even if you do good कर्म first you may get the फलम् of bad कर्म first. Therefore the order of कर्म and फलम् need not be synchronal. Therefore when the प्रारब्ध कर्म has to be determined not only this जन्म is taken into account but also all the पूर्व सञ्चित कर्मs are taken into account and out of that a particular प्रारब्ध ripens at the time of death itself, the next प्रारब्ध has started functioning in the जीवात्मा, the सूक्ष्म शरीरम्. In fact he is like a doorsill half here and half there. And similarly उपासनाs and वासनाs also start ripening at the time of मरणम्. Therefore the उपनिषत् says that the thoughts are there in the mind of a dying person. The ripening प्रारब्ध generates the thoughts. The ripening प्रारब्ध of next जन्म starts producing thoughts in the mind and therefore the

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उपनिषत् says सविज्ञानः भवति. The जीवात्मा is full of knowledge with regard to the next जन्म. भावि देह संबद्ध सविज्ञानः भवति. The dying man is aware of the new body he may take in the next life after death. शङ्कराचार्य says this activation of the thoughts is not determined by our will because at the time of death everything is withdrawn and broken. These thoughts are activated by the कर्म उपासना and संस्कार. Thus with that thought he is saturated. That is why some talk also without their knowledge because of two reasons. One reason is we don't understand what is the कर्म and another reason is tongue also is not properly functioning. सविज्ञानमेव अन्ववक्रामति – it is with this knowledge that the जीवात्मा quits this body. This knowledge means the knowledge regarding the next life. Thus three things follow the traveling जीवात्मा. A very famous quotation is coming. शङ्कराचार्य quotes this very often. तम् विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च. Here विद्या means उपासना. What have you concentrated more? कर्मणी – कर्म means actions, पुण्यपाप कर्माणि. समन्वारभेते means travel along with or to follow. उपासना and कर्म follow this जीवात्मा. The third factor is पूर्वप्रज्ञा च means वासना, संस्कार. These three will travel along with him and take him to any लोक which he is entitled to according to his कर्म. We cannot order these three at the time of मरणम्. Since we will not have free will at the time of मरणम्, therefore शङ्कराचार्य adds a beautiful line. What do we understand by this? Since we will not have free will at the

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time of मरणम् better we have noble कर्मs, noble उपासनाs, noble thoughts when we are young with free will.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ गीता ८-६ ॥

Whatever thought occurs at the time of death that will determine the next जन्म. Therefore कृष्ण emphasizes says

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥ गीता ८-७ ॥

think of Me all the time you will attain Me only. Thus the entire eight chapter of गीता is based on this मन्त्र alone तम् विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य continues the description of संसार in this fourth ब्राह्मणम् of the fourth ब्राह्मणम् titled शारीरक ब्राह्मणम्. While talking about संसार याज्ञवल्क्य points out how the rebirth of an अज्ञानि takes place, what happens at the time of death and how the जीव travels and how the जीव takes to another body. This transference of the body or shifting of the body is described in these verses up to the sixth मन्त्र of this ब्राह्मणम्.

We saw the second मन्त्र in the last class wherein याज्ञवल्क्य pointed out that all organs withdraw at the time of death; withdraw from their respective गोलकम्s. At the time of withdrawal two things take place. One is the देवता अंश which is in the गोलकम् merges back into the corresponding देवता. What do you mean by देवता अंश merging back into the देवता? It means the देवता's blessing is no more available for the functioning of the instrument. Why did the देवता decide to withhold the blessings? The देवता's decision is not an independent decision of the देवता but it depends upon the कर्म of the जीव. The moment the प्रारब्ध कर्म is over for functioning of the sense organs in this life then the देवताs withhold their blessings, thereafterwards the गोलकs will be there with no power of perception. Remember every perception leads to a भोग, i.e., सुख or दुःख अनुभव. For every भोग you should have a payment in the form of either पुण्यम् or पापम् currency. Once the प्रारब्ध पुण्यम् and पापम् are

exhausted, that particular भोग is not possible because the देवता withholds the blessings, the current is switched off. This is one incidence.

The second thing that happens is that the इन्द्रियम्, which was resting in the गोलकम्, is withdrawn into the जीव. That is the जीव contracts as it were into the heart. The expanded जीव withholds as it were just as it happens at the time of स्वप्न. During the waking the जीव is fully expanded functioning up to the skin. But during the dream जीव withdraws as it were because in the स्थूल शरीरम् the जीव does not function. That is why even when you touch the body there is no feeling. So a similar thing happens at the time of death also. the only difference is during dream the contraction takes place but once again we come to the body. At the time of death after the contraction there is no question of returning back. Thereafterwards the जीव goes through one of the नाडिs which originates from हृदयम्. From हृदयम् it chooses one of the opening नाडिs, which also depends upon one's कर्म only. Through the नाडि the जीव goes out. When the जीव goes out who will accompany the जीव? Will there be anyone to accompany the जीव?

मृतं शरीरं उत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्तं अनुगच्छति ॥ मनुस्मृति ४-२४१ ॥

Leaving the dead body aside all the relatives walk back with their head down. Then कः अनुगच्छति? धर्मः तम् अनुगच्छति. धर्मः means विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च. So look at the

second मन्त्र last line. विद्या, कर्म, पूर्वप्रज्ञा. Three things follow. विद्या means not ब्रह्मविद्या or आत्मज्ञानम्. आत्मज्ञानम् does not follow a traveling जीव because a जीव with आत्मज्ञानम् does not travel. Therefore traveling जीव means जीव has not yet gained ज्ञानम्. The context indicates that the विद्या means आत्मविद्या व्यतिरिक्तः विद्या or अपराविद्या. We can take it as उपासनम्. All the उपासनाs that he has done will follow him and also all the कर्मs that he has done and then पूर्वप्रज्ञा च that is पूर्व अनुभव संस्कारs also follow him. शङ्कराचार्य in his commentary adds an incidental note. He says that since the विद्या and कर्म are the guiding factors after death, one should do good कर्मs and good उपासनाs while living. Because at the time of death one has no control on oneself.

प्राणप्रयाणसमये कफवातपित्तैः कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥ श्रीमुकुन्दमाला ७ ॥

Since कफवातपित्त are going to obstruct the कण्ठ प्राणप्रयाणसमये ते स्मरणं कुतः भवति. how can I remember you? Therefore शङ्कराचार्य adds a person should be alert while leaving. The alertness meaning विहित कर्म should be done and निषिद्ध कर्म should not be done, विहित उपासना should be done and निषिद्ध उपासना should not be done, शुभ संस्कारs should be entertained and अशुभ संस्कारs should be gradually erased. शुभ वासनाs should be entertained and अशुभ वासनाs should not be entertained. That is why they tell the story of अप्पय दीक्षित who wanted to know what is in his subconscious mind and therefore he took some medicine, he swallowed the juice of the 'datura' fruit, which causes

intoxication, and called his disciples and asked them to note down whatever he blabbers. Then came the उन्मत्त पञ्चशति, a wonderful glorification of his इष्टदेवता. So if he has to blabber the glorification of शिव then his mind should be soaked in शिव's thought. It did not accidentally happen, it is because of conscious direction of thoughts. Therefore शङ्कराचार्य asks us to lead an alert life. This line is very important line worth remembering तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च. Very often quoted. If you want a parallel from another उपनिषत् we have got in कठोपनिषत्.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ कठोपनिषत् २-२-७ ॥

There only कर्म and उपासना are mentioned but here कर्म, उपासना and संस्कार, all the three are said. Up to this we saw in the last class. Continuing;

मन्त्र 4-4-3

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति,
एवमेवायमात्मेदं शरीरं निहत्य, अविद्यां गमयित्वा,
अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ४-४-३ ॥

How a जीव shifts from one physical body to another is pointed out here with an example. The example is that of a worm moving on the grass. A centipede, a caterpillar. How does this worm travel? In those days they were amidst nature. All their examples were of rivers, mountains, trees, worms etc. Imagine there is one grass here and another grass there. The

worm will move slowly. The front portion will go forward and the worm will be stretched and then keeping its head in front it withdraws the rare portion and become like a loop. Imagine the worm has come to the tip of the grass; it has to cross over from one grass to another grass. What does the worm do? It lifts the head and places the head on the other grass and the back portion will be in the previous grass. It is like a bridge, one portion in one grass and the back portion in the other grass. Having pitched the head there it quietly withdraws the back portion and has shifted from one blade of grass to another. Now the उपनिषत् says that जीव is also like a worm only. What does the जीव do? At the time of प्रारब्ध जीव has reached the final stage of his life in the physical body. It is like the worm sitting at the tip of the grass as it were. Now the next body is another blade of grass as it were. Now what does the जीव do? *Even while remaining in this physical body the जीव takes over another physical body including the parentage and environment.* Having taken another physical body the जीव withholds from this physical body. This is the statement of the उपनिषत्. But in the statement there can be some confusion. Because the उपनिषत् says that जीव goes to another body and thereafterwards it leaves this body. Then a doubt comes that there may be a time when one part of जीव is on one body elsewhere and the other body here. So शङ्कराचार्य adds that it is not physically going to another body but through वासना this जीव takes another body. It does not actually take another body while living here but at the time of departure mentally it

has assumed another body because of the वासनाs. शङ्कराचार्य uses a beautiful संस्कृत verse not here but elsewhere. This portion is discussed in ब्रह्मसूत्र also. It is called तदन्तरप्रतिपत्त्यधिकरणम्. In fact they say that when व्यासाचार्य wanted to test शङ्कराचार्य to find out whether the latter is qualified to comment upon ब्रह्मसूत्र. व्यास seems to have asked शङ्कराचार्य to comment upon one topic and that topic is तदन्तरप्रतिपत्त्यधिकरणम् which is based on this मन्त्र. Anyway, शङ्कराचार्य uses a specific word in ब्रह्मसूत्र. That word is वासनादीर्घाभावः. दीर्घम् means extension, lengthening. वासनादीर्घाभावः means through imagination he extends himself up to the next जन्म. This is not a very difficult idea to comprehend, we also do that all the time. Suppose you are going for a camp. Even though we have boarded here in Madras, even though we are physically in Madras only, mentally we start thinking about the destination and imagine the future. In the same way at the time of मरणम् जीव's संस्कारs manifesting which deal with next शरीरम्, parentage etc. But remember you cannot ask the जीव for explanation. Because already एकी भवति न पश्यति एकीभवति न जिघ्रति एकीभवति न वदति. All his organs have withdrawn so nobody can know what it is. In fact if he is blabbering something perhaps we may get some clue but otherwise, we can know nothing. That is the idea conveyed here. Now look at the मन्त्र. तृणजलायुका. जलायुका means a worm. तृण means grass. This worm moves about amidst the grass only. what does it do? तृणस्य अन्तम् गत्वा – having reached the tip of a blade of

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grass, अन्यम् आक्रमम् आक्रम्य. अन्यम् means अन्यम् तृणम्, another blade of grass आक्रमम् – it catches hold of or seizes another blade of grass and only after holding another grass, आत्मानम् उपसंहरति – it leaves the first grass and joins the second. If this is understood, what happens to the जीव at the time of death? एवम् एव अयम् आत्मा – in the same way alone is this आत्मा. आत्मा means जीवात्मा, the विदाभास इदम् शरीरम् निहत्य. निहत्य means setting aside. So it set asides this physical body that means withdraws from the गोलकम्. And after withdrawing from the गोलकम् अविद्यां गमयित्वा. अविद्या here means जड भावः, it converts it into an inert piece of matter. Until now it was a live body bathed, decorated, powdered, scented and everything was done to it. Now it has become a dead body. अन्यम् आक्रमम् आक्रम्य – having identified with another physical body through संस्कार, through वासना, through कर्म and उपासना which is called वासनादीर्घाभावः. Even at that time the जीव is technically alive. He is mentally in another birth. Having attained that उपसंहरति – and then जीव withdraws totally from this body. That is the reason that कृष्ण says in the eighth chapter अन्तकाल स्मरणम् determines the type of the पुनर्जन्म. Continuing;

मन्त्र 4-4-4

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्य, अविद्यां गमयित्वा, अन्यन्नवतरं कल्याणतरं रूपं कुरुते — पित्र्यं वा, गान्धर्वं वा दैवं वा, प्राजापत्यं वा, ब्राह्मं वा, अन्येषां वा भूतानाम् ॥ ४-४-४ ॥

In this मन्त्र याज्ञवल्क्य talks about the material out of which the next physical body is made. To put it in technical language it is the उपादान कारणम् of the next physical body. The previous मन्त्र dealt with the निमित्त कारणम् of the next physical body. विद्या, कर्म, पूर्व प्रज्ञा is the निमित्त कारणम् of the next physical body. And here we talk about उपादान कारणम्. Sometimes instead of using विद्या, कर्म, पूर्व प्रज्ञा we generally say ईश्वर also. Because ईश्वर alone is the निमित्त कारणम् based on विद्या, कर्म, पूर्व प्रज्ञा. What is the material cause? Here the मन्त्र says the पञ्चभूतs are the material cause. More details are given in the ब्रह्मसूत्र discussion and a part of this we had seen in the मुण्डकोपनिषत् also in the context of पञ्चाग्नि विद्या. There it is said that even at the time of travel, the जीव has acquired the physical body potentially. Potentially means in a very, very subtle way, सूक्ष्म रूपेण the physical body is formed even at the time of travel, and this physical body alone goes through various stages and at each stage the physical body begins to expand and become more and more manifest. It is said if the body is cremated and to the अग्निदेवता it is offered and the अग्निदेवता himself takes the body and according to कर्म the अग्निदेवता presents the next physical body at the time of cremation itself, the next physical body is given by अग्निदेवता or ईश्वर but not the visible physical body but in the form of सूक्ष्म स्थूल शरीरम् and not exactly सूक्ष्म शरीरम्. And then it goes to various places and then comes to father's body and even when it is in father's body the जीव has got physical body, and then finally it goes to

the mother's body from the father and that physical body is expanded. All those things are there in छान्दोग्य पञ्चाग्नि विद्या very elaborately and in मुण्डक पञ्चाग्नि विद्या very briefly and also in ब्रह्मसूत्र in तदन्तरप्रतिपत्त्याधिकरणम् very elaborately these details are given. So पञ्च स्थूल भूतs are the material cause.

How does ईश्वर create a physical body out of the पञ्चभूतs? For this the उपनिषत् gives another example. For निमित्त कारणम् worm is the example. And for उपादान कारणम् the उपनिषत् gives the example of the goldsmith making ornaments out of gold. A big piece of gold is there. A bit of gold is taken out and the goldsmith shapes it into a beautiful ornament. Similarly, पञ्चभूतs are there and भगवान् takes a portion of पञ्चभूतs and he shapes the body. And generally, the body shape is beautiful and that is why all babies are beautiful at the time of birth. It is only afterwards the shapes change. That is said here. पेशस्कारी – the goldsmith. पेशः is सुवर्णम्. पेशसः मात्राम् अप आदाय – takes a small portion of the पञ्चभूतs and अन्यत् रूपम् तनुते – he shapes another physical form. What type of form? नवतरम् – which is more fresh body. A fresh body is made. कल्याणतरम् which is more auspicious आनन्दप्रदम् रूपम् कुरुते. What all physical forms are possible? A list is given here. पित्र्यं वा – it may be a physical body which is suited for पितृलोक. पित्र्यम् means पितृलोक योग्यम्. गन्धर्वं वा – it may be body which is fit to live in गन्धर्वलोक. दैवं वा – देवलोक योग्यम्. प्राजापत्यं वा – प्रजापतिलोक योग्यम् i.e., विशट् शरीरम् and ब्राह्मं वा –

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ब्रह्मलोक, हिरण्यगर्भ शरीरम् or अन्येषाम् वा भूतानाम् or मनुष्य शरीरम्, पक्षि शरीरम्, मृग शरीरम्, all other types of body, the Lord or the विद्या कर्म पूर्व प्रज्ञा shapes up such a body. Is it all accidental? Remember nothing is accidental. Everything is based on कर्म. And Lord's computer never makes any mistake and it never has a virus problem. Ok, अन्येषाम् वा भूतानाम्. How do you complete this? भूतानाम् रूपं कुरुते. Continuing;

मन्त्र 4-4-5

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुरमयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽस्तेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति ; यथाकारी यथाचारी तथा भवति — साधुकारी साधुर्भवति, पापकारी पापो भवति ; पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति ; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥ ४-४-५ ॥

What happens when the जीवात्मा takes another जन्म? What is the story after rebirth? The उपनिषत् says that the जीवात्मा identifies with everything and becomes one with that. It all depends upon the type of स्थूल शरीरम्, the type of प्राण, the type of thoughts, the type of environment, and depending on that he becomes one with that new world. While saying this the उपनिषत् presents the irony that actually who is this जीवात्मा. Not this miserable one struggling to die and reborn and running about all over crying, being frustrated. This is not the lot of जीव. Really speaking the जीवात्मा is स वा अयम् आत्मा ब्रह्म – this जीवात्मा is indeed none other than

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ब्रह्मन्, the परमात्मा. This is महावाक्यम्. This occurs in the माण्डूक्योपनिषत्.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

माण्डूक्योपनिषत् २ ॥

This जीवात्मा is originally ब्रह्मन् but having lost the sight of his original nature, having disclaimed his wonderful glory, the जीवात्मा has become विज्ञानमयः. He has now become one with विज्ञानम् which means the बुद्धि. So he has become बुद्धिमयः because of his identification with बुद्धि. मय here means तादात्म्यम् आपन्नः. It becomes one with बुद्धि and has become बुद्धिमयः and similarly मनोमयः – identified with mind he has become मनोमयः and similarly, प्राणमयः, चक्षुर्मयः, श्रोत्रमयः. All these are सूक्ष्म शरीरम्, now he will talk about स्थूल शरीरम् पृथिवीमय आपोमयो वायुमय आकाशमय. So when I am identified with the body I am one with earth, पृथिवीमयः. Then आपोमयः. It seems in some other जन्मs the body is predominantly made of water, or the percentage changes. In अप् लोक, in वरुणलोक the body is predominantly made up of water and in some other शरीरम् it is predominantly fire principle and in some other लोक the body is predominantly वायु. Ghosts are predominantly made up of वायु. Therefore वायुमय स्थूल शरीरम् and जलमय स्थूल शरीरम् – aquatic creatures predominantly water. And आकाशमय and still subtle beings with आकाशमय स्थूल शरीरम्. And identified with respective स्थूल शरीरम् I become one with पृथिवी, जलम् etc. Not only that तेजोमय अतेजोमय.

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तेजः means अग्नि. अतेजोमय means not अग्नि but ordinary शरीरम्. Then काममयः अकाममयः – identified with desires this जीवात्मा becomes one with desires and अकाममयः means that sometimes there is satisfaction, there is तृप्ति when desires are fulfilled and then one identifies with अकामः. अकामः means absence of desires. Then क्रोधमयः अक्रोधमयः – he becomes one with anger and sometimes he is one with अक्रोधः means absence of anger or शान्ति. And धर्ममयः – sometimes he identified with धर्म and sometimes identified with अधर्म. In short सर्वमयः – he becomes one with all the अनात्मा प्रपञ्च disowning the आत्मस्वरूपम्. And तत् यत् एतत् इदममयः अदोमयः इति – either he is identified with this or identified with that. इदम् means प्रत्यक्ष विषय and अदः means अपरोक्ष विषय. Sometimes our identification is with the future. Building castles in the air. This is called अदोमयः which means identified with the future expectation. And according to his identifications and expectations his future will be shaped. यथाकारी तथा भवति – as a person sows so does he reap. And यथाचारी तथा भवति – आचरति इति आचारि. As his conduct is, as his behavior is so will be his future. And साधुकारी साधुर्भवती – doing good deeds will reap good results. पापकारी पापो भवति – if evil actions are done his life will also become evil. Not only in the present life but also determines the future life. पुण्येन कर्मणा भवति पापः पापेन – through पुण्य कर्म he will get पुण्य जन्म and पापेन कर्मणा पाप जन्म भवति.

Ok, for all these things what is the root cause? Now the उपनिषत् comes to the root cause of संसार. अथो खलु आहुः –

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therefore only it is said by all scriptures, all ऋषिs, all महात्माs that अयम् पुरुषः काममयः – this संसारि is made up of काम, desires. Every संसारि is bundles of काम with hands and legs. Head is काम, hand is काम, leg is काम, etc. He is an embodiment of काम. And स यथाकामो भवति तत्क्रतुर्भवति – whatever be his desire that will become his सङ्कल्प, his determination, his will, his goal. His goal of life, his determination his will, his plan etc., will depend upon his desires. ‘क्रतुर्नाम अध्यवसायः निश्चयः’ writes शङ्कराचार्य. The desire determines the will of a person. And यत्क्रतुर्भवति तत्कर्म कुरुते – the will alone will determine the future action. As the determination is so will be the action. As the commitment is so the priority is. So many other desires may be there. That is why शङ्कराचार्य makes a distinction between काम and क्रतु. काम is a weak desire and क्रतु has become a determination. Weak desire will not lead to an action. He will plan and nothing will be executed. The execution will take place only when काम gets converted into क्रतु, सङ्कल्पः, निश्चयः. Once निश्चयः becomes तत्कर्म कुरुते – accordingly he acts. And यत्कर्म कुरुते – whatever is the action, तदभिसम्पद्यते – accordingly he will attain the कर्मफलम् also. तत् means तत् फलम्. The कर्मफलम् is the next जन्म. Next जन्म means विज्ञानमयः मनोमयः, प्राणमयः, चक्षुर्मयः, श्रोत्रमयः etc., and then स यथाकामो भवति तत्क्रतुर्भवति then next life. The cycle goes on. Therefore the root is काम. Then what about अविद्या? अविद्या is the general cause for all. It is the सामान्य कारणम् and the काम is the

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specific cause. अविद्या is the same in all whereas काम varies from individual to individual and therefore यावत् कालम् कामः तावत् कालम् संसारः. What is संसार नाशः? काम नाशः एव संसार नाशः. This is going to said in the next मन्त्र that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य is talking about the संसार of जीवात्मा because of which जीवात्मा travels from body to body. And he points out that really speaking this जीवात्मा is none other than परमात्मा असंसारि ब्रह्म. Even though this जीवात्मा is परमात्मा really but it has now become a संसारि because of तादात्म्य अध्यास because of its अभिमान with the स्थूल सूक्ष्म शरीरम्. So this identification has made परमात्मा into जीवात्मा as it were. And this identification is so total that the जीवात्मा appears as though the body itself, स्थूल शरीरम् itself and the जीवात्मा appears as though the सूक्ष्म शरीरम् itself. Therefore याज्ञवल्क्य uses a nice expression शरीरमयः. The परमात्मा because of अभिमानम् has become शरीरमयः. So शरीरमयः अभवत्. What is the meaning of शरीरमयः? He has become totally one with the body because of अभिमान. When we say शरीरमयः we mean both the स्थूल शरीरमयः and सूक्ष्म शरीरमयः. But instead of using the expression स्थूल शरीरमयः and सूक्ष्म शरीरमयः याज्ञवल्क्य uses another expression पञ्च भूतमयः. Why, because शरीरम् is made up of पञ्चभूतs alone. The पञ्चभूतs are आकाश, वायु, अग्नि, आपः, पृथिवी and therefore याज्ञवल्क्य says परमात्मा has become आकाशमयः, वायुमयः, तेजोमयः, जलमयः, and पृथिवीमयः. We should understand it as पञ्चभूतात्मक शरीरमयः. याज्ञवल्क्य has not used the expression शरीरमयः. But he says आकाशमयः, वायुमयः तेजोमयः etc. We have to understand it as पञ्चभूतात्मक पाञ्चभौतिक शरीरमयः. This is said in the

beginning of the fifth मन्त्र. Similarly, याज्ञवल्क्य does not say सूक्ष्म शरीरमयः but instead he says विज्ञानमयः, मनोमयः, काममयः, क्रोधमयः. So therefore all these विज्ञानमयः, मनोमयः, काममयः, क्रोधमयः make सूक्ष्म शरीरमयः. Therefore the essence of that entire portion is परमात्मा इदानीम् स्थूलसूक्ष्म शरीरमयः अभवत् तादात्म्य अध्यासात् संसर्ग अध्यासात् च. धर्मि अध्यासात् धर्म अध्यासात् च, अहङ्कार अध्यासात् ममकार अध्यासात् च परमात्मा शरीरमयः अभवत्.

When परमात्मा becomes शरीरमयः because of अभिमान, अध्यास that परमात्मा is called जीवात्मा. And therefore normally I should be saying अहम् ब्रह्म अस्मि but now I am saying अहम् स्थूल अस्मि, पिता अस्मि, माता अस्मि, रुग्णः अस्मि, disturbed अस्मि, क्रुद्धः अस्मि etc. All these expressions are परमात्मा temporarily becoming जीवात्मा because of तादात्म्य अध्यास. Once परमात्मा has fallen down to the level of जीवात्मा, he becomes कर्ता and because of कर्तृत्वम् काम comes, because of काम सङ्कल्प comes, because of सङ्कल्प कर्म comes, because of कर्म फलम् comes, because of फलम् जन्म comes. A big giant wheel – कर्तृत्वम् काम सङ्कल्प कर्म फलम् जन्म cycle. And what type of फलम् will come? It depends on कर्म. Therefore याज्ञवल्क्य nicely says यथाकारी यथाचारी तथा भवति. As one does so he becomes. यथा कर्म यथा आचारः कर्मानुसारेण आचार अनुसारेण तथा फलम् भवति. Then साधुकारी साधुर्भवती पापकारी पापो भवति man of good action becomes good man, man of evil action becomes an evil man पुण्यः पुण्येन कर्मणा भवति पापः पापेन. All these lines are

important lines very often quoted. From यथाकारी whole portion is important.

Now we are seeing the last portion of the मन्त्र अथो खलु आहुः onwards. Here याज्ञवल्क्य says that काम is the root of all problems. कामः संसारस्य कारणम् यावत् कालम् कामाः वर्तन्ते तावत् कालम् संसारः निवृत्तिः स्वप्ने अपि न सम्भवति. That is the essence of this last section. We may have a doubt as to how याज्ञवल्क्य says काम is the संसार कारणम्. Until now we have been learning that अविद्या is the संसार कारणम्. Now it is said that काम is the संसार कारणम्. Which one is correct? We say both are correct because they belong to the same family. अविद्या is कारणम् and काम is कार्यम्. अविद्या is mother and काम is the son. Mother is the cause of all the problems. All of them belong to the same family. Then the question comes if अविद्या also is संसार कारणम्, काम also is संसार कारणम् why does याज्ञवल्क्य emphasize काम here and not अविद्या. The reason is that this अविद्या is the general cause, the सामान्य कारणम् for संसार in the case of all beings. This अविद्या does not vary from individual to individual, अविद्या एक रूपा. Whereas काम is the specific cause which determines the type of संसार. The काम is विशेष कारणम् which determines the type of संसार. Whether one goes to heaven or earth or some other लोक is determined by type of संसार. And therefore काम is said to be संसार कारणम्. How does काम become the cause of संसार? That is being explained in this portion. He says that काम does not directly lead to संसार. Then what does it do? काम causes सङ्कल्पः or

निश्चयः. Desire causes determination to do or to accomplish something. काम gets converted into तीव्र काम, which is otherwise called सङ्कल्पः otherwise called निश्चयः and याज्ञवल्क्य calls it क्रतुः. So काम's direct son is क्रतुः. क्रतु or निश्चय or determination leads to action. क्रतुः कर्म जनयति. काम क्रतुम् जनयति and कर्म will produce the फलम् in the form of पुनर्जन्म. Therefore what is the route? काम, सङ्कल्प or क्रतु कर्म संसारः. And here one doubt may come, if you remember गीता a doubt will come. If you don't remember गीता you can be blissful. In the गीता there is an expression.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ गीता ६-२४ ॥

In the sixth chapter this श्लोक comes. There it is said सङ्कल्प is the cause and काम is the effect. But in बृहदारण्यकोपनिषत् we say काम is the cause and सङ्कल्प is the effect. So there is a contradiction. There is no contradiction. In the गीता when you say सङ्कल्प is the cause and काम is the effect there सङ्कल्प means feeble desire and काम means strong desire. Here we have to reverse it. काम is feeble desire and सङ्कल्प or क्रतु is the strong desire. From feeble desire we go to the strong desire. Why do we make such a division in desire? Why do you hair split one desire itself into two? This subtle division or आवान्तर भेद is required because feeble desire does not lead to action. It does not create problem. Because it does not lead to action. There are so many feeble desires are there which move about in the mind and are not strong enough to crystallize into action.

Therefore we make two types of desires. काम क्रतु कर्म फलम्. Now look at this मन्त्र. अथो खत्वाहुः काममय एवायं पुरुष इति. Therefore only people say that a man is made up of his desires. His very personality is determined by the type of his desires, his goal, his ambitions etc. Therefore काममय एवायं पुरुष इति आहुः. That itself याज्ञवल्क्य explains स यथाकामो भवति तत्क्रतुर्भवति. As the desire of a person is so will be his determination, his plan, his scheme his priorities in life. So शङ्कराचार्य translates क्रतुः as निश्चयः अध्यवसायः.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ गीता २-४१ ॥

That व्यवसाय is said as क्रतुः here. And a कर्मयोगि has got a clean क्रतुः. That is मोक्ष. What is your goal? I should somehow get मोक्ष. Whereas बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् the other people enumerate अर्थ or काम or maximum धर्म.

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते ... ॥ कठोपनिषत् १-२-२ ॥

That वरणम् is said as क्रतुः here. Then यत्क्रतुर्भवति तत्कर्म कुरुते as the determination is so does he performs, so does he acts. And यत्कर्म कुरुते तदभिसम्पद्यते. As he acts so he reaps the results.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ कठोपनिषदत् २-२-७ ॥

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In तदभिसम्पद्यते तत् means कर्मफलम्. So यत्कर्म कुरुते तत् कर्मफलम् अभिसम्पद्यते. Thus he will take another जन्म. There also what happens? काम, क्रतु, कर्म will follow and they will lead to another जन्म. And we need not wonder that how people are going round and round because we ourselves have been doing that. याज्ञवल्क्य is not talking about some xyz but he is talking about our biography only. And from when we are traveling?

अनादि अविद्या वासनया पशु पक्षि मृगादि योनिषु पुनः पुनः अनेकधा जनित्वा केनापि पुण्यकर्म विशेषेण इदानीं तन मानुष्ये द्विजन्मविशेषं प्राप्तवतः ॥ उपाकर्म महा सङ्कल्पः ॥

Somehow I got द्विजन्म. Thereafterwards goof the whole thing, bungle the whole thing and again start from scratch. Continuing;

मन्त्र 4-4-6

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ; अथाकामयमानः — योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति, ब्रह्मैव सन् ब्रह्माप्येति ॥ ४-४-६ ॥

याज्ञवल्क्य takes the support of a ऋग् मन्त्र एष श्लोकः ऋग् मन्त्र अश्मिन् अर्थे वर्तते. In what meaning? According to काम there is कर्म and because कर्म there is पुनरपि जननम् पुनरपि

मरणम् cycle. In this regard there is a ऋग् मन्त्र quotation. Why ऋग् मन्त्र quotation? This उपनिषत् does not belong to ऋग्वेद, it belongs to शुक्ल-यजुर्वेद. तत् एव सक्तः सह कर्मणैति लिङ्गम् मनो यत्र निषक्तमस्य. So this idea is elaborately discussed in the eighth chapter of the गीता.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ गीता ८-६ ॥

According to the priorities of life there will be thoughts, these thoughts will go to the subconscious mind and whatever is in the subconscious mind will occur at the time of death also and these thoughts will determine the next जन्म. As in the case of जडभरत, he was all the time thinking of the deer, deer and all the time meditating upon the deer and he became a deer in the next जन्म. All these idea of the eighth chapter of the गीता and जडभरत story are based on this beautiful मन्त्र. अस्य लिङ्गम् मनः यत्र निषक्तम् – suppose his mind is attached to some object. लिङ्गम् मनः means लिङ्ग शरीरस्थ मनः. लिङ्गम् means सूक्ष्म शरीरम्, मनः means the mind. लिङ्गम् मनः means the mind belonging to सूक्ष्म शरीरम्. अस्य means जीवात्मनः who has identified with सूक्ष्म शरीरम्. अस्य शरीरमयस्य जीवात्मनः. यत्र means in one object or the other. It may be an object or it may be a person because some people say in next जन्म also you must be my wife or you must be my husband etc. Some students say in the next जन्म also you must be my गुरु. Attachment to the person, attachment to the environments, attachment to the objects etc., तत्र निषक्तम् – निश्चयेन सक्तम्, strongly attached like fevicol. So अस्य

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लिङ्गम् मनः यत्र विषये सक्तम्. Then what happens? सः सक्तः पुरुषः – and that attached human being तत् एव एति – will attain that particular object of attachment only. तत् एव means आसक्ति विषयम् एव. So that object of attachment alone सक्तः जीवात्मा सक्तः पुरुषः एति. एति means प्राप्नोति. How? कर्मणा सह – along with his पुण्य and पाप कर्मस. So तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च is said here as कर्मणा सह एति. And अयम् इह यत् किम् च करोति – whatever actions he performs in this world तस्य कर्मणः अन्तम् प्राप्य. अन्तम् means फलम्. He attains the फलम् of that good and bad action. Afterwards तस्मात् लोकात् अस्मै लोकाय पुनः ऐति – and from that लोक, whether it is स्वर्गलोक or ब्रह्मलोक, he once again comes back to this लोक. And मुण्डकोपनिषत् goes one step ahead and says that he may not come to this लोक.

इमं लोकं हीनतरं वा विशन्ति ॥ मुण्डकोपनिषत् १-२-१० ॥

He may take even a lower जन्म. Straightaway he may become a worm also. Therefore अस्मै लोकाय पुनः ऐति. ऐति means आ+एति. आगच्छति इत्यर्थः. Why he comes back to this world? कर्मणे – he can't keep quiet, having come here again he starts earning fresh पुण्यम् and पापम् replenishing the कर्म granary. Up to this is the ऋग् मन्त्र quotation. इति नु कामयमानः – this is the biography of a कामयमान पुरुष, a desiring person or a person riddled with desires, who is an embodiment of desires. One commentator gives the meaning for कामयमानः as काम सहित प्रवृत्तिमान्. One who lives with desires is a कामयमानः. With this expression the संसार वर्णनम् topic is over. How

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does याज्ञवल्क्य conclude the संसार वर्णनम्? संसारय हेतुः कामः तस्मात् कामनिवृत्तौ संसार निवृत्तिः.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ कठोपनिषत् २-३-१४

/बृहदारण्यकोपनिषत् ४-४-७ ॥

All those ideas are brought in here. And hereafterwards we get मोक्ष वर्णनम्, our favorite topic. This begins from अथ onwards. That अथ word is used to indicate the change in the topic. What is that change in the topic? We are going to talk about मुक्तपुरुषः, an असंसारि. What is difference between बद्ध संसारि and असंसारि? याज्ञवल्क्य he is अकामयमानः. For संसारि the name given is कामयमानः. Now to describe about मुक्तपुरुषः it is said अथ अकामयमानः. Now we will talk about a person who is free from काम पूर्वक प्रवृत्ति रहितः, who is free from desire prompted action. Ok, naturally the question comes how did he manage to become अकामयमानः. What is the secret? For that उपनिषत् gives the answer. This is most important मन्त्र. यः अकामः निष्कामः आप्तकामः आत्मकामः. We will start with आत्मकामः. What is the secret? The first thing is never having अनात्मा as your goal of life. You will be in trouble, in soup. अनात्मा means any type of लोक comes under अनात्मा, any type of person comes under अनात्मा, any type of position, name or fame or status comes under अनात्मा. Once you give priority to any one of these you will be in

trouble. Therefore never have अनात्मा as your primary goal. Remember you can utilize अनात्मा as a means for आत्मप्राप्ति. Nothing wrong with money as a means. Nothing wrong with family as a means. Wife is also a means. Husband is also a means. Even children are also a means. Everything is a means for the end of आत्मा. We are not asking a person to reject अनात्मा totally. Total rejection of अनात्मा is meaningless. What we say is use अनात्मा as a means. How am I to differentiate whether I use अनात्मा as a means or as end? If I am using something as means I am ready to grow out or renounce that at the right time. If I am using any thing as a means I am mentally prepared to renounce that at the appropriate time. I have to ask myself 'am I ready to renounce all these things at the appropriate time?' The mind should be prepared to renounce all things. Else not only it will not lead to मोक्ष another problem is when I cling to that यमधर्मराजा will forcibly take them away from me which will make my life terrible and miserable. Therefore if I have to avoid misery and if I have to grow spiritually I should use all अनात्मा as means, which means I am ready to renounce them at the appropriate time. This is called वैराग्यम्. The mental preparedness is आत्मकामः. What is the superiority of आत्मकाम compared to अनात्मकाम? Why do you say अनात्मकाम is inferior and आत्मकाम is superior? It is because अनात्मकाम can never be fulfilled. It is endless. It is अतृप्तिकारणत्वम्, बन्धकत्वम्, दुःखमिश्रितत्वम्. अनात्मा desire can never be fulfilled. It will have a lot of side effects.

It is like some medicines, which has more side effects than the curing effect. Therefore आत्मकामः. Then what it will lead to? Next stage. आप्तकामः. If a person desires आत्मा he will be able to fulfill all desires. आप्तकामो भवति तृप्तो भवति पूर्णो भवति. First आत्मकामः, then आप्तकामः.

Ok, now the question will come when I desire for आत्मा and fulfill that desire I have accomplished आत्मा. But I have not accomplished अनात्मा. With the money I have I can purchase either car or house. So fulfillment of one desire is not equal to fulfillment of another desire. If I desire आत्मा and fulfill that desire I will still be incomplete, I would not have fulfilled any of अनात्मा desires. How can he become आत्मकामः? शङ्कराचार्य says no अनात्मा exists separate from आत्मा. आत्मा व्यतिरिक्तः अनात्मा नास्ति. And therefore fulfillment or accomplishment of आत्मा is equal to the accomplishment of all the अनात्मा.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

That is why we say when धर्म पुरुषार्थ is fulfilled, the other three are not fulfilled. When अर्थ पुरुषार्थ is fulfilled, the other three are not fulfilled. When काम पुरुषार्थ is fulfilled, the other three are not fulfilled. When मोक्ष पुरुषार्थ is fulfilled all the four are fulfilled. That is why मोक्ष is called परम पुरुषार्थ. Therefore आत्मकामः आप्तकामः भवति. If I desire for आत्मा I have fulfilled all my desires. Therefore only निष्कामः भवति. Since all my desires are fulfilled I become निष्कामः free from

all desires. यस्मान्निर्गताः कामाः सोऽयं निष्कामः. Before the study of वेदान्त I had a big list to do. After the study of वेदान्त and understanding of वेदान्त and assimilation of वेदान्त the whole note book of desires has become invalid, meaningless. If it is not available, ok. It is available it is equally ok. Since he is निष्कामः तस्मात् अकामः. Since all desires are gone from him he is desireless. So निष्कामत्वात् अकामः. कामानाम् गतत्वात् सः अकामः भवति. Since he is अकामः therefore he is अकामयमानः. Since he is desireless, he is free desire prompted action. Very careful. We don't say that he is free from actions. He can do any number of actions. लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥ He may be busier than all other people in the world. So अकामयमानः does not mean free from action. अकामयमानः means he is free from desire prompted actions. What is the difference between them? Desire prompted actions are binding ones and non-desire prompted actions are non-binding ones. Therefore for a ज्ञानि life becomes a game, for an अज्ञानि life becomes a struggle. Both are running here and there, both are busy, but one runs about as a game and the other runs about as a struggle. How do you know that? See the face of a ज्ञानि and अज्ञानि. One will have gloomy face and the other one will have blooming face. The face that is blooming is the one of a ज्ञानि who has attained जीवन्मुक्ति.

Hereafterwards विदेहमुक्ति is being said. न तस्य प्राणा उत्क्रामन्ति. When the प्रारब्ध कर्म are exhausted at the time of death, तस्य प्राणा न उत्क्रामन्ति his प्राणः do not leave the

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body for travelling. And leaving the body is only for one purpose – पुनर्जन्म प्राप्ति. प्राण उत्क्रमणम् means पुनर्जन्म. प्राण leaves the body only to take up another body. In the case of a ज्ञानि his प्राण, his सूक्ष्म शरीरम् does not leave the body. अत्रैव समवनीयन्ते ॥ बृहदारण्यकोपनिषत् ३-२-११ ॥ The ज्ञानि merges into the total here itself. Then what happens to the जीवात्मा? What happens to चैतन्यम् or real आत्मा? ब्रह्मैव सन् ब्रह्म अप्येति. It is very, very important line. Being already ब्रह्मन् he merges into ब्रह्मन्. जीवन्मुक्तः सन् विदेहमुक्तो भवति. अप्येति means to merge, एकीभवति. Thus विदेहमुक्ति has been talked about. And this statement ब्रह्मैव सन् ब्रह्म अप्येति is taken by आचार्य for a small enquiry. There is a brief analysis of this statement, it is a nice भाष्यम्, which we will sum up this in the next class. ब्रह्माप्येति भाष्यम् we will have a small discussion in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the fourth section of the fourth chapter, viz., शारीरक ब्राह्मणम् the उपनिषत् talked about संसार गति for a person who has got काम and कर्म. Even though अविद्या or ignorance is the मूल कारणम् for संसार, the उपनिषत् here stresses that काम and कर्म is the cause of संसार. That does not mean अविद्या is not involved, अविद्या is the सामान्य कारणम् and काम and कर्म are विशेष कारणम् for संसार. Mere ignorance does not determine the direction of travel after death. Ignorance only determines the travel after death but in which direction the जीव will travel after death is determined by काम and कर्म and therefore they too are stressed here as संसार कारणम्. This was done in the first five मन्त्रs and in support of this idea a ऋग् मन्त्र quotation also was given. तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् । तस्मात्लोकात्पुनरैत्यस्मै लोकाय कर्मणे. A beautiful ऋग् मन्त्र which points out कामकर्मभ्याम् लोकप्राप्तिः and कर्म भोग अनन्तरम् पुनर्जन्म. Thus कर्म भोग पुनर्जन्म this cycle is beautifully presented in this ऋग् मन्त्र. With this ऋग् मन्त्र याज्ञवल्क्य concludes the संसार गति discussion. इति नु कामयमानः up to this expression is संसार गति which is the lot of a desiring person. Thereafterwards, याज्ञवल्क्य introduces the असंसारि or मुक्तपुरुषः as one who is अकामः, free from all desires. This definition of a जीवन्मुक्त is given here beautifully अकामः निष्कामः आप्तकामः आत्मकामः. How did he become free

from all desires? Instead of desiring अनात्मा he transfers his desires to आत्मा, which is called विवेक. Instead of अनात्मकामः he shifted his desires to आत्मकामः. The advantage of desiring आत्मा is that once I desire आत्मा all the अनात्मकामs get wiped out. Once आत्मकाम is fulfilled we find even that आत्मकाम too is wiped out. This is the difference. When अनात्मकाम is entertained it can never be fulfilled. When it is materialistic desire it can never be fulfilled at all however much one gains. Therefore अनात्मकाम will eternally continue. It is insatiable desire. It cannot be fulfilled. But आत्मकाम can be fulfilled and therefore entertain a satiable desire rather than the other one. That is why आत्मकाम अकामः भवति. If you desire for आत्मा soon you will become desireless. If you want attachment be attached to the ever-detached one so that you will soon become ever attached. This is called जीवन्मुक्ति. This definition of आत्मा has been already given before while taking up the सुषुप्ति or deep sleep state. In the स्वयम्भ्योतिर्ब्राह्मणम्, deep sleep state was compared to मोक्ष. In that section also आत्मा was defined in this manner आत्मकामः आसक्तकामः अकामः in the मन्त्र 4-3-21. Because in sleep also we do not have any desire. This is also an important मन्त्र. Here also we get a beautiful definition of मुक्तपुरुषः. And having enjoyed जीवन्मुक्ति as long as प्रारब्ध continues thereafter the ज्ञानि dies. And at the time of his death what will happen is said in the next portion न तस्य प्राणा उत्क्रामन्ति. His death is not meant for travel or पुनर्जन्म. All

his शरीरम्s get dissolved here itself. स्थूल शरीरम् is destroyed and burnt and सूक्ष्म शरीरम् will get merged into the समष्टि and कारणशरीरम् also will disappear into समष्टि or माया and therefore there is no question of travel. And this idea also was given before in मन्त्र 3-2-11. अत्रैव समवनीयन्ते. Here itself they merge into समष्टि. What happens to the ज्ञानि? ब्रह्मैव सन्ब्रह्माप्येति. If all the three शरीरम्s are gone we may conclude that ज्ञानि becomes nothing. Because his स्थूल शरीरम् is gone, सूक्ष्म शरीरम् is gone, कारणशरीरम् is gone and that means ज्ञानि has vanished into thin air. The उपनिषत् says that ज्ञानि was ब्रह्मन् enclosed in the body and ज्ञानि continues to be ब्रह्मन् after the fall of the body also. The only difference is as a जीवन्मुक्त he was enclosed ब्रह्मन् as it were and later he is unenclosed ब्रह्मन्. Previously he was सदेह ब्रह्मन् now he is विदेह ब्रह्मन्. It is like the space enclosed within a pot, the space continues to be the same when the pot is there and the space continues to be there after the breaking of the pot also. If at all there is a difference the difference is not in space but in our verbal expression. Previously we called it pot space, now we call it total space. There is difference in our expression but there is no difference in the space as it is. In the same way we make a difference in the form of जीवन्मुक्ति and विदेहमुक्ति but actually there is no difference. That is said here. ब्रह्मैव सन् being ब्रह्मन् as जीवन्मुक्त ब्रह्म अप्येति he becomes one with ब्रह्मन् as विदेहमुक्तः. So being ब्रह्मन् as जीवन्मुक्तः, he becomes one with ब्रह्मन् as विदेहमुक्तः. अप्येति means to merge, to become one.

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥
मुण्डकोपनिषत् ३-२-६ ॥

विमुक्तश्च विमुच्यते ॥ कठोपनिषत् २-२-१ ॥

ब्रह्माप्येति भाष्यम्

Now as I said in the last class there is a small enquiry done by शङ्कराचार्य in his भाष्यम्. It is on the word ब्रह्म अप्येति. अप्येति means merges. The subject is not supplied here, we have to supply the subject and that is the ज्ञानि or जीवन्मुक्तः. So जीवन्मुक्तः ब्रह्म अप्येति. ज्ञानि merges into ब्रह्मन्. So we will call it ब्रह्माप्येति बाह्यम्. Why is an enquiry required? Because याज्ञवल्क्य uses a verb अप्येति. In वेदान्त, any verb will create a problem. Why? Because when you use a verb you will immediately conclude that something is going to happen. It is some kind of an event or some kind of an incident or some kind of a process. Thus many people consider मोक्ष is some kind of an event which is going to happen. In पुराण also often such stories are said as though the devotee is merging into the Lord. You will hear the stories of various saints traveling up and merging with Lord. We are not against भक्ति, we are not against celebrations, we are not against नाम जप etc. What we say is that cannot be defined as मोक्ष. Because it is against all kinds of logic, because it becomes an event in which a जीव travels from one place and goes to another place. Either goes near the Lord. सात्त्विक्यम् सामिप्यम् सारूप्यम्. सात्त्विक्यम् means he goes to the लोक where the Lord is so that he can enjoy. I am in the same लोक

where the Lord is. सामिप्यम् means go near the Lord, in the same location. सारूप्यम् means seeing the Lord repeatedly and we also begin to get the same shape of the Lord. सायुज्यम् means you will become not one with Lord but a part of the Lord. Thus we have got stories in पुराण and we have got historical stories also, therefore we look upon मोक्ष as an event and once we call मोक्ष an event, there is an expectation, anxiety as to when we will get that मोक्ष. Therefore the verb always creates a problem and many people interpret अप्येति in their own way. शङ्कराचार्य wants to establish that अप्येति verb simply means अविद्या निवृत्तिः. Merges is equal to the disappearance of ignorance. There is no merging involved as a physical action because the gap between जीव and ब्रह्मन् is an imaginary gap caused by intellectual confusion. There is an intellectual confusion requiring an intellectual rectification born out of right thinking, विचारः. Through this enquiry once I know that ब्रह्मन् was not away, ब्रह्मन् is not away, ब्रह्मन् will never be away, I need not become one with ब्रह्मन् because I am already ब्रह्मन्. Knowing this fact is called as ब्रह्म अप्ययः. Therefore the final conclusion of this enquiry is अप्येति is equal to अविद्या निवृत्तिः.

But this many people do not accept and therefore they suggest various interpretations. We will see some of the interpretation and how they will not hold water.

One interpretation is taking that the जीवात्मा joins परमात्मा. Taking it as an आप्ति. आप्ति means reaching परमात्मा. Because we have got the stories in which they say if

भक्त takes ten steps forward and भगवान् comes closer by taking twenty steps towards भक्त. All these are symbolic expression and we should not take them literally. So one person takes जीवात्मा goes and joins परमात्मा. In fact in some of the system like विशिष्टाद्वैत, जीवात्मा has to travel through शुक्लगति to attain मोक्ष. They do not accept जीवन्मुक्ति. मुक्ति is merging with the Lord. For that he has to go through शुक्लगति. Thus in many systems मोक्ष involves traveling and merging with the Lord. शङ्कराचार्य says that is not acceptable. Why it is not acceptable? We can give any number of reasons. It is because परमात्मा is not confined to a place for us to travel and merge. परमात्मा is not away from me to travel and merge. In fact परमात्मा is not different from me for me to go and merge. शङ्कराचार्य says you read this sentence correctly. ब्रह्मैव सन् ब्रह्म अप्येति. ब्रह्मैव सन् is a million dollar statement. Being ब्रह्मन् one reaches ब्रह्मन्. If I say I am ब्रह्मन् where is the need for me to get ब्रह्मन्-hood. Therefore being ब्रह्मन् I need not travel. If I am already ब्रह्मन् why should the उपनिषत् say that he becomes one with ब्रह्मन्. Is it not a contradiction? शङ्कराचार्य says I join ब्रह्मन् *as though*. Being already ब्रह्मन् I join ब्रह्मन् *as though*. Why *as though* joining? Because ब्रह्मन् is *as though* lost because of ignorance. So Ignorance will cause a seeming loss of ब्रह्मन् and the knowledge will cause a seeming gain. So अज्ञानेन नष्टवत् आभासते and ज्ञाने प्राप्तवत् भवति. Therefore अप्येति means it is only अविद्या निवृत्त्या प्राप्तिः इव. Thus we don't accept merging into ब्रह्मन्.

Then somebody gives another suggestion. We are already ब्रह्मन् we accept. We need not travel and attain ब्रह्मन्. But still we are now only अपरब्रह्मन्, संसारि ब्रह्मन् because of various problems. What we require is that by a process of change we have to become परब्रह्म. We are now अपरब्रह्मन् and by doing साधन we have to change ourselves to become परब्रह्म. A lot of change is required, a lot of evolution is required. We have to evolve into ब्रह्मन्. So शङ्कराचार्य writes भावान्तरापत्तिः. अपरब्रह्मन् has to become परब्रह्मन्. जीवात्मा has to become परमात्मा. संसारि ब्रह्म has to become असंसारि ब्रह्म. This is the second suggestion given by some other person. शङ्कराचार्य says that is also not acceptable because it will come under विकारः. If there is a change involved then it becomes a product in time and if ब्रह्मन् is a product in time then it will be subject to loss also. Because whatever happens in time or is gained in time will also be lost in time. And not only that if there is a question of becoming, the उपनिषत् can never say तत् त्वम् असि. If becoming is involved तत् त्वम् असि cannot be given. तत् त्वम् असि means you are ब्रह्मन्. If we have to become ब्रह्मन् in time the उपनिषत् should say you go on doing साधन, श्रवणमनननिदिध्यासनम्, then you will become ब्रह्मन् तत् त्वम् भविष्यसि should have been said. But it is said तत् त्वम् असि you need do anything to become ब्रह्मन्. While crying also we are ब्रह्मन्. Therefore भावान्तरापत्तिः नास्ति. There is no question of becoming also.

Then another suggestion is given by a third person. The suggestion is go and join ब्रह्मन्. We need not become ब्रह्मन्

also and it is accepted. But मोक्ष is attainment of a new type of आनन्द, a peculiar आनन्द which is not like any type of worldly pleasures. This portion is very important. In all books they write मोक्ष आनन्द is something different from all these. These are all material pleasures. In वेदान्त you get another pleasure which is unlike विषयानन्द, a विलक्षण आनन्द: a divine ecstasy. It is a type of आनन्द which is unlike all the other pleasures. All the other pleasures are un-divine ecstasy and in spirituality we get divine ecstasy, it is spiritual bliss. Once we conclude that spiritual bliss is मोक्ष, daily we look forward for new bliss. I don't find any new type of bliss at all coming. So they conclude that what we have is only an academic study, it is only an intellectual knowledge, साधन is needed, we have to sit in निर्विकल्पक समाधि, then only we get a new type of आनन्द. A mystic bliss will come. In fact शङ्कराचार्य himself takes this misconception and suggests here that विलक्षण आनन्द अनुभवः मोक्षः an experience of extraordinary type of bliss is मोक्ष. शङ्कराचार्य says unfortunately this interpretation also is totally illogical. शङ्कराचार्य says if a new spiritual bliss or divine ecstasy comes, that is also subject to beginning because it came on a particular day, at a particular time. If such a divine ecstasy or spiritual bliss happens in time it is जन्य आनन्दः, it is अनित्य आनन्दः and therefore it will be subject to loss also. That is why all those people who get some kind of an ecstasy whatever it might be they get into that mood and thereafterwards get out also. The very fact that they get into

and get out of it indicates that it is nothing but a mental state. It may be a physical state or mental state whatever you name it, it is a state of अनात्मा and मोक्ष has nothing to do with different states of अनात्मा whether it is ordinary state or extraordinary state. Therefore शङ्कराचार्य says that the new आनन्द also will go away. It will have a date of manufacture and a date of expiry.

Then the पूर्वपक्षि suggests no, I do not say divine ecstasy or spiritual bliss is born but it is there already and it becomes manifest in मोक्ष. Divine ecstasy or spiritual bliss is not born but it is already there and at the time of मोक्ष it becomes manifest.

Then शङ्कराचार्य asks the question. Let us suppose that there is a new आनन्द already there but unmanifest becoming manifest in मोक्ष अवस्था. Is this new आनन्द, विलक्षण आनन्द, extraordinary bliss belonging to अनात्मा or आत्मा? If that new आनन्द belongs to अनात्मा like different states of mind, समाधि mind, active mind etc. शङ्कराचार्य says then you cannot call it any peculiar आनन्द because it is like any other अनात्मा आनन्द.

If this new आनन्द appearing in मोक्ष belongs to अनात्मा then it is like विषयानन्द only and every विषयानन्द is peculiar. In the same way in मोक्ष also he gets another flavor of विषयानन्द and what is a big deal in it? विषयानन्द falls under संसार only. Even if it comes in समाधि, if it is विषयानन्द, अनात्मा आनन्द born out of a mental state, any

आनन्द born out of a mental state is संसार. It is a greater संसार because I always want to retain that mental state. I don't want to open my eyes. I don't want to talk to people. In fact I will become more angry when I am disturbed. Therefore we never approve of hunting different states of mind because it is the greatest subjective संसार. Earlier I tried to maintain the objective world now I try to keep the mind in one particular state. It is impossible because the mind can never remain permanently in one state. Therefore if you say new आनन्द belongs to अनात्मा then it is विषयानन्द संसार.

Then he says no, not like that. There is a new आनन्द and it is not born, it is already there. It does not belong to अनात्मा also. But it belongs to आत्मा itself. Therefore आत्मानन्द comes to manifestation in मोक्ष. It is not produced in मोक्ष but it comes to manifestation in मोक्ष as a peculiar आनन्द, as an extraordinary आनन्द it comes. So this person will suddenly start jumping and I tell you once he starts jumping because of आत्मानन्द it will be non-stop jumping. It will be eternal jumping. Better think twice before looking for आत्मानन्द. Since आत्मा is eternal, आत्मानन्द is also eternal, the jumping will be eternal. Some things are good to hear. But once you start thinking it is like pricked balloon it will not stand enquiry. So शङ्कराचार्य says that also is not acceptable. Something can appear if it was not appearing before because of some obstruction. What can appear in time? That which was not appearing before because of some obstruction that can appear again when the obstruction is gone.

Now you are talking about आत्मानन्द. And where is that आनन्द? It is in आत्मा. What is आत्मा? आत्मा is चैतन्यम्, I, the awareness. If there is आनन्द in the आत्मा which is ever effulgent and that आनन्द can never be obstructed by anything at any time. An आनन्द which is present in the ever evident आत्मा can never be obstructed by anything at any time. If आनन्द is in अनात्मा then there is a gap. आत्मा is here and आनन्द in the अनात्मा and there is a wall in between. Because of the obstruction it was unmanifest and with the removal of obstruction it is manifest. But there is no distance between self-evident आत्मा and आनन्द. Therefore आत्मानन्द can never be obstructed at any time and therefore there is no question of आत्मानन्द manifesting at a particular time as a blissful experience. Whatever comes as a blissful experience is a state of अनात्मा. It is अनात्मानन्द, विषयानन्द. आत्मानन्द can never remain obstructed for some time and again appearing at another time. Therefore a new आनन्द cannot be defined as मोक्ष. And thus उत्पत्ति, आनन्द उत्पत्ति also is also negated.

Then what is मोक्ष? We have already said that मोक्ष is अविद्या निवृत्ति. Then पूर्वपक्षि says let us assume can't you take अविद्या निवृत्ति itself as a change in the आत्मा? Previously अविद्या was there and then अविद्या is gone. Previously there was अविद्या सहित आत्मा and in मोक्ष अवस्था अविद्या रहित आत्मा. Isn't there a change? At least a refinement, a purification, a संस्कारः. There is some change. अविद्या dust was there and now it is gone. Therefore there is a change

involved, process involved. शङ्कराचार्य says that also I cannot accept. He gives two reasons. First he says that you cannot say that अविद्या has gone from आत्मा because अविद्या does not belong to आत्मा. अविद्या निवृत्ति cannot bring in a change or you cannot say अविद्या has gone from आत्मा because अविद्या does not belong to आत्मा. Why? अविद्या is illumined आत्मा. What is illumined by आत्मा is different from that, अविद्या is विषयः आत्मा is विषयि अविद्या is object आत्मा is the subject. How can that remain here? With eyes you cannot see the white color or the black circle belonging to the eye. What belongs to the eye the eye cannot see. Similarly, if अविद्या belongs to आत्मा, आत्मा cannot objectify that, the very fact that आत्मा illumines अविद्या indicates that अविद्या does not belong to आत्मा. Therefore you cannot say अविद्या was in आत्मा, then that अविद्या is gone, and therefore आत्मा has changed you cannot say.

Thereafterwards शङ्कराचार्य gives another argument. Even suppose अविद्या is in आत्मा, अविद्या is located in आत्मा. First argument was अविद्या is not in the आत्मा. In the second argument let us assume that अविद्या is in आत्मा. Even then अविद्या निवृत्ति cannot bring in any change in आत्मा. How do you say so? The answer is that it cannot bring in any change because अविद्या is of a lesser order of reality. ब्रह्मन् is पारमार्थिकम् and अविद्या is व्यावहारिकम् or it is मिथ्या. That मिथ्या अविद्या's existence or non-existence cannot bring any change in सत्य आत्मा. यत्र यदध्यासः, तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि स न सम्बध्यते । Just as the perception of a

snake on the rope will not cause any change upon the rope. We were seeing the snake in that rope and now I dismissed that snake. Now am I afraid of touching the rope? I am not afraid because मिथ्यासर्पस्य सत्त्वेन वा असत्त्वेन वा रज्जोः कोऽपि विकारः न सम्भवति. In me ब्रह्मन् there is no change at all because of the अविद्या सत्त्वम् or अविद्या असत्त्वम् I am and I will ever be ब्रह्मन्. Therefore there is no question of संस्कार or purification also taking place in me.

Then what is merging? Merging is nothing but knowing. Other than knowing this fact never expect any external change in the world, any external change in the body or external change anywhere.

Then comes the last question. If nothing is going to happen what is the use of मोक्ष? If I am not going to get anything then what is the use of all our efforts? For that शङ्कराचार्य says that when we say we are not going to get anything, we only mean that we are not getting anything in the real sense of the term but there is a seeming accomplishment which is very important. That seeming accomplishment has got a very big significance because the seeming accomplishment negates the seeming loss like peace of mind, पूर्णत्वम्, शान्तिः, तृप्तिः, security etc., which is the cause of all our struggles in life. Remember when you lose something very valuable you are worried. And for worrying the loss need not be real loss. Remember worry is very intense whether loss is real loss or apparent loss. Imagine a diamond costing lakhs of rupees which was there in your hand fell down in your own धोति

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itself, it has never been lost but still the very thought that the diamond has been lost of can create even heart attack and death. Therefore seeming loss creates संसार and seeming gain can remove that biggest problem in life and that itself is the gain of मोक्ष. Therefore it is useful because it puts an end to all our struggles in life. Therefore ब्रह्मैव सन्ब्रह्माप्येति इव न्यायेन. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

After संसार वर्णनम् याज्ञवल्क्य has now taken up मोक्ष वर्णनम्, the description of मोक्ष. संसार can be described in different ways and accordingly मोक्ष also can be described in different ways. Since the root cause of संसार is ignorance, often संसार is defined as अविद्या or ignorance itself. Out of ignorance desires are born and therefore संसार can be defined as desires or काम also. Out of desires actions are born and therefore संसार can be defined as कर्म also. Out of कर्म दुःखम् or sorrow is born and therefore संसार can be defined as दुःखम् also. And out of कर्म itself पुनर्जन्म also comes and therefore संसार can be defined as पुनर्जन्म also. अविद्या is संसार, काम is संसार, कर्म is संसार, पुनर्जन्म is संसार, दुःखम् is संसार. All are definitions of संसार levels.

If संसार has these five definitions, we can have five definitions for मोक्ष also. These definitions are very simple, you have to just add freedom from to each of संसार definition. Freedom from अविद्या is मोक्ष, freedom from काम is मोक्ष, freedom from कर्म is मोक्ष, freedom from पुनर्जन्म is मोक्ष, freedom from दुःखम् is मोक्ष. अविद्या निवृत्ति, काम निवृत्ति, कर्म निवृत्ति, जन्म निवृत्ति, दुःख निवृत्ति all are definition of मोक्ष. Remember one cannot happen without the other. दुःख निवृत्ति cannot happen without जन्म निवृत्ति, जन्म निवृत्ति cannot happen without कर्म निवृत्ति, कर्म निवृत्ति cannot happen without काम निवृत्ति and काम निवृत्ति cannot happen without अविद्या निवृत्ति. Therefore if you say one all the other

four are understood. We cannot say I will work for any one of them. I will just work for कर्म निवृत्ति and I don't want अविद्या निवृत्ति. You cannot say so. You have to work for अविद्या निवृत्ति if the other four have to go. In this particular section मोक्ष is defined as काम निवृत्ति. In this मन्त्र 4-4-6, मोक्ष is defined, as काम निवृत्ति but we have to supply that अविद्या निवृत्ति also has to take place, it is understood though it not said explicitly. Therefore मुक्तपुरुषः is defined as अकामः. What happens to this मुक्तपुरुषः or अकामः or अकामयमानः? ब्रह्मैव सन् ब्रह्म अप्येति. जीवन्मुक्तः सन् विदेहमुक्तिम् आप्नोति. Being ब्रह्मन् while living he becomes one with ब्रह्मन् after death also. In the last class we elaborately analyzed and established that ब्रह्म प्राप्ति is not an action, it is not an event, it is not a process even though a verb is used there.

Then शङ्कराचार्य defined ब्रह्म प्राप्ति as अज्ञान or अविद्या निवृत्ति. The reason is this because of ignorance ब्रह्मन् is *as though* lost and because of knowledge ब्रह्मन् is *as though* gained. Here the loss also is *as though* and the gain also is *as though*. शङ्कराचार्य nicely puts this in आत्मबोधः.

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ आत्मबोधः ४४॥

ब्रह्मन् is ever with me; in fact, 'with me' is not the word 'is me'. But it is as though lost because of ignorance and when the ignorance is gone it is as though gained. Remember even though the loss and gain are both *as though* the benefit is very much there. Because when something is as though lost the

pain is the same as real loss. In the same way when the lost thing is as though gained then the पूर्णत्वम् is also equally real. Similarly, ब्रह्म प्राप्ति is as though but मोक्ष फलम् is very much there and that as though achievement alone is here called ब्रह्मैव सन् ब्रह्म अप्येति. Continuing;

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तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ ॥ इति ।

In support of the previous idea a ऋग् मन्त्र is quoted by याज्ञवल्क्य तत् एषः श्लोकः भवति – तस्मिन् अर्थे with regard to the idea mentioned before the following ऋग् मन्त्र is also there to support. What is the idea conveyed before? काम निवृत्त्या मोक्ष प्राप्तिः. And of course, काम निवृत्ति is through अविद्या निवृत्ति, It is understood. अविद्या निवृत्ति पूर्वक काम निवृत्त्या मोक्ष प्राप्तिः. The supporting मन्त्र is a familiar मन्त्र, which occurs in कठोपनिषत् 2-3-14. I need not elaborate very much. You can refer back. What does this मन्त्र say? सर्वे कामाः प्रमुच्यन्ते in the case of a wise man all desires are gone. हृदि श्रिताः – the desires that were suffocating the mind, that were bugging the mind and making the mind burdensome, making the life itself a struggle, that काम was very much there in हृदि means अन्तःकरणम् or मनः.

Here we have to note carefully that when we talk about desires we talk about two types of desires, one is binding desires and another is non-binding desires. A binding desire

comes from a mind which is ignorant and which has a sense of अपूर्णत्वम्, that I am small, I am limited, I am not self-sufficient. So because of the sense of inadequacy whenever desire comes it is a binding desire. Because its fulfillment will uplift me and the non-fulfillment will drag me down. Whereas there is a second type of desire called non-binding desire which comes out of a wise man's mind, which is ever पूर्णः. In fact, it is an expression of पूर्णत्वम्, which alone we call as अनुग्रह or grace. When desire comes for an ignorant man it is a curse and when desire comes for a wise man it is a blessing to the society. It is the grace, it is ईश्वर अनुग्रह. Whenever we talk about मोक्ष as freedom from desire you should always add मोक्ष is freedom from binding desire. Non-binding desires any amount you can have as long as it is not अधर्मिक. Can I have a smoking desire which is nonbonding? No. Drinking desire which is nonbonding? No. Binding, अधर्मिक desires are gone, non-bonding धर्मिक desires any amount is ok. In fact, such non-binding धर्मिक desires even भगवान् has. As told by तैत्तिरीय

सोऽकामयत । बहुर्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत ॥ तैत्तिरीयोपनिषत् २-६-१ ॥

Even भगवान् has desire to create the world and He desires to take अवतार but such desire does not bind him. Therefore यदा सर्वे बुन्धक कामाः अपूर्णत्व जन्य कामाः हृदि श्रिताः प्रमुच्यन्ते then what happens, अथ मर्त्यः अमृतो भवति – then the mortal becomes immortal. मर्त्यः means मरण योग्यः काल परिच्छिन्नः. अमृतः means मरण रहितः काल अपरिच्छिन्नः

भवति. Then the question comes. How can a mortal ever become immortal? How can a limited ever become limitless because limitlessness is never a product, never a becoming. You cannot say I become eternal from tomorrow onwards. How can I become eternal from tomorrow onwards? Eternity cannot begin in future. If eternity cannot begin in future, immortality also cannot be an event in future. How does the teacher say the mortal becomes immortal? You should know that the one who took to himself to be mortal becomes immortal by knowing that mortality is a confusion, misconception. Mortal does not become immortal, the one who thought himself to be mortal now knows himself to be immortal. Therefore travel from mortality to immortality is travel from ignorance to knowledge. That is why मृत्योर्मा अमृतङ्गमय । is always तमसो मा ज्योतिर्गमय । Mortality to immortality is not a travel, it is not an event, it is not a process. Then what is it? It is traveling from ignorance to knowledge. It is a matter for understanding. If you understand you are immortal, if you don't understand it you are mortal. Therefore अथ मर्त्यः अमृतो भवति. अत्र ब्रह्म समश्नुते – he attains ब्रह्मन् here itself. Here also attains is within inverted comma. Attainment is in the form of owning up that अहम् ब्रह्म अस्मि. This मन्त्र is important from another angle also. Because it uses the word अत्र which is an important word and it says मोक्ष is here itself, which means जीवन्मुक्ति is acceptable to शास्त्रम्. Whereas many philosophers say मोक्ष is not possible here. According to them the first qualification for

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मोक्ष is मरणम्. Then other qualifications like उपासना etc., if they are there you will go through शुक्लगति and attain ब्रह्मलोक etc. तत् तत् लोक प्राप्तिः एव मोक्षः. Whereas the उपनिषत् clearly says अत्र, अस्मिन्नेव शरीरे वर्तमानः in this body, which is alive one can attain मोक्ष. इति the word इति indicates the end of the मन्त्र quotation. Now, याज्ञवल्क्य himself continues with the same topic. We will read.

मन्त्र 4-4-7 continuation

तद्यथाहिनिर्व्ययनी वल्मीके मृता प्रत्यस्ता शयीत, एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ; सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ४-४-७ ॥

How can you about जीवन्मुक्ति because as long as the body is there, sufferings cannot be avoided. Because मोक्ष is freedom from suffering, freedom from दुःखम् and how can there be freedom from suffering as long as the physical body is there. Because body will grow old and get all types of pains, and therefore

न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति ॥
छान्दोग्योपनिषत् ८-१२-१॥

छान्दोग्योपनिषत् says that as long as one is सशरीरः one has got the body, he cannot be free from pains. Therefore how is जीवन्मुक्ति possible? This is the doubt a person can have after listening to अत्र ब्रह्म समश्नुते.

For that याज्ञवल्क्य gives the answer. He says that शरीरम्'s presence is not the sorrow but शरीर अभिमानम् is the

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

cause of sorrow. शरीर तत्त्वम् is not दुःख हेतुः but शरीर अभिमानम् is दुःख हेतुः and in the case of a ज्ञानि शरीरम् continues because of प्रारब्ध कर्म but शरीर अभिमान is gone. There is the biological experience of pain or hunger or thirst because biological experiences cannot be stopped but the mental worries, sorrows, fear, tension, anxiety, which we call संसार that is not there. Like a baby. A baby has to undergo physical pains. It may be ant biting, mosquito biting. It may be hunger or thirst. The baby also undergoes the biological problems but because the baby doesn't have strong शरीर अभिमानम् and individuality it does not worry about the consequences. Baby doesn't know worry. Thus there are two types of pains psychological and physiological. ज्ञानम् doesn't remove the physiological or biological pains but ज्ञानम् can remove all the psychological problems like anxiety, fear, worry etc. The baby does not bother about what will be the medical expenditure. What will happen to other brothers and sisters? Will I survive? Will I get mediclaim properly etc? All these are projections of the mind and that is what we call as संसार. Therefore याज्ञवल्क्य says जीवन्मुक्त has got शरीरम् but he doesn't have शरीर अभिमानम्. Therefore he is अशरीरः because शरीर अभिमान अभावात्. That is why ज्ञानि is given the name विदेहः. जनक is called विदेहः. विगतः देह अभिमानम् यस्मात् सः विदेहः. And to convey this particular idea याज्ञवल्क्य gives an example. The example given by him is that of a snake. We know the snake removes its skin regularly. Snake sloughs off its old skin. As long as the skin is on the

body it is bothered about the skin and it has got skin अभिमान but the moment it has set aside the skin, the skin continues to be there but the snake is not affected by whatever happens to the skin. Of course this example is only to show that the snake is not affected by the skin because it has separated itself from the skin. In the same way, ज्ञानि is not affected by the skin-like body because he has separated himself from the body. So don't extend the example. The example has got only a limited purpose.

In the case of snake, it throws away the skin and snake goes somewhere else. You should not ask the ज्ञानि also to leave the body here and go somewhere. The example should not be wrongly extended. The extension is only this much. After separation snake is not worried about the skin. Similarly, after आत्मा अनात्मा विवेक ज्ञानि does not bother about the प्रारब्धम् of the body. Now look at this मन्त्र. जीवन्मुक्ति is like following example. अहिनिर्वयनी. निर्वयनी means the skin of the snake. Generally skin. And अहिः means the snake. Therefore the final meaning is सर्पत्वक्, सर्पम् means snake त्वक् means skin. The snake skin or snake slough वल्मीके प्रत्यस्ता शयीत – remains in the anthill or on the anthill cast off by the snake or set aside by the snake मृता – lifelessly, without life. Just like the lifeless skin of the snake, एवमेव इदम् शरीरम् शेते – in the same way the body of the wise man also remains without the शरीर अभिमान. The only difference is in the case of snake it is a physical separation but in the case of a ज्ञानि it is an intellectual separation. So in original it is

physical separation but here it is separation born out of understanding. Because of this understanding he accepts the प्रारब्धम् of the body प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् ३ ॥ Whatever I had to get from this body I got it, hereafter I will hand over this body to प्रारब्धम्, I am not going to use पुरुषार्थ, my will. That is why ज्ञानि is will free. According to the circumstances whatever is required he does. He doesn't have any desire of his own. His body too goes through देश काल प्रारब्ध. न जीविते मरणे वा गृधिं कुर्यात् । He does not have attachment to life, he does not have any attachment to death also. That अभिमान राहित्यम् is mentioned here. So एवमेव इदं शरीरं शेते. This body lies here but not lifeless unlike the snake skin. It is as though lifeless. Then what happens to the ज्ञानि? अथ अयम् अशरीरः भवति now the ज्ञानि has become body-less, शरीरत्रय रहितः.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ मुण्डकोपनिषत् २-१-२ ॥

I am disembodied. Therefore only अमूर्तः. ज्ञानि is immortal. And प्राणः, ज्ञानि is प्राणः. The word प्राण here indicates प्राणस्य प्राणः who is the life of the very प्राणतत्त्वम्, who is the very Consciousness in the प्राण principle, the life of life. प्राणस्य प्राणः we have seen in केनोपनिषत्.

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः । ... ॥ केनोपनिषत् १-२ ॥

because पञ्च प्राण by themselves are जडम् because it is made up of वायु. This पञ्च प्राणs are Consciousness because of आत्मा alone. Therefore आत्मा lends Consciousness to प्राण. Therefore आत्मा is the very life of प्राण. Therefore प्राण. And ब्रह्मैव. This ज्ञानि is none other than ब्रह्मन्. And तेज एव and ज्ञानि is nothing but तेजः that means चैतन्यप्रकाशः, चैतन्य ज्योतिः, चित् ज्योतिः. It is the very light of Consciousness. Thus, this is a महावाक्यम् which talks about the oneness between the ज्ञानि and ब्रह्मन्, the जीवात्मा परमात्मा ऐक्यम्. With this मोक्ष वर्णनम् topic is over. In these two मन्त्रs मोक्ष वर्णनम् was done.

Now जनक the student is extremely happy. Because the teaching is completed, याज्ञवल्क्य has talked about संसार, he has talked about मोक्ष and therefore जनक offers to याज्ञवल्क्य to take another thousand cows. सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेह. भगवते is address to याज्ञवल्क्य. सोऽहं जनकः भगवते याज्ञवल्क्याय सहस्रं ददामि thousand cows I will give. What type of जनकः? वैदेहः. देह रहितः, विदेह राजा.

Then शङ्कराचार्य just makes an incidental question and answers that. Previously in the second section of this chapter at the end of the teaching जनक offered the whole kingdom to याज्ञवल्क्य. नमस्तेऽस्त्वमे विदेहा अयमहमस्मि ॥ ४ ॥ I will give this whole kingdom along with myself to you. So शङ्कराचार्य asks previously he offered the whole kingdom and now after so wonderful a teaching why only thousand cows he offers? And why not the whole kingdom? शङ्कराचार्य himself answers if the whole kingdom is given

याज्ञवल्क्य may think that जनक is totally satisfied and he may go away. जनक wants to hear some more about the साधन of this knowledge. याज्ञवल्क्य talked a lot about ब्रह्मन्, मोक्ष, संसार but he has not said anything about साधन part and therefore जनक wants to listen to the साधन part and therefore thousand cows he offers to give and waited for further knowledge. याज्ञवल्क्य will teach more about साधन in the following portion. Continuing;

मन्त्र 4-4-8

तदेते श्लोका भवन्ति ।

अणुः पन्था विततः पुराणो

मां स्पृष्टोऽनुवित्तो मयैव ।

तेन धीरा अपियन्ति ब्रह्मविदः

स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ४-४-८ ॥

तत् एते श्लोक भवन्ति – the following श्लोकs are there in support of my teaching. एतस्मिन्नर्थे वक्ष्यमाणाः श्लोकाः अपि सन्ति. So श्लोकाः plural is used because याज्ञवल्क्य is going to quote many मन्त्रs from eighth up to twenty-one. Fourteen verses are going to be मन्त्र quotations. What was the idea conveyed before? काम निवृत्त्या मोक्ष प्राप्तिः. How do you remove the काम? काम cannot go by itself. Desire can never go by itself nor can desire go away by fulfillment. When one desire is fulfilled it will lead to another one or many. Desire cannot go away by itself nor can desire go away by fulfillment of the desire. Desire goes away only by removing the root of desire. And the root is अपूर्णत्वम्, I miss always something or

the other in life. What I miss varies but that I miss continues. As a child I missed toys, as youth I missed perhaps wife and children, as married person I miss so many other things. Thus as long as I am अपूर्ण, desire cannot go away. अपूर्णत्वम् is the caused by अविद्या of पूर्ण स्वरूपम्. And therefore without Self-knowledge desire cannot go. Motives cannot go. Therefore काम निवृत्तिः means अज्ञान निवृत्तिः which means ज्ञान प्राप्तिः. Therefore we can say ज्ञान मार्गः एव मोक्ष मार्गः. ज्ञान मार्ग is not one of the मार्गs of मोक्ष. ज्ञानम् is the only means of मोक्ष. In all these fourteen श्लोकs ज्ञान मार्ग is glorified. The glory of ज्ञानम्.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ गीता ४-३८ ॥

In the गीता ज्ञानम् is glorified very much. It is called राजविद्या, राजगुह्यम्, in मुण्डक it is called परा विद्या.

Here a ऋषि is giving this मन्त्र after attaining ज्ञानम्. Like त्रिशङ्कु in शीक्षावल्ली. अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सर्वर्षसम् । सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ The त्रिशङ्कु ऋषि after gaining knowledge was feeling so feeling so blessed he said that I have got most wonderful wealth in life. Like त्रिशङ्कु here is another ज्ञानि who looks into his heart and feels so blessed. धन्योऽहम् कृतकृत्योऽहम्. So he says पन्थाः – this ज्ञान मार्ग is अणुः. पन्थाः means path. And in this context it is ज्ञान मार्ग. अणुः means extremely subtle. Why ज्ञानम् is very subtle? Because it deals with ब्रह्मन् which is

very subtle. सूक्ष्म विषयत्वात् सूक्ष्मम्. That is why many people do not understand the glory of knowledge. In fact they just set aside by saying that ज्ञान मार्ग is but an intellectual exercise. You just listen to something, write some notes and repeat those मन्त्रs. What is the use of शास्त्रम् more than this. Therefore the glory of knowledge is not known. People say it is academic and intellectual, don't tell me about शास्त्र, teach me meditation. People want something mysterious and mystic; book and study and class and student all these are allergic to them because the importance of knowledge is not known. Because remember the clearer is my understanding of शास्त्र the clearer is my understanding of myself. The more clearly I look at myself in the mirror, I am not seeing the mirror but I am seeing myself. Every word of the शास्त्र is like a mirror. The more serious my study is the more clearer will be my understanding of myself. This fact is not known, so the ऋषि says अणुः. Not only ब्रह्मन् is अणुः but the ज्ञान मार्ग itself is subtle and many people do not understand it. विततः means which is extensive, which is very long. In the form of गुरु शिष्य परम्परा the lineage is very long. If it is a science invention discovered five hundred years before what will be the length. May be some ten generations. But here what is the length of ज्ञान परम्परा? ब्रह्मा देवानाम् प्रथमः संबभूव ॥ मुण्डकोपनिषत् १-१-१ ॥ नारायणं पद्मभुवं वसिष्ठं शक्तिञ्च तत्पुत्र पराशरञ्च. It is a chain which is very, very extended. There is another reading also which occurs in बृहदारण्यकोपनिषत् in another branch of शुक्ल-यजुर्वेद. There

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

are two branches in शुक्ल-यजुर्वेद – काण्व शाखा and माध्यन्दिन शाखा. In both the branches बृहदारण्यकोपनिषत् occurs with slight reading differences. शङ्कराचार्य's commentary is on काण्व शाखा बृहदारण्यकोपनिषत् whereas माध्यन्दिन-शाखा has got another reading वितरः. There तरः means a boat, which helps a person to cross the water. ज्ञानम् is a float or a boat, which takes a person across the ocean of संसार. विस्पष्टम् तरः अनेन इति वितरः. विशेषण तरः तरणम् संसारस्य तरणम् अनेन इति वितरः. So it is a boat, which takes us across संसार. To use the गीता expression सर्व ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ गीता ४-३६ ॥ And पुराणः you can understand पुराणः means the most ancient one, the oldest tradition. It is because it has come down from the Lord along with creation itself.

ॐ ब्रह्मा देवानाम् प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥
मुण्डकोपनिषत् १-१-१ ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ गीता ४-१ ॥

All other religions are based on certain prophets who came later but here it is based on Lord himself and therefore it is सनातन धर्मः. Remember this is not the description of ब्रह्मन्. Here it is about ज्ञान मार्ग, which is ancient. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this शारीरक ब्राह्मणम् याज्ञवल्क्य talked about संसार in the first six मन्त्रs and he concluded this discussion by pointing out that काम or desire is the cause of संसार. यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते. As the desire so the action, as the action so the result, as the result so the जन्म. Thus desire leads to action which leads to result which leads to पुनर्जन्म. Thus जन्म मरण चक्रम् is because of काम. Of course, we have to supply one extra statement here that this काम itself is because of Self-ignorance that is taken for granted in this section. Therefore अविद्या जन्य कामः एव संसार हेतुः this was established.

Thereafterwards in the sixth and seventh मन्त्र, काम निवृत्ति was presented as मोक्ष हेतुः. Freedom from काम will lead to मोक्ष. Thus अकामत्वम् or निष्कामत्वम् एव मोक्ष हेतुः. Freedom from desire is the cause of मोक्ष. Here also we should add an extra statement that this freedom from desire is the result of ज्ञानम्. ज्ञान जन्य निष्कामत्वम् मोक्ष हेतुः, अज्ञान जन्य सकामत्वम् संसार हेतुः. Thus the essence that we get in the first seven मन्त्रs is that the ज्ञान मार्ग is the only मार्ग for मोक्ष. And this ज्ञान मार्ग is not the only means if not one of the means but it is the only means for liberation. तमेवम् विद्वान् अमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय ॥ All the other साधनs like कर्म, उपासना, योग all of them can only prepare the personality to gain Self-knowledge but none can

be मोक्ष हेतुः. Thus by following different साधनs one has to prepare the personality and ultimately everyone will have to come to ज्ञानम् to attain मोक्ष. With this याज्ञवल्क्य concluded his teaching.

At that time जनक said that I am giving some more cows as गुरुदक्षिणा and I want to learn more. जनक indicated that he wants to know more. Even though याज्ञवल्क्य had nothing to say about ब्रह्मन् because he has said everything that he had to say and now he wants to talk something about ज्ञान मार्ग or साधनम्. साध्यवस्तु he has talked about and now about साधनम् he wants to talk. For this purpose some quotations are given and all these quotations known as श्लोकs or मन्त्र all talk about the glory of ज्ञान मार्ग. तदेते श्लोका भवन्ति । The eighth मन्त्र we were seeing in the last class. तदेते श्लोका भवन्ति means तस्मिन् ज्ञानेन मोक्षः इत्येतस्मिन् ज्ञान मार्ग विषये एते श्लोका भवन्ति the following श्लोकs are there. This eighth श्लोक or eighth मन्त्र is the declaration of a ज्ञानि after attaining ज्ञानम्. He is so satisfied, is so thrilled that in his happiness he is talking about the glory of ज्ञानम् that he has attained exactly like the अहं वृक्षस्य रेखा । इति त्रिशङ्कोर्वेदानुवचनम् । त्रिशङ्कु वचनम् of शीक्षावल्ली we get another similar मन्त्र with only difference is there the name of the ऋषि is given but here it is not given. So some ज्ञानि is giving this मन्त्र. What does he say? पन्थाः मां स्पृष्टः – so the great ज्ञान मार्ग has come to me and blessed me. Because ज्ञान मार्ग is not available for all. दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ Of

millions of जीवराशिs to be born as human being is a rarity and there itself to have a desire for मोक्ष is still rare and even after desiring for मोक्ष many people are trying various methods except ज्ञान मार्ग. So many instant liberation methods are given by so many people. Therefore they have strayed away from ज्ञान मार्ग; only very few people will get the opportunity. Here the ज्ञानि says that he is blessed enough to get ज्ञान मार्ग and gain ज्ञानम्. Therefore पन्थाः means ज्ञान मार्ग. मां स्पृष्टः – has come to me. Here also he uses a beautiful expression he doesn't say I went to ज्ञान मार्ग but he says ज्ञान मार्ग itself approached me indicating that ईश्वर's grace is required for coming to ज्ञान मार्ग. Individual effort is not enough, there must be ईश्वर अनुग्रह.

ईश्वरानुग्रहादेव पुंसामद्वैतवासना । ॥ अवधूत गीता १॥

Therefore मां स्पृष्टः. Literally it means it has touched me and touched me means it has come to me. And what is the glory of ज्ञान मार्ग? अणुः – it is extremely subtle to understand. Remember we are not talking about ब्रह्मन् here. याज्ञवल्क्य doesn't say ब्रह्मन् is subtle, he says the very ज्ञान मार्ग is subtle or सूक्ष्म and that is why many people do not understand the relevance of scriptural study. There are many people interested in मोक्ष and many people have dedicated their life for मोक्ष but still they have not understood the importance of scriptural study. They think it is merely an academic pursuit like studying in a college. That is all not important, you have to do साधन. When they say you have to do साधन study is not enough, they assume that study itself is not a साधन. That is

why they think study is secondary and साधन is primary. Therefore remember all the other साधनs are preparatory and the primary साधन is scriptural study alone. And who has said this if शङ्कराचार्य or I have said this it may be the personal opinion but this is said by the उपनिषत् itself. आत्मा वा अरे द्रष्टव्यः (तदर्थम्) श्रोतव्यो (and) मन्तव्यो निदिध्यासितव्यः ॥ बृहदारण्यकोपनिषत् २-४-७ ॥ that means you have to dwell upon the teaching not for a month or two but for a length of time. But many people think what is the use of academic pursuit, it is not important and therefore याज्ञवल्क्य says that ज्ञान मार्ग is too subtle for many people to understand the relevance. Therefore अणुः सूक्ष्मः. सूक्ष्म विषयत्वात् सूक्ष्मः. Then विततः. All these words are adjective to पन्थाः. विततः means extensive or very long. Why do we say that ज्ञान मार्ग is very extensive? Because the गुरु परम्परा is अनादि. ज्ञान मार्ग has been there from beginning-less time.

नारायणं पद्मभुवं वसिष्ठं शक्तिञ्च तत्पुत्र पराशरञ्च व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् । श्रीशङ्कराचार्यमथास्य पद्मपादञ्च हस्तामलकञ्च शिष्यं तं तोटकं वार्तिककारमन्यानस्मद्गुरुन् सन्ततमानतोऽस्मि ॥

Thus starting from नारायण it has come down up to my teacher and hopefully it has come down to me also and if I hand it over to the next generation still it will continue. Therefore here विततः means the lineage is very big. It is vertical lineage, vertical विततत्वम् that is talked about and not horizontal. Many people may not know. But विततः means vertically it has been extensive. There is a second reading also

which occurs in the माध्यन्दिन शाखा of बृहदारण्यकोपनिषत्. As I had said the other day, the बृहदारण्यकोपनिषत् occurs in two branches of शुक्ल-यजुर्वेद one is काण्व शाखा and another is माध्यन्दिन शाखा. शङ्कराचार्य's commentary is on काण्व शाखा. विद्यारण्य writes a commentary on माध्यन्दिन शाखा. But शङ्कराचार्य off and on quotes or refers to माध्यन्दिन शाखा also. In both the branches, the उपनिषत् is almost the same except for some stray differences. And one such difference occurs here. Here the reading is विततः and in माध्यन्दिन शाखा it is वितरः. वितरः means शङ्कराचार्य says विस्पष्टतरणहेतुत्वाद्वा 'वितरः' इति पाठान्तरात् that because of which one crosses over संसार totally. In short, it is संसार तरण हेतुः. This ज्ञान मार्ग is the means of going across the संसार सागरः. पुराणः means ज्ञान मार्ग here. अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ गीता २-२० ॥ In गीता it was used for आत्मा but here for ज्ञान मार्ग. There it was साध्यम् पुराणम्, here साधनम् पुराणम्. The word पुराण means the most ancient one. It is not recently originated one but it is the most ancient, even though it is ancient, it is not obsolete. Because many things that are old will become useless like the newspaper. Everybody will love the newspaper for half an hour thereafter nobody looks at it. It is used for every blessed thing. So it is not like the newspaper and even though it is very ancient still it is valid, relevant. That is why पुराण means पुरा अपि नवः though old it is relevant, valid means of knowledge. And such a ज्ञान मार्ग माम् स्पृष्टः – has touched me, has contacted me. Not only that

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अनुवित्तः मया – it has been totally assimilated by me. भगवान् can bless us only by bringing the शास्त्रम् near us, giving a teacher. Giving a जन्म through which we are exposed to our culture that जन्म can come because of पूर्वपुण्य, good parentage and values can come due to पूर्वपुण्य, शास्त्र exposure can come due to ईश्वर कृपा, गुरु can come because of ईश्वर कृपा but even though all these are there if the knowledge must be gained and assimilated we require आत्मकृपा which is self-effort or पुरुषार्थः. So when we are sick people can bring a doctor, the doctor can test and he can also diagnose and he can give medicine and even he can force the mouth open and push tablet but ultimately swallowing the medicine I only have to do. Similarly, गुरुs, scriptures, teachings may be available but it has to be assimilated that is called अनुवेदनम्. अनुवेदनम् means total assimilation of the teaching, becoming one with the teaching and that is possible only when मननम् and निदिध्यासनम् are done. Here **माम् स्पृष्टः** refers to श्रवणम् and अनुवेदनम् मयैव refers to मननम् and निदिध्यासनम्. Therefore I am free now. So this person is very happy, he has got the teaching. Just as त्रिशङ्कु declared here also the person declares that therefore I am free; I am free we have to supply. Then he says not only I have got freedom because of this knowledge many people have found freedom because of this knowledge. **धीराः ब्रह्मविदः स्वर्गं लोकम् अपियन्ति. धीराः** means विवेकिनः, the discriminate people. The discrimination is that ज्ञान मार्ग alone we should dedicate our life to. All others मार्गs are only supporting साधनs and if other paths are

over emphasized then it shows I have got confusion. We don't say कर्म, योग, उपासना are not required they should be given their due but the stress should be always upon the वेदान्त श्रवणम् मननम् निदिध्यासनम्. So priorities must be clear. That person for whom the priority is clear is called धीरः. Therefore only ब्रह्मविदः. Once I give importance to वेदान्त विचार I will definitely become ब्रह्मवित्. Those intelligent and wise people, those intelligent knowers of ब्रह्मन् ब्रह्मविदः स्वर्ग लोकम् अपियन्ति – they go to स्वर्गलोक. You may raise your eyebrows. How wise men go to स्वर्गलोक? You have said स्वर्गलोक is कर्मफलम्, स्वर्गलोक is अनित्यम्, शङ्कराचार्य adds a note स्वर्गलोकशब्दः त्रिविष्टपवाच्यापि सन् इह प्रकरणात् मोक्षाभिधायकः. Here स्वर्ग means मोक्ष or ब्रह्मन्. In this context, it should be taken that स्वर्गलोक means मोक्ष. We have a similar expression in केनोपनिषत् also in the last मन्त्र.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ केनोपनिषत् ४-९ ॥

There it is said ज्ञानि will go to स्वर्ग. There we have said there that स्वर्ग means मोक्ष. Similarly in this context also स्वर्ग लोकम्. Here स्वर्ग means आनन्द हेतुः. लोकः should not be translated as world but it means स्वयम् प्रकाशः. So स्वर्ग लोकम् अपियन्ति means स्वप्रकाशः ब्रह्म अपियन्ति. अपियन्ति means attain. When do they attain? इतः ऊर्ध्वम् – means मरण अनन्तरम् after death they attain परं ब्रह्म. That means they attain विदेहमुक्ति. Then we will have a doubt that मोक्ष can be attained only after मरणम्. Then what is the use? In this life there is no benefit at all. Then the people will start asking

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teach me something practical that is useful in this lifetime. After मरणम् what happens we are not bothered. Therefore याज्ञवल्क्य says विमुक्ताः सन्तः being free even while living they attain ब्रह्मन् after death. विमुक्ताः means जीवन्मुक्ताः सन्तः. Thus वेदान्त is beneficial not only after death even while living it gives freedom after मरणम् also it gives विदेहमुक्ति. This is the glory of ज्ञान मार्ग. Continuing;

मन्त्र 4-4-9

तस्मिञ्छुक्लमुत नीलमाहुः

पिङ्गलं हरितं लोहितं च ।

एष पन्था ब्रह्मणा हानुवित्तः

तेनैति ब्रह्मवित्पुण्यकृतैजसश्च ॥ ४-४-९ ॥

Again the glory of ज्ञान मार्ग is repeated in this मन्त्र also. From eighth up to the twenty-first verse we get मन्त्रs glorifying ज्ञान मार्ग. In the previous मन्त्र the teacher said that many people do not know ज्ञान मार्ग's glory because it is subtle. That सूक्ष्मत्वम् is further being explained here regarding मोक्ष मार्ग. Who are these confused people? They are varieties of सगुण उपासकs. They are many people who are dedicated to सगुण उपासना. And they are all well learned, educated and they have even written commentaries on वेदs and उपनिषत्s. But still they assume that सगुणम् ब्रह्म is the Ultimate truth.

And not only that to attain सगुणम् ब्रह्म different मार्गs are mentioned in the शास्त्रम्. And they are known as नाडि मार्गः. We have got several नाडिs in the body through various नाडिs

various सगुणम् ब्रह्म can be attained. We had seen before several time that सुषुम्ना नाडि is a नाडि through which the जीव travels after death to attain ब्रह्मलोक. And similarly there are several नाडिs. And according scriptures different नाडिs have got different colors. शुक्ल नाडि, नील नाडि, पिङ्गल नाडि, हरित नाडि, लोहित नाडि. शुक्ल नाडि is white in color नील नाडि is blue in color, पिङ्गलम् is yellow हरितम् means green, लोहितम् means red, in fact these नाडिs have been described before. Therefore I am not going to elaborate it. Refer 4-3-20, while discussing सुषुप्ति we discussed the नाडिs. There शङ्कराचार्य had discussed even आयुर्वेद why these नाडिs have got different colors. It is because of various propositions of वात, पित्त and कफम्. Each नाडि will take a person to one, one देवता belonging to one, one लोक like सूर्यलोक, चन्द्रलोक, वरुणलोक, वायुलोक etc. Different नाडिs will take the उपासक to different देवताs belonging to different लोकs. What is the confusion here? The उपासकs falsely conclude that all these नाडि मार्गs are मोक्ष मार्ग. In fact according to विशिष्टाद्वैतम् itself the सुषुम्ना नाडि मार्ग is the मार्ग for मोक्ष. They do not accept जीवन्मुक्ति. They say you have to travel through सुषुम्ना नाडि penetrate the solar disc, the जीव has to penetrate solar disc and go to वैकुण्ठलोक which alone is मोक्ष.

Several people talk about several such मार्गs and for them मोक्ष मार्ग is multi colored or colorful मार्ग. And what are the colors? शुक्ल मार्गः, नील मार्गः, पिङ्गल मार्गः, हरित मार्गः, लोहित मार्गः इति आहुः. Thus several people declare. And thus

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तस्मिन्. After तस्मिन् we have to supply a verb for grammatical completion that verb is विवदन्ते or विप्रतिपद्यन्ते. This means they debate with regard to मोक्ष मार्ग. तस्मिन् मोक्षसाधनमार्गे विवदन्ते. with regard to मोक्ष मार्ग different people debate and they present different colors for मोक्ष मार्ग. The उपनिषत् does not answer which one is correct. शङ्कराचार्य supplies the answer. He says all these are confusions. Because we are discussing the color of मार्ग. Whereas what is the teaching of the scriptures? There is no मार्ग at all for मोक्ष. When मार्ग itself is not there, where is the question of the color? Thus मार्गे एव असति कथम् मार्गस्य वर्णः भवति.

All these people are confused and there is no मार्ग. No मार्ग is मार्ग. नामात्रे विद्यते गतिः ॥ माण्डूक्यकारिका १-२३ ॥ In माण्डूक्य गौडपाद said. ज्ञानि does not have any travel at all. And this has been said not by शङ्कराचार्य, it is not शङ्कराचार्य's invention. It has been said before also. तस्य प्राण न उत्क्रामन्ति in मन्त्र 3-2-11. And also in 4-4-6 the उपनिषत् has clearly said तस्य प्राण न उत्क्रामन्ति. The ज्ञानि's सूक्ष्म शरीरम् does not go out of the body itself. When it doesn't go out of the body where is the question of which नाडि it will take and what is the color of the नाडि? Thus all these are confusion. So ज्ञान मार्गः निरूपः. That is the answer. What is the color? ज्ञान मार्गः अवर्णः, ज्ञान मार्गः निरूपः, ज्ञान मार्गः निरूपः does not have any color. And such a wonderful ज्ञान मार्ग takes one to मोक्ष. This ज्ञानि declares here एषः पन्थाः अनुवितः – this ज्ञान मार्ग is followed by, is gained by,

resorted to by ब्रह्मणा meaning ब्राह्मणेन. Here ब्रह्मन् means ब्राह्मण. अनुवित्तः means अनुप्राप्तः, अनुलब्धः. Such a ज्ञान मार्ग has been attained by me. There अनु prefix is used to indicate the गुरु उपदेशम् अनुप्राप्तः, I have not independently followed this मार्ग, I have taken the help of गुरु उपदेश to get it. The expression ह is to indicate आश्चर्यम्, to express wonder. Wonderful indeed is my जन्म, when I look at my life I feel धन्यः. I feel so blessed. Here I said ब्रह्मणा means ब्राह्मणेन. ज्ञान मार्ग is attained by ब्राह्मण. This may create some doubt in the mind. Do you mean to say only ब्राह्मण can study वेदान्त? Here you should remember ब्राह्मण does not refer to जाति ब्राह्मण but it refers to गुण ब्राह्मण, who is ब्राह्मण by character, by virtue. What is the character of गुण ब्राह्मण? Only those who have got साधन चतुष्टय सम्पत्ति is the qualified to be a ब्राह्मण. चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम । ॥ मनीषा पञ्चकम् ॥ Even चाण्डाल is a ब्राह्मण if he has the ब्राह्मण character. Even a जाति ब्राह्मण is a चाण्डाल if he does not follow those virtues. Therefore गुण ब्राह्मणेन अनुवित्तः. धन चतुष्टय सम्पन्नः अधिकारिणा प्राप्तः.

Now the next question is how do you become गुण ब्राह्मण. जाति we cannot change. We are born already. But गुण can be changed. So the question is how can I become a गुण ब्राह्मण? This is explained in the fourth line पुण्यकृत् तैजसः च. First a person should be पुण्यकृत्. पुण्यकृत् means पुण्य कर्मकारि. One who does पुण्य कर्म or धार्मिकः or कर्मयोगि. So this is the first step. ज्ञानम् cannot be the first step, कर्म has to be the first step, that is why वेद begins with कर्मकाण्ड and thereafter

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only ज्ञानकाण्ड comes. And by being पुण्यकृत्, he becomes तैजसः, which means शुद्ध अन्तःकरण भवति or साधन चतुष्टय सम्पन्न भवति. So we have to put in that chronological order. First पुण्यकृत्, तैजसः भवति. Here तैजसः means तेजोमय शुद्ध अन्तःकरणवान्. And once he becomes तैजसः sooner or later he becomes a ब्रह्मवित्. So the next in order is ब्रह्मवित्. This has been nicely said in गीता

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ गीता ५-७ ॥

In the fifth chapter. योगयुक्तः is कर्मयोग, विशुद्ध-आत्मा, विजित-आत्मा and जित-इन्द्रियः is preparation, सर्व-भूत-आत्म-भूत-आत्मा is ब्रह्मवित्. And once a person becomes a ब्रह्मज्ञानि what happens to him? तेन एति – तेन मार्गेण अनुमार्गेण सूक्ष्म मार्गेण विततः मार्गेण सः एति. कुत्र एति? ब्रह्मैव एति. He attains ब्रह्मन् itself. Continuing;

मन्त्र 4-4-10

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ४-४-१० ॥

In the previous two मन्त्रs ज्ञान मार्ग has been glorified. Now in this two verses ten and eleven the teacher is condemning ज्ञान अन्य मार्गाः. All the मार्गs other than ज्ञानम् are condemned and all of them are called अविद्या मार्गाः. So वेदान्त विचार is called विद्या मार्ग and all others are called अविद्या मार्ग.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥ कठोपनिषत्
१-२-४॥

And शङ्कराचार्य said अपराविद्या हि अविद्या. Here in this मन्त्र the word अविद्या means all साधनs other than वेदान्त विचार. कर्म, उपासना, अष्टाङ्ग योग etc., are called अविद्या मार्ग. Why they are called अविद्या मार्गः? They all keep a person within संसार only. Only thing is he will be an improved संसारि. Previously he was an agitated संसारि. After योग अभ्यास he will be a quiet संसारि. Previously he was अभक्त संसारि but now he is a भक्त संसारि. All the other साधनs can improve the person is but they cannot give liberation. Why, because none of them can destroy ignorance. कर्म cannot destroy ignorance, उपासना cannot destroy ignorance, and अष्टाङ्ग योग cannot destroy ignorance. Therefore by following all those साधनs where do they reach? The उपनिषत् says, अन्धं तमः प्रविशन्ति – they go to dark लोकs. तमः means inferior लोकs. The reason why they are inferior is because अन्धम् –inferior लोकs where the ignorance continues. Thus from the Vedantic angle even ब्रह्मलोक is inferior लोक as long as ignorance continues there. One may go to स्वर्गलोक but that is also अन्धम् तमः. There also ignorance is there covering the जीव. Thus all the fourteen लोकs are अन्धम् तमः alone because ignorance is there in all of them. Therefore they will enter into such inferior लोकs who are ये अविद्यां उपासते – merely committed to other मार्गs. अविद्या means other मार्गs. Other than ज्ञान मार्ग. ज्ञान भिन्न मार्गम् ये उपासते. What are they? कर्म,

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उपासना, अष्टाङ्ग योग etc., are all अविद्या. Anything that we do is अविद्या. That is why शङ्कराचार्य said

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् ।

ज्ञानविहिनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ १७ ॥

So he must have traveled in pilgrimage all over and he must have taken to various difficult vows and might have done a lot of दानम् but मुक्तिं न भजति जन्मशतेन hundreds of जन्मs cannot give liberation ज्ञानविहिनः so long as he has not attained ज्ञानम्. Therefore ये अविद्याम् उपासते. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the fourth section of the fourth chapter we are seeing the glory of ज्ञान मार्ग, which is the only means to liberation. याज्ञवल्क्य talks about the glory of the ज्ञान मार्ग by quoting some मन्त्रs from eighth to twenty-first. Of these we have seen मन्त्रs eighth and ninth in which it is said that ज्ञान मार्ग is very subtle and that many people do not know the relevance of ज्ञानम्. They are मुमुक्षु all right but not knowing the importance of ज्ञानम् they take to many other मार्गs for मोक्ष. Up to this we saw in the last class.

Now we will go to the tenth मन्त्र.

मन्त्र 4-4-10 continuation

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ४-४-१० ॥

This मन्त्र occurs in ईशावस्योपनिषत् also in a different context. And since the context is different, the meaning is also slightly different from ईशावस्य meaning. In these two मन्त्रs tenth and eleventh the उपनिषत् talks about the inferiority of all other मार्गs. अन्य मार्गानाम् निकृष्टत्वम्, the inferiority of all other मार्गs like कर्म, उपासना etc. What is the purpose of this revelation? The purpose is not to criticize कर्म and उपासना. The purpose is to glorify the ज्ञान मार्ग. In the शास्त्र we often find that it uses the method of criticism to glorify something else. Therefore the stress is not on the criticism but the stress or focus is on the glorification of something else. So

thus often कर्म and उपासना are criticized for glorifying ज्ञानम्. This principle is called नहिनिन्दान्यायः. What is the meaning of नहिनिन्दान्यायः? निन्दा न निन्दार्थम् परन्तु अन्य स्तुत्यर्थम्. If you translate in English it means the criticism is not for the sake of criticism but criticism of one thing is for glorifying another thing. Thus, कर्म खण्डनम् न तु कर्म खण्डनार्थम्, उपासना खण्डनम् न तु उपासना खण्डनार्थम् परन्तु कर्म उपासना खण्डनम् ज्ञान स्तुत्यर्थम्. What is the inferiority of कर्म and उपासना? Why they are inferior? It is inferior because both of them cannot give मोक्ष. Both of them keep a person in संसार, whereas ज्ञानम् takes a person out of संसार. Thus, कर्म उपासनाच्च संसारे एव स्थापयतः whereas ज्ञानम् संसारात् उद्धरति. ज्ञानम् uplifts a person from संसार whereas both कर्म and उपासना keep a person in संसार. The noblest उपासना cannot take one out of संसार. The highest कर्म cannot take a person out of संसार. And to convey this the उपनिषत् uses a peculiar language. The *Upanishadic* language should be understood.

Normally we use the word नरकम् to convey the lower लोक which is full of sorrow or suffering. In this मन्त्र what the उपनिषत् says is that even higher लोकs are not free from sufferings. भूलोके अपि दुःखम् वर्तते, no proof is required because everybody has got अपरोक्षज्ञानम् of दुःखम्. And भुवलोके also, इन्द्रलोके महदुःखम् ब्रह्मलोके तथैव च. दुःखम् सर्वत्र भवति. If a really person analyzes इन्द्रलोके महदुःखम् ब्रह्मलोके तथैव च । विष्णुलोके च शैवे च दुःखमेव विचारतः ॥ Therefore the उपनिषत् tells नरकम् is not the lower लोकs

alone the higher लोकs also is some kind of नरकम् only दुःखस्य सत्वात्. Only it may be graded नरकम्. इन्द्र is feeling दुःखम् perhaps seeing बृहस्पति is in exalted position. Perhaps वरुण, अग्नि, etc., are jealous of इन्द्र and they are trying to depose इन्द्र in the next election. These kinds of politics and रगद्वेषs and jealousy will continue as long as तारतम्यम्s are there, gradations are there.

Therefore the उपनिषत् points out all types of कर्म will take a person to one of the fourteen लोकs all of which are नरकम् only. Therefore the उपनिषत् says कर्म is only नरक कारणम्. Thus, कर्म is strongly criticized. And in this कर्म we have to include उपासना also because उपासना also takes a person to higher लोकs in which there is दुःखम् which is also a mild form of नरकम्. तीव्र नरकम् मध्यम नरकम् मन्द नरकम्. Therefore the teacher says ये अविद्यां उपासते – suppose the people follow कर्म उपासना मार्ग. Here उपासते means आचरति, अनुतिष्ठति, pursues, follows. The word अविद्या also must be carefully understood. Here it should not be literally translated as ignorance. Even though normally अविद्या means ignorance. In this context, अविद्या means विद्यायाः अन्या अविद्या. And विद्या refers to ज्ञान मार्ग. So विद्यायाः अन्या means ज्ञान मार्गात् अन्य that is any साधन other than ज्ञानम्. It refers to any साधन other than ज्ञानम्. All other things like जप, उपवास, pilgrimage, pranayama, दानम् etc., anything you do will either come under कर्म or उपासना. Thus all कर्मकाण्ड उपासनाकाण्ड साधनानि अविद्या शब्देन उच्यन्ते. So ये अविद्यां उपासते means those who follow कर्म

उपासना मार्ग. What will happen to them? अन्धं तमः प्रविशन्ति – they will go to blinding darkness or the dark world which is नरकम्. So the word तमः is used in the sense of नरकलोक or दुःखलोकम्. In fact this word was used in the sixteenth chapter of the गीता.

एतैर्विमुक्तः कौन्तेय तमोद्धारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ गीता १६-२२ ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ गीता १६-२१ ॥

काम क्रोध लोभ are supposed to be नरक द्वारम्. Then in the next श्लोक the same three are called तमोद्धारम्. First they are called as नरक द्वारम् and later on they are called as तमोद्धारम्. From that we come to know that नरकम् and तमः are both synonymous. Therefore तमः प्रविशन्ति means नरकम् प्रविशन्ति. The you will wonder how come the उपनिषत् says that the कर्म will lead to नरकम्? We have heard in scriptures that कर्म will lead to स्वर्गलोक. How do you say it is नरकम्? For that we answer that from मोक्ष दृष्ट्या स्वर्गः अपि नरकः एव. From the standpoint of मोक्ष even स्वर्ग is a type of नरकम् only. Why? दुःख हेतुत्वात्. It is exactly like another example. We have seen this often. मोक्ष दृष्ट्या or ज्ञान दृष्ट्या पुण्यम् अपि पापम् एव भवति. From वेदान्त शास्त्र's angle पापम् is also पापम्, पुण्यम् is also पापम्. So also नरकम् is नरकम्, स्वर्गम् also is नरकम्. Why? दुःख हेतुत्वात्. So they will enter into नरकम् which represents all the fourteen लोकs. The entire संसार is called नरकम्.

Then why do you call it अन्धम् तमः, blinding narakam? Here blinding refers to the world of ignorance. so the blindness with regard to the Self will continue in स्वर्गलोक also. If I am blind to myself and I go to स्वर्ग through पुण्य, that blindness will continue in स्वर्गलोक also. That means I am ignorant. Therefore here blinding refers to the world of ignorance. So this is the lot of people who follow कर्म and उपासना. ततो भूय इव ते तमो य उ विद्यायां रताः – here the word विद्या is occurring. For this there is one meaning given in the ईशावस्योपनिषत्. In this उपनिषत् another meaning is given. First I will tell you how it is taken in ईशावस्योपनिषत्. There अविद्या is taken as कर्म and विद्या is taken as उपासना. First line refers to कर्म निन्दा and the second line refers to उपासना निन्दा. But शङ्कराचार्य here makes a slight difference even though ईशावस्य meaning will also fit in here. Even then शङ्कराचार्य differs here. In the first line अविद्या refers to कर्म including उपासना. In the second line the word विद्या refers to the knowledge of कर्म and उपासना. Or to put in मुण्डकोपनिषत् language, it is अपराविद्या. So य उ विद्यायां रताः means अपराविद्यायां रताः those people who are committed to the study of कर्म and उपासना only. What will happen to them? ततो भूय इव ते तमो प्रविशन्ति – they enter into still darker लोकs as it were. That means ignorance will be only stronger and stronger and they are taken more and more away from मोक्ष. What is the essence of this मन्त्र? We have to apply नहिनिन्दान्यायः here. The aim of the उपनिषत् is not to criticize कर्म and उपासना but to glorify ज्ञान मार्ग. Therefore

we should add तस्मात् ज्ञान मार्ग उत्कृष्टः. Therefore ज्ञान मार्ग is उत्कृष्ट मार्ग. Why do we stress this aspect? Why do we stress that it is not कर्म निन्दा but it is only ज्ञान स्तुति? Because we should remember that the उपनिषत् does not want to totally criticize कर्म and उपासना. Total criticism of कर्म and उपासना can prove dangerous to a seeker. In fact often Vedantic seekers fall into this pitfall. They criticize कर्म and उपासना too much and not only they criticize they give up all कर्म and उपासना also in the name of वेदान्त. And this can prove dangerous because कर्म and उपासना cannot give मोक्ष all right but कर्म and उपासना are very much required for ज्ञान योग्यता सिद्धि. For the preparation of the mind कर्म is inevitable. So also उपासना. If a person condemns कर्म उपासना and relinquishes them, the biggest problem is he will not have a qualified mind, he will be studying वेदान्त endlessly and his personality will never change. The whole वेदान्त will remain as an academic study. Wherever we find a scholar of वेदान्त without character, a scholar of वेदान्त without character happens because of कर्म उपासना निन्दा and कर्म उपासना त्याग. Therefore we should have a balanced vision. And what is balanced vision? It is we should know the relevance of कर्म उपासना and we should also know the limitation of कर्म उपासना. We should know the relevance and also the limitation. If one gives up कर्म उपासना by talking of the limitation only, that is one extreme. Understanding the relevance without limitation and doing कर्म उपासना eternally without coming to वेदान्त is another extreme. Balanced vision

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is use कर्म उपासना, grow, come to ज्ञानम् and be free. Thus, here the निन्दा is न तु निन्दार्थम् परन्तु ज्ञान मार्ग स्तुत्यर्थम्.

रताः means committed to involved in, revel in. Continuing;

मन्त्र 4-4-11

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिगच्छत्यविद्वांसोऽबुधा जनाः ॥ ४-४-११ ॥

The first part of the मन्त्र will seem familiar to you. In कठोपनिषत्,

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।

अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ कठोपनिषत्
१-१-३ ॥

So seeing the miserable cows being given as दक्षिणा नचिकेतस् makes this remark, if such improper दक्षिणाs are given they will go to अनन्दाः लोकाः. The same expression is given here. In the previous मन्त्र कर्म, उपासना निन्दा was done and in this मन्त्र अविद्या निन्दा is done. The criticism of ignorance is done. How do you criticize ignorance? It is done by criticizing the ignorant people. If अविद्वान् is criticized, अविद्या is criticized. So अविद्वांस जनाः ignorant people will go to the fourteen लोकs which are within संसार and which are full of दुःखम्. Those fourteen लोकs are described in the first line. अनन्दाः नाम लोकाः. नन्दः means happy, full of joy; अनन्दाः means without happiness, i.e., sorrow. अनन्दाः लोकाः means दुःख युक्ताः लोकाः only worlds which are full of sorrow. When you talk about world full of sorrow not only the lower लोकs are meant from वेदान्त दृष्ट्या the higher लोकs

also will come under अनन्दाः लोकाः only. So दुःख युक्ताः लोकाः. And the उपनिषत् says the word अनन्द is the very name of the लोक. It is not an adjective. It is very नाम. अनन्दलोक means दुःखलोक only. All the fourteen लोकs are दुःखलोक as per the उपनिषत्. What is the specialty of the fourteen लोकs? अन्धेन तमसा आवृताः – which is pervaded by blinding darkness. आवृताः means covered, enveloped by blinding darkness. Here also word the darkness should not be taken as the physical darkness but it is the philosophical darkness called अज्ञानम्. So अन्धेन तमसा अज्ञानरूपेण आवृताः. That means by changing the लोक ignorance cannot be removed. Ignorance will be there whichever लोक you go to. Change of लोक does not remove ignorance. Ignorance can go only when you gain knowledge alone. That ज्ञानम् can be acquired either in भूलोक or स्वर्गलोक or ब्रह्मलोक. ज्ञानमार्गात् एव तमो निवृत्तिः लोक गमनेन तमो निवृत्तिः नैव सम्भवति इत्यर्थः. And तान् ते प्रेत्य अभिगच्छन्ति – so those ignorant people, अविद्वांस go to such लोकs. So तान् refers to पूर्वोक्तान् तमो आवृतान् लोकान्. अनन्दान् लोकान् दुःख युक्तान् लोकान् ते गच्छन्ति. These people go to such संसारलोकs प्रेत्य मरण अनन्तरम्, after death. And अविद्वांस will refer to general ignorance. The उपनिषत् is not happy with general ignorance, it wants to specify the ignorance. Therefore another word it uses अबुधः. अबुधः also means ignorance. Why twice repetition? शङ्कराचार्य writes, first अविद्वांस refers to ignorance in general and the second अबुधः refers to the specific ignorance of आत्मा or self-ignorance. so

those ignorant people especially those who are ignorant of Self will go to such लोकs alone after death. And here there is a grammar problem also, for grammar students I will just make a reference to that. The word अविद्वांसः is plural number, विद्वान्, विद्वांसौ विद्वांसः. सकारान्तः पुल्लिङ्गः विद्वास् शब्दः प्रथमा विभक्ति बहुवचनम्, adjective to जनाः. But अबुधः is singular. So how can a singular word qualify a plural noun? So शङ्कराचार्य says that it has to be interpreted differently, अबुधः, बुधेः अवगमनार्थस्य धातोः विवप्प्रत्ययान्तस्य रूपम्. The word is not बुधः, but the word is बुध्. धकारान्तः पुल्लिङ्गः बुध् शब्दः. बुध्, बुधौ, बुधः. The word बुध् means a wise man. बुध्यते इति बुध्. So wise man is called बुध् and its plural is बुधः and न बुधः अबुधः, it is plural and thus equates to plural जनाः. Continuing;

मन्त्र 4-4-12

आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ।

किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥ ४-४-१२ ॥

In the previous two मन्त्रs ज्ञान मार्ग was glorified indirectly. It is done by way of criticizing कर्म and उपासना मार्ग and अविद्या. Now from this verse onwards again the उपनिषत् takes up direct glorification of ज्ञान मार्ग, which it did it in मन्त्रs eight to ten. And What does it say? पुरुषः आत्मानम् विजानीयात् चेत्. चेत् means suppose. Suppose a human being knows the आत्मा. शङ्कराचार्य says the very word suppose indicates it is not that easy. Suppose you come to the next class means you may come or may not come.

Always supposition indicates दौर्लभ्यम्. So in संस्कृत यदि चेत् refers to rareness, दौर्लभ्यम्. Therefore many people don't come and among the comers many do not understand. Therefore the उपनिषत् says चेत्, suppose. पूरुषः is छान्दसः प्रयोगः, it should be पुरुषः. So पूरुषः is equal to पुरुषः. पुरुषः means the person. In fact person seems to be a mutilated form of पुरुषः. विजानीयात् – suppose a person knows the आत्मा, here आत्मा means here परमात्मा or ब्रह्मन्. And how is his knowledge? अयम् अस्मि. अयम् means here you should take it as अहम्. अपरोक्षतया प्रकाशमानः इत्यर्थः. So this self-evident consciousness जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ॥ मनीषापचकम् १ ॥ सा संवित् आत्मा अहम् अस्मि इति विजानीयात्. This refers to अपरोक्षज्ञानम्. Because if you say that there is a ब्रह्मन्, it is only परोक्षज्ञानम्. If you say there is a ब्रह्मन् inside me that is also परोक्षज्ञानम्. ब्रह्मन् is neither inside me nor outside me but it is me, it is I. This is called अपरोक्षज्ञानम्. This is gained through श्रवणम् मननम् निदिध्यासनम्.

In fact in पञ्चदशी, विद्यारण्य takes up this मन्त्र for analysis in the seventh chapter called तृप्तिदीपप्रकरणम् in which he introduces this मन्त्र and every word he elaborates. आत्मानम् is elaborated, चेत् is elaborated, वि is elaborated, जानीयात् is elaborated, अयम् is elaborated. He gives a commentary for this मन्त्र in verse form. He writes two hundred and ninety seven verses as the commentary on this one मन्त्र. So if I am to give a full commentary on this मन्त्र then I have to take up those two hundred and ninety seven

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verses. अहम् अस्मि इति अपरोक्षतया पुरुषः विजानीयात् चेत्.

Then what will happen? शरीरम् अनुसञ्ज्वरेत् – so will he will suffer along with the body? सञ्ज्वरेत् means to undergo pain, to become feverish mentally. So the उपनिषत् wants to convey that शरीरम् will have to go through pains. Nobody can stop the body from undergoing pains because the very arrival of the body is for the purpose of undergoing pains. It is like taking a person to prison not for giving him all entertainments but to give him punishment alone. Like that the very arrival of the body is to undergo pains, which is the result of प्रारब्ध पापम्. Therefore nobody's body can be free from pain. There is no way out from physical pain. Even if a person takes sedative tablets, he can avoid pain for some time not permanently. Even if a person goes to समाधि or hypnotizes himself at that time he may be free from pain but permanently nobody can sit in समाधि. Therefore the body is meant for pain only. This applies to even अवतार शरीरम्.

So then through वेदान्त what can we do to remove pains? It says there are two types of pains happening. One is the physical pain caused by प्रारब्ध and another is psychological pain caused by देह अभिमान. One is शरीर ज्वरः caused by प्रारब्ध and another is मनो ज्वरः psychological pain caused by देह अभिमान, identification with the body. The second pain which is caused by शरीर अभिमान alone can be removed by वेदान्त. शरीर अभिमानम् is caused by ignorance and not by प्रारब्धम्. In fact प्रारब्ध comes because of शरीर अभिमान. शरीर अभिमान is due to ignorance. Therefore अज्ञान निवृत्त्या

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शरीर अभिमान जन्य मनो ज्वरः निवृत्तिः. Therefore ज्ञानि is free from psychological worry. The projections or the imaginations, worries, anxieties etc., are caused by शरीर अभिमान.

In the case of ज्ञानि

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ मनीषापञ्चकम्
३॥

he hands over the body to प्रारब्धम्, the प्रारब्धम् has to bring certain situations, body may survive or may not, etc. Therefore the उपनिषत् asks अनुसञ्ज्वरेत्. सञ्ज्वरः refers to the physical pain. अनुसञ्ज्वरः refers to the psychological pain. वेदान्त removes अनुसञ्ज्वर. Therefore शरीरम् अनुसञ्ज्वरेत्. Will he go through the psychological pain along with the body? This is a question which has got an answer in itself. And this शरीर ज्वरः, the physical pain is because of physical struggle. This physical struggle is for two purposes. One is to fulfill my desires and the other is the physical struggle to fulfill the desires of somebody else, the relatives. I run for my son's admission, or marriage, etc. I have earned enough for me but it is not enough to give to my children. स्वामि दयानन्दजी always tells this. In India parents always think that we have to give something to the children in the form of money and property. The duty is only to educate but there is no necessity. Either I struggle for myself or struggle for another person related to me. The उपनिषत् says both struggles are not there for a ज्ञानि. I don't struggle for myself because I

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have no desire, किमिच्छन् फलम्. किम् कर्मफलम् इच्छन् कर्म अनुतिष्ठेत्. I don't have to struggle for myself. Should not I struggle for another? After ज्ञानम् there is no another at all. Because द्वितीयस्य अन्यस्य अभावात्. Therefore कस्य वा अन्यस्य आत्मनो व्यतिरिक्तस्य कामाय किमिच्छन्. For fulfilling which desire and for fulfilling whose desire will a ज्ञानि struggle along with his body? The essence of the second line is ज्ञानि does not have any more struggle. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ज्ञान मार्ग स्तुति is being continued in these मन्त्रs. Now the ज्ञानम् is glorified in terms of the फलम् that it produces. ज्ञानफल कथनद्वारा ज्ञानमार्ग स्तुतिः, the glorification of ज्ञान मार्ग by pointing out the benefits of ज्ञानम्. We are seeing this in the twelfth मन्त्र – आत्मानं वेद्विजानीयादयमस्मीति पूरुषः. If one knows परमात्मा he will attain मोक्ष. The knowledge must be अयम् अस्मि, the knowledge must be अपरोक्षज्ञानम्, the knowledge must be अहम् ब्रह्म अस्मि. If परमात्मा is known in any other way, then that knowledge cannot give liberation. एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥ If we create even a little bit of difference between परमात्मा and जीवात्मा, we cannot avoid fear. And therefore अयम् इति अपरोक्षतया आत्मत्वेन यः जानाति सः मुक्तः भवति. And the teacher defines liberation as freedom from all types of mental struggles. How do we experience the mental struggles? Along with the physical struggles we have the mental struggles. The physical struggles are in the form of varieties of कर्म. Doing कर्म is one type of struggle, receiving कर्मफलम् is another type of struggle, and these two physical struggles are constantly going on. And when there is this physical struggle correspondingly there is a constant mental pain in the form of anxiety regarding कर्मफलम्, regarding success, there is regret with regard to failure, there is tension. All these are mental struggles going parallelly with the physical struggle or activity. Now once a

person attains ज्ञानम्, the physical activity will continue because life involves physical activity. शरीर्यात्रामात्रमपि कर्म कर्तव्यमेव, for the mere survival of the body there should be some action. But in मोक्ष the difference is there will be external activity but the internal relaxation. As दयानन्द स्वामिजि once said that the activity and inner leisure. So externally activities are there but along with the physical struggle there is no internal struggle and this is called जीवन्मुक्तः. He does not have internal struggle because the success and failure of the external activity have no connection with his पूर्णत्वम्, with his security and with his fulfillment. When the success and failure are connected with my peace of mind, there is tension and I need a success to boost my ego. Now my ego has lost its self-esteem, it has inferiority problem. So I look forward to every success so that I can have a better image. In fact there is a constant struggle for better image because the image that we have is a poor miserable image. Even often we dress up only for having a better image because we are not going to see our own body. But constantly the other people are going to see me and still I dress up and present myself very well because I want a better image and even struggle for a better image is a sign of संसार, internal bankruptcy, vacuum. Therefore every action is a struggle for better image and ज्ञानि does not have this struggle because he knows that he has the best image that cannot be improved. And what is the best image? नित्य शुद्ध बुद्ध मुक्त स्वभाव. Therefore the teacher says किमिच्छन्. So the second line you

have convert into two sentences. किमिच्छन् शरीरमनुसञ्ज्वरेत्. Desiring what benefit does he struggle along with the body? शरीरम् अनु means along with the body, सञ्ज्वरेत् means struggle. So desiring what benefit does he struggle along with the body? This is not a question but it contains the answer itself. Desiring what benefit does he struggle means he does not have any desire and therefore there is no struggle also. किमपि न इच्छति तस्मात् शरीरम् न अनुसञ्ज्वरेत्. And then there is a second sentence also कस्य कामाय शरीरमनुसञ्ज्वरेत्. Here काम means प्रयोजन. कस्य कामाय means for whose benefit will he have to struggle along with the body? शङ्कराचार्य says all our struggles are two-fold. Either we struggle for the improvement of ourselves or for others belonging to us. So शङ्कराचार्य says पुत्रार्थम्. This I am doing for the sake of my son, wife etc. Thus either मदर्थम् or अन्यार्थम्. All our struggles can be divided into two – मदर्थम् and अन्यार्थम्.

Now किमिच्छन् that particular sentence negates मदर्थम् struggle. मदर्थं सञ्ज्वरः. So किमिच्छन् शरीरमनुसञ्ज्वरेत् means आत्मार्थम् or मदर्थम् शरीर अनुसञ्ज्वरः नास्ति. For the second part कस्य कामाय शरीरमनुसञ्ज्वरेत् शङ्कराचार्य says अन्यार्थमपि शरीरम् न अनुसञ्ज्वरेत्, not for another's sake also. what is the reason? शङ्कराचार्य explains. ज्ञानि does not work for himself because he is already पूर्णः. So आत्मनः पूर्णत्वात् किमिच्छन् शरीरमनुसञ्ज्वरेत्. Ok, let him not struggle for himself. Why can't he struggle for somebody else? अन्यार्थम् कस्मात् न कुर्यात्. शङ्कराचार्य says

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

अन्यार्थमपि न करोति कस्मात् अन्यस्य एव अभावात्. In अद्वैत दृष्टि there is no second one at all, अपूर्ण वस्तु. Then you may ask the question even if there is no second real object, at least there are मिथ्या जीवs are there. Real second वस्तु द्वैतम् may not be there. There are मिथ्या जीवs struggling in the world. Why not ज्ञानि help them? Yes, ज्ञानि does struggle for others but the struggle for मिथ्या जीवs will be only मिथ्या struggle, which is as good as no struggle at all. It is only an action he does and there is no sting in that action. Without attaching reality if a person does any amount of action that मिथ्या action for the upliftment of the मिथ्या world which is called मिथ्या लोकसङ्ग्रह will not bind the ज्ञानि.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ गीता ४-२४ ॥

ज्ञानि will serve the society but it is not considered a binding action. So here the उपनिषत् is negating the binding actions for himself and others. Non-binding action, he may do any amount but it does not matter to him.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्जिघ्रस्नश्नन्गच्छन्स्वपन्श्वसन् ॥ गीता ७-८ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । ॥ गीता ४-१८ ॥

All these श्लोकs you should remember. So आत्मार्थम् वा अन्यार्थमपि न प्रवर्तते. This is शङ्कराचार्य commentary.

In the last class I had pointed out that विद्यारण्य also writes an elaborate commentary on this मन्त्र in पञ्चदशी in the

seventh chapter known as तृप्तिदीपप्रकरणम्. The first verse is this particular verse he quotes and thereafterwards in two hundred and ninety seven verses he comments upon this one verse. In that commentary, he had given a slightly different interpretation especially for this second line. Though there is a slight difference in the first line but it is not major. But for the second line he gives a slightly different interpretation. So किमिच्छन् शरीरमनुसञ्ज्वरेत् कस्य कामाय शरीरमनुसञ्ज्वरेत् these two statements are in the second line. What is शङ्कराचार्य's interpretation? किमिच्छन् शरीरमनुसञ्ज्वरेत् means ज्ञानि will not take struggle for himself. कस्य कामाय शरीरमनुसञ्ज्वरेत् means ज्ञानि will not take struggle for others. But विद्यारण्य says differently. He says किम् is equal to भोग्य वस्तु. For the sake of which भोग्य वस्तु will he work in life. So किम् भोग्य वस्तु इच्छन् सः शरीरमनुसञ्ज्वरेत् For the sake of which भोग्य वस्तु will he struggle in life. This contains an indirect answer also. For the sake of which भोग्य वस्तु means there is no भोग्य वस्तु at all for which he has to work. There is no भोग्य वस्तु at all for which he has to struggle. भोग्य वस्तु means object of enjoyment. This is a commentary for किमिच्छन्.

Then कस्य कामाय. All the desires for भोग्य वस्तु belong to whom? They belong to भोक्ता, the subject, the experiencer. And therefore विद्यारण्य says कस्य कामाय is equal to कस्य भोक्तुः कामाय for the benefit of which भोक्ता will he have to struggle. Here also the answer is implied that there is no भोक्ता

at all for whose benefit will he have to work. So कस्य कामाय इति पदेन भोक्तृ निषेधः क्रियते.

So now let us take the stock of whole situation. After आत्मज्ञानम् भोक्तृ भोग्य द्वैतम् निषिद्धम्. After Self-knowledge experiencer-experienced duality is negated. Since the duality is negated because of the absence of भोग्य वस्तु ज्ञानि need not struggle and because of the absence of the desirer also he need not struggle. Either way there is an end to all the struggles. This is विद्यारण्य's commentary. Continuing;

मन्त्र 4-4-13

यस्यानुवित्तः प्रतिबुद्ध आत्मा-

स्मिन् सन्देहो गहने प्रविष्टः ।

स विश्वकृत्, स हि सर्वस्य कर्ता,

तस्य लोकः, स उ लोक एव ॥ ४-४-१३ ॥

The same topic continues. ज्ञान स्तुति through ज्ञानफलम्, glorification of ज्ञानम् by mentioning the फलम् of ज्ञानम्. The first two lines talk about ज्ञानम् itself. आत्मा यस्य अनुवित्तः. यस्य should be converted into येन. तृतीयार्थे षष्ठी. So आत्मा येन अनुवित्तः. Suppose आत्मा has been obtained by a person. अनुवित्तः means अनुलब्धः, accomplished, acquired. आत्मा means परमात्मा, or प्रत्यगात्मा. So suppose आत्मा is accomplished by a person. येन means any person. What type of person? साधन चतुष्टय सम्पन्नः अधिकारिणा पुरुषेण अनुवित्तः. Ok, if the उपनिषत् says that आत्मा has been obtained by a person that we may misunderstand that आत्मा is another object that we can get. Because when you say ब्रह्मन् is

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

accomplished, we will imagine that ईश्वर or ब्रह्मन् is an object. And this is not only the misconception of ordinary people but also of the great philosophers. They entertained this confusion thinking that परमात्मा has to be accomplished, for that either He has to travel towards us, or we have to travel towards Him, or both have to travel. सात्विक, सारूप्य, सामिप्य, सायुज्य all these misconceptions are because of one expression mingling with the Lord, attaining the Lord. Therefore the उपनिषत् is afraid, and therefore उपनिषत् makes another sentence. आत्मा यस्य प्रतिबुद्धः. This is a commentary upon the previous sentence – आत्मा यस्य अनुवितः. For this the उपनिषत् comments आत्मा यस्य प्रतिबुद्धः. Here यस्य should be converted into येन. आत्मा येन प्रतिबुद्धः. That means आत्मा has been recognized by whom, known by whom. प्रतिबुद्धः means साक्षात्कृतः, ज्ञातः. That means joining the first and the second sentence we get a beautiful commentary accomplishment of परमात्मा is the knowledge of परमात्मा. अनुवेदनम् is nothing but प्रतिबोधः. आत्मलाभः is equal to आत्मज्ञानम्. Therefore other than ज्ञानम् there is no means to attain परमात्मा. you are never going to attain परमात्मा by any other means other than realizing the fact that परमात्मा was not away, is not away and will never be away from me. The loss of परमात्मा is in terms of ignorance and the gain of परमात्मा is in terms of knowledge. And that is why we say in philosophical language. Here our problem is only epistemological problem and not

ontological problem. We have nothing to do but we have something to know.

And if a person says I know परमात्मा but I have not attained means that he does not know ब्रह्मन्. He just thinks that he knows. यस्य आत्मा अनुवितः is equal to प्रतिबुद्धः. Where does he recognize परमात्मा? Should he go to कैलास or वैकुण्ठ or anywhere else to see परमात्मा? The उपनिषत् says that you need not go to any लोक to realize परमात्मा. अस्मिन्सन्देहो गहने प्रविष्टः – परमात्मा which is available within. प्रविष्टः means obtains, available. परमात्मा obtains अस्मिन् सन्देहो. सन्देहो means सन्देहः which means देहः. So अस्मिन् सन्देहो in this very body आत्मा is present. Body is called देह due to two reasons it is derived from the √दिह्. The √दिह् has got two meanings. One meaning is anointing or applying various things. So the body is called देहः because everybody applies so many things upon the body. दिह्यते, लिप्यते. दिह्यते इति देहः. That which is smeared with all kinds of perfumes etc., is the body because of our attachment to the body. The second meaning of the √दिह् is that which expands, grows, increases in size either vertically or horizontally. When the vertical growth stops, it starts growing horizontally. That which bloats is the body. How it is present? गहने प्रविष्टः – in the body also it is not superficially available, it is present deep in the body. What do you mean by deep? Because it is not one कोश, there are five कोशs, and even if I give up अन्नमय अभिमान, I cannot get आत्मा because प्राणमय अभिमान

obstructs me. And if I give up प्राणमय अभिमान मनोमय अभिमान is there, विज्ञानमय अभिमान is there, आनन्दमय अभिमान is there. I have to go beyond all the five कोश अभिमान then alone I can get the आत्मा. गहने विषमे अनेकशतसहस्रविवेकविज्ञानप्रतिपक्षे विषमे. Within lots of problems. Because each अभिमान creates its own brood of problems. अन्नमय अभिमान gives the problem of aging and the fear of death and all worries are centered on this अभिमान. प्राणमय अभिमान gives hunger, thirst to living longer. मनोमय अभिमान is the cause of emotional outbursts, tension, worry, sorrow etc. विज्ञानमय अभिमान gives the anxiety to learn a lot but I am not able to. आनन्दमय अभिमान longs to remain to be in a happy mood all the time. प्रिय मोद, प्रमोद I am not able to retain. Each कोश अभिमान is full of problems. This idea we have seen in कठोपनिषत्

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्टं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥
कठोपनिषत् १-२-१२ ॥

This प्रविष्टः word should be connected with the आत्मा of the first line. Such an आत्मा a wiseman come to know. So this is ज्ञानम्. He struggles so much what is the benefit he gets? The फलम् is given in third and fourth lines. स विश्वकृत्. विश्वकृत् has got a special meaning here. The literal meaning विश्वस्य कर्ता, प्रपञ्च कर्ता will not fit in here. This meaning will be applicable to ईश्वर who is सृष्टि स्थिति लय कर्ता. Now in this context शङ्कराचार्य gives a different meaning. विश्वकृत्

means the one who has done everything that is to be done in one's life. To remember the गीता,

सः बुद्धिमान् मनुष्येषु सः युक्तः कृत्स्नकर्मकृत् ॥ गीता ४-१८ ॥

That कृत्स्न-कर्म-कृत् of the गीता is conveyed here as विश्वकृत्. Or to put in another language कृतकृत्यः, he is totally fulfilled in life. He has attained the state of पूर्णत्वम्. He has nothing to achieve in the world. Nothing comes to his mind to achieve in life because he is full, satisfied and complete. Why so? In the accomplishment of मोक्ष पुरुषार्थ there is accomplishment of all the four पुरुषार्थs. He has no worry to earn पुण्य or money or gain sense pleasures, or visiting places etc. Thus धर्मार्थकाम anything the mind wants as long as expectations are there I am अपूर्णः. Because as long as there is this deep expectation, at the time of मरणम् whatever is the innermost want or innermost urge that alone surfaces and that alone decides the future life. Whatever is there that will have to be fulfilled. And when I look at my heart it should be brimful. So if it is brimful it is called सः विश्वकृत्. Why is he विश्वकृत्? सः हि सर्वस्य कर्ता – he has done everything to be done. It is a commentary upon विश्वकृत्.

So शङ्कराचार्य gives a beautiful connection because there is a problem here. विश्वकृत् and सर्वस्य कर्ता both have the same meaning only. विश्वकृत् means विश्वस्य कर्ता and सर्वस्य कर्ता means सर्वस्य कर्ता. Why do you repeat it twice? शङ्कराचार्य says if this is not repeated we may think विश्वकृत् is only the name of a ज्ञानि. Because we do नामकरणम् to

people and the नाम has got a particular meaning and the meaning and the person may not agree at all. Normally the word द्विवेदी means one who has studied two वेदs. चतुर्वेदी means one who has studied four वेदs. In these cases they all enjoy the names and names fit but the meaning does not fit. शब्दतः वाजपेयि न तु अर्थतः. Like that सः विश्वकृत् means it is not just a name. Literally, he has accomplished everything. Not only that तस्य लोकः. Here also शङ्कराचार्य gives a special meaning. लोकशब्देन आत्मा उच्यते. लोकः here means आत्मा. लोच्यते सर्वम् अनेन इति आत्मा. शङ्कराचार्य says you have to supply a word ब्रह्म. तस्य आत्मा ब्रह्म means ब्रह्मन् is the very essence of that ज्ञानि, the very self of this ज्ञानि. So तस्य आत्मा ब्रह्म is one sentence.

The second sentence is सः लोकः. Here also लोकः means आत्मा. Then you have to supply the word ब्रह्मणः. So सः आत्मा ब्रह्मणः, he is the inner essence of ब्रह्मन्. In the last sentence, ब्रह्मन् is his inner essence and in the second sentence he is ब्रह्मन्'s self. ज्ञानि is the Self of ब्रह्मन् and ब्रह्मन् is the Self of ज्ञानि. Therefore both are one and the same. The truth of आत्मा is ब्रह्मन्, the truth of ब्रह्मन् is आत्मा. Therefore आत्मैव ब्रह्म ब्रह्मैव आत्मा. ततमेव त्वमेव तत्. In between उ एव are all for emphasis. Continuing;

मन्त्र 4-4-14

इहैव सन्तोऽथ विद्यस्तद्वयम्,
न चेदवेदिर्महती विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्ति,

This मन्त्र should remind us of the parallel मन्त्र in the केनोपनिषत् second section last मन्त्र.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्मात्लोकादमृता भवन्ति ॥ ५ ॥

From this it is very clear that बृहदारण्यक has got the essence of all the उपनिषत्s. Thus बृहदारण्यक accommodates all the उपनिषत्s in it. Here also it is ज्ञान स्तुति. What is the glory of ज्ञानम्? ज्ञानम् alone validates human life or ज्ञानम् alone makes the human life meaningful, relevant and purposeful. Minus ज्ञानम् human life is a very big waste of time. It is not much different from animal life. Animals also are born and they die संसारिs. Human being is also born संसारि and dies as संसारि what is a great deal about the human lives. We cannot claim that we are the roof and crown of creation. Even भगवान् himself feels bad giving a human life to this fellow is useless. That is said here. And here somebody is looking at his own life. A ज्ञानि is looking at his own life. Everybody at the time of death may assess what he has done during lifetime. Here ज्ञानि looks back and says somehow he managed to make it. So इहैव सन्तः वयं विद्मः – living in this body we have at last known, recognized, and realized what is ब्रह्मन्. What did we know? वयं तत् विद्मः – we know that ब्रह्मन्. You have to supply the sentence अहो वयं कृतार्थाः. Great indeed! That we are all totally satisfied with our life. The expression अथ here indicates somehow or the

other. यथा कथञ्चिदिव. We are grateful to the Lord and we are grateful to the scriptures we are grateful to the teachers for we have made it. Then the ज्ञानि says if he have missed this now I will also be roaming about in the world in search of अर्थ and काम. I will be roaming about in the world miserably. So what a great loss it would have been. अवेदिः चेत् – if I had not known this ब्रह्मन्, महती अनन्तपरिमाणा जन्ममरणादिलक्षणा विनष्टिः – the loss would have been immense. The loss is infinite because it is the loss of the infinite. It is not only in my case, the ज्ञानि says whoever is like me they also would get the satisfaction. So ये तद्विदुः – whoever knows that ब्रह्मन् ते अमृताः भवन्ति – they all will become ब्रह्मन् itself, they all will become immortal, पूर्णम्. अथ इतरे – on the other hand, the other people, the ignorant ones दुःखमेव जन्ममरणादिलक्षणमेव अपियन्ति प्रतिपद्यन्ते – they will continue in sorrow, misery, anxiety, tension, worry. One commentator says दुःखम् can be taken as the very शरीरम्. So they will go from शरीरम् to शरीरम्. पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् । इह संसारे बहुदुस्तारे. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

The मन्त्र quotations continues. And in these मन्त्र quotations, which started from the eighth मन्त्र onwards याज्ञवल्क्य is talking about ज्ञानमार्ग and its glory. To glorify ज्ञानमार्ग the मन्त्र condemned all the अज्ञानि by showing that they all waste their lives. Therefore अज्ञान निन्दा द्वारा ज्ञान स्तुतिः. This is done by a ज्ञानि himself who says that my life has attained fulfillment, thank god somehow we came to know the Self. So we have attained immortality. All the other people who did not get this ज्ञानम् they are going to continue to roam about in संसार from pillar to post. अथेतरे दुःखमेवापियन्ति. Up to this we saw. Now we will see मन्त्र fifteen.

मन्त्र 4-4-15

यदैतमनुपश्यत्यत्मानं देवमञ्जसा ।

ईशानं भूतभव्यस्य, न ततो विजुगुप्सते ॥ ४-४-१५ ॥

Here also ज्ञान महिमा by pointing out ज्ञानफलम्. So first the nature of ज्ञानम् is mentioned. यदा एतम् आत्मानम् अनुपश्यति – suppose a person recognizes this आत्मा, आत्मानम् अनुपश्यति. Here the word अनुपश्यति indicates that this knowledge cannot come independently without the help of गुरु शास्त्र उपदेश. This verb is very often used both in the उपनिषत् and गीता. Really speaking the word पश्यति itself is enough because the word पश्यति means recognizes, realizes or knows. But instead of using the word पश्यति repeatedly the scriptures use अनुपश्यति and that अनु is a very significant

prefix which underlines the importance of गुरु शास्त्र उपदेश. Through this the उपनिषत् indicates that आत्मज्ञान cannot be gained through independent enquiry. This I am emphasizing because many people in the name of आत्मज्ञानम् are trying to enquire independently who am I. This “Who am I” philosophy in which a person asks himself ‘who am I’ and ‘where does the thought come from?’ and ‘what is the source of thought’ and ‘what is the source of ego’. Thus they want to dive deep independently and try to find out the आत्मा. And unfortunately, certain books also give sanction to such गुरु- less enquiry. If something falls into the well even if you don’t use the eyes just by feeling with the hand you can find out get it. Similarly, they think हृदयम् is like a well in which आत्मा is hidden and they have to go on asking where does ego come from, where does the thought come from or where from the I come, and they hope that one day आत्मा will come. All these are totally अशास्त्रिय.

That is why शङ्कराचार्य strongly warned in मुण्डकोपनिषत्. If a person doesn’t teach through the शास्त्रम् he does not deserve to be a गुरु. He may deserve to be a महात्मा, he may deserve prostration, he may deserve worship, he may deserve a picture, we can do नमस्कार etc., but he does not deserve to be one thing and that one thing is he does not deserve to guide a person. If such a person tries to guide with the help of his personal साधन, no seeker should ever follow somebody else’s personal साधन because the persons differ. Therefore my साधन should be determined not by another person, not even

my own गुरु's personal साधन. My साधन should be governed by scriptural teachings coming through a गुरु. Therefore the most important thing in our tradition is शास्त्रम् is more powerful than any आचार्य. Because remember आचार्यs do not produce शास्त्रम्s, on the other hand the अनादि शास्त्रम्s has produced the आचार्यs. So in our tradition no आचार्य gets more importance than the शास्त्रम् and therefore we don't test the शास्त्रम् with the help of आचार्य and in fact we test the आचार्य with the help of शास्त्रम्. Therefore even the greatest person will be rejected if he is शास्त्र विरोधि. That is why बुद्ध is taken by many as भगवान् बुद्ध and he is taken as one of ten अवतारs, we don't care. Whether we accept or not does not depend upon his अवतार status, he is tested with the help of वेदs.

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
मनुस्मृतिः १२-९७ ॥

If it is वेदबाह्यम् or वेदविरुद्धम् therefore बुद्ध is dismissed and his teachings are dismissed in ब्रह्मसूत्र. Similarly, between कृष्ण and वेद we take वेद alone and if कृष्ण contradicts वेद we will not accept his teachings. Therefore it is शास्त्र based culture not personality based culture. Other religions are personality based or prophet based. For us even शङ्कराचार्य is subservient to शास्त्रम्. व्यासाचार्य is subservient to शास्त्रम्. Therefore this aspect must be very clearly understood otherwise we will be carried away by the so-called महात्माs and books and the sayings coming from them. Personality does not matter. And therefore अनुपश्यति. गुरु शास्त्र उपदेशम्

अनुपश्यति आत्मानम्. Suppose a person sees and recognizes आत्मा, the Self. What type of आत्मा? देवम् – the आत्मा which is स्वयम् प्रकाशम्. So here देव does not mean स्वर्गवासि. Here देव does not mean one of the gods. We have to take the derivative meaning and not the primary meaning. Two meanings are there – योग अर्थः and रूढि अर्थः. रूढि अर्थः means the direct dictionary meaning. For देव रूढि अर्थः is a celestial being. But here we have to take the योग अर्थः. योग means the derived meaning of the word. This is derived from the root √दिव् दिव्यति, स्वयम् प्रकाशते इति देवः. दिव्यति प्रकाशते इति देवः. So the effulgent one, i.e., स्वयम् प्रकाश रूपम् आत्मानम् चैतन्य रूपम् आत्मानम् दृष्टेर्द्रष्टारं श्रुतेः श्रोतारं मतेर्मन्तारं विज्ञातेर्विज्ञातारं आत्मानम्. And what is this आत्मा? Not ordinary one. भूतभव्यस्य ईशानम् – this आत्मा, which is called जीवात्मा in the body, which is none other than परमात्मा. भूतभव्यस्य ईशानम् means the Lord of all the three times – past, present and future. भूतम् means past, भव्यम् means future and we have to supply the present. One who is the Lord of the past, present and the future, That means one who is the Lord of कालः. That means if परमात्मा is the Lord of time, it means परमात्मा is not conditioned by time. That means there is no question of विकारः in परमात्मा. Because time alone brings in changes. If there is no change caused by काल there is no question of जायते अस्ति वर्धते विपरिणमते विनश्यति जन्म जरा मृत्यु रहितम्. अनुपश्यति. Thus through this line, जीवात्मा परमात्मा ऐक्यम् is revealed. Suppose a person sees the जीवात्मा परमात्मा ऐक्यम्. And how should

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one gain the knowledge? अञ्जसा. अञ्जसा means साक्षात्. साक्षात् means अपरोक्षातया. The knowledge is not an objective knowledge, it is not that you see the eternal परमात्मा, it is not that you experience the eternal परमात्मा but you know that I am the eternal परमात्मा. So it is a matter of owning up, it is a not a matter of experiencing or seeing. Suppose a person realizes this ऐक्यम्, this is ज्ञान मार्गः. What is the फलम् of this ज्ञानमार्गः? ततः न विजुगुप्सते – this is the फलम्. And this expression has become before in कठोपनिषत्.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

And for the word विजुगुप्सते शङ्कराचार्य gives two meanings, one is रूढि and another is योग. रूढि means direct meaning and योग means derived meaning. What is the derived meaning? न गोपायितुमिच्छति – after gaining ज्ञानम् he does not want to protect himself or guard himself. Why he does not want to protect himself? That we have to supply. He does not want to protect himself because he is ever secure after gaining ज्ञानम्. There is no question of insecurity, which is संसार. It is the basic insecurity that troubles us all the time. We don't want to lose money because we see security in money. We don't want to lose job because we see security in job. We don't want to lose a particular status because we see security in that. Of course we don't want to lose people

because we see tremendous security in people. That person maybe very old, may not be able to help us at all but still if that person is around I feel some kind of inner comfort, I feel that security. I need external props for my security. After this ज्ञानम् I knock off all the props not physically but psychologically. People are there but they are not my props. Money is there but it is not my props. Position is there, not my props. How do we know whether person is there or prop is there? Imagine that is not there. Need not renounce, but just imagine it is not there and if something happens psychologically – a fear takes over, I get butterflies in my stomach, – shows that there is insecurity.

The greatest advantage of this ज्ञानम् is न विजुगुप्सते. A ज्ञानि does not want to protect himself. शङ्कराचार्य says that ततः means तस्मादीशानादेवात् from ईश्वर. He does not want to protect even from ईश्वर. This normally people cannot accept. We say protecting from the world, protecting from disease, protecting from death and protecting from everything we talk about but शङ्कराचार्य says he does not protect himself even from the Lord. That means indirectly शङ्कराचार्य wants to say that *even Lord is a threat to a person as long as the Lord stands separate.*

भीषाऽस्माद्धातः पवते । भीषोदेति सूर्यः ।

महद्भयं वज्रमुद्यतं य एतद्विदुर्मृतास्ते भवन्ति ॥ कठोपनिषत् २-३-२ ॥

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In कठोपनिषत् Lord is taken as person with वज्रायुधम् threatening the people.

एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

Or in the गीता itself

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । ॥ गीता ११-३२ ॥

How भगवान् is भयम् we saw in the eleventh chapter.

दंष्ट्राकशालानि भयानकानि । केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ गीता ११-२७ ॥

Remember भगवान् is भयम् in the form of कालतत्त्वम्. There is no difference between भगवान् and काल. Therefore the moment भगवान् is different from me that भगवान् becomes कालतत्त्वम्. If you see भगवान् outside He will be कालतत्त्वम्, death. If you see भगवान् inside He will be कालकालः, i.e., death to the death. कालकालः means यमघातकः. If भगवान् is outside He will create death. If भगवान् is inside He kills काल. So if you want कालः let भगवान् be object. तस्मात् ईश्वरात् काल रूपात् यम रूपात् मरण रूपात् न विजुगुप्सते he does not want to protect. This is one interpretation. This is योगार्थ. The derived meaning of the word विजुगुप्सते.

Now there is a रूढि अर्थः a direct meaning for the word विजुगुप्सते. That is निन्दति to criticize others. विजुगुप्सा means निन्दा gossiping, criticizing, finding fault with others which is considered to be one of the worst type of characters.

And remember we criticize others because of insecurity. Criticisms come from insecure heart. You can even watch the psychology behind criticism. Whenever you feel insecure, whenever you are afraid you start criticizing others. And as you feel more and more secure you find you cannot criticize anyone. In fact, this is one of the methods of finding our progress in spirituality. How to know we are making progress or not? It is very simple. Watch the time that we spend in criticism. Then people will ask, what about genuine criticism? There is no question of genuine criticism. If I say genuine criticism is ok whatever criticism they will qualify it with genuineness. Any criticism is the sign of non-progress in वेदान्त, it is a very serious obstacle for a seeker. कृष्ण calls that in the sixteenth chapter of गीता as पैशुनम्. पर रूढ प्रकटिकरणम् पैशुनम्. That is publicizing the bad qualities of other persons. अपैशुनम् is an important value and this is a value which is required for ज्ञानम् and which is the consequence of ज्ञानम् also. Therefore न विजुगुप्सते. Continuing;

मन्त्र 4-4-16

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।

तदेवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ ४-४-१६ ॥

In the previous मन्त्र ईशानम् भूतभव्यस्य was mentioned, परमात्मा is the Lord of time. The same idea is elaborated here also. परमात्मा is beyond time, कालातीतः.

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शारीरक ब्राह्मणम्

सान्दानन्दावबोधात्मकम् अनुपमितम् कालदेशावधिभ्याम्
निर्मुक्तम् नित्यमुक्तम् निगमशतसहस्रेण निर्भास्यमानम् ॥
नारायणीयम् १-१-१-३ ॥

Instead of saying that परमात्मा is above time, the मन्त्र puts the other way round that time is below परमात्मा. Here the word below should not be taken in the physical sense. Don't imagine spatial distance, it is conceptual. काल belongs to व्यावहारिक plane and परमात्मा belongs to पारमार्थिक plane. The very degree of reality is different, the very ontological status is different, the very plane of existence is different. This is the idea conveyed. Here, we get the word संवत्सरः. Literally it means year. In this context शङ्कराचार्य points out that the year stands for कालतत्त्वम्. And what is this कालतत्त्वम् doing? यस्मात् अर्वाक् परिवर्तते. The कालतत्त्वम् revolves below the परमात्मा. Below that परमात्मा alone the कालचक्रम् or the कालतत्त्वम् revolves. In what form? अहोभिः – in the form of day and night. We find that the day comes and again night comes so it goes on. कालचक्रम् in the form of day and night and you can extend it to various seasons and other forms and it revolves under परमात्मा. That means परमात्मा is not touched by time. That is why the correct word for परमात्मा is Time-less. Even the word eternal is not very correct. Because when the word eternal is used what comes in our mind is we think of something which existed in the past and which exists in the present and which will exist in the future also. That means we are talk of something, which is existing in time permanently. The Eternal means that which

exists in time permanently. What we say? It is not existing in time permanently, it does not exists in time at all. So the word permanent cannot be said as correct expression nor the word eternal is correct expression. The correct expression is Timeless. अर्वाक् means below. And below figuratively means of the lower of order of reality. तत् ज्योतिषां ज्योतिः अमृतम् – that ब्रह्मन् is ज्योतिषाम् ज्योतिः it is the light of all lights. This word has occurred several times.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

In मुण्डकोपनिषत् also

हिरण्यपरेकोशेविरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदोविदुः ॥ २-२-९॥

This word has occurred before. Light of lights when you say it means that the first light represents all the secondary sources of Consciousness. What are they? Body is the secondary sources of Consciousness, the sense organs, the mind, all these are secondary sources. And why they are secondary sources of Consciousness? Because they all have विदाभास, the reflected Consciousness. It is just like mirrors with reflected Sun. If there are hundred mirrors with reflected Sun they are all secondary sources of light. There are differences exists. Suppose you keep hundred mirrors below the Sun and they are secondary sources of light. But there is another method also. You keep one mirror here which is the secondary source and the second mirror need not face the Sun, suppose you keep a

second mirror facing the first mirror and then the second mirror becomes another source of light borrowing from the first mirror. So the first mirror can give light to second mirror, second mirror to the third mirror but all of them are secondary source of light. In the same way the mind is the first mirror borrows Consciousness and the body is the second mirror, it does not borrow Consciousness from आत्मा but it borrows Consciousness from the mind. Thus, there are many secondary sources of Consciousness directly borrowed or indirectly borrowed. They are called ज्योतिषाम् secondary lights.

All these secondary lights borrow Consciousness from the original Sun, i.e., the original आत्मा which is the primary source of Consciousness and that is called the ज्योतिः. So ज्योतिषाम् ज्योतिः means the Light of lights. Primary source of light is one and secondary sources are many. अमृतम् – that ब्रह्मन् is immortal. Immortal means कालातीतः, the time-less. And therefore the मन्त्र says देवाः आयुः ह उपासते. The देवs meditate on ब्रह्मन् as longevity, immortality. आयुः means longevity. आयुः ह उपासते means those देवs meditate upon the अमृतम् ब्रह्म as आयुः, as longevity. Then we have to supply, शङ्कराचार्य adds since देवs meditate upon immortal ब्रह्मन् they have got a long life. The देवs get long life is due to ब्रह्म उपासना. If you meditate upon ब्रह्मन् you get long life, if you know that ब्रह्मन् as yourself then immortality is certain. For the mere उपासना of that आयुः ब्रह्मन् देवs have got a long life then what to talk of immortality if we know that ब्रह्मन् as ourselves?

यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।

तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम् ॥ ४-४-१७ ॥

Again ऐव्य ज्ञानम् and फलम् are mentioned. The main theme is ज्ञानमार्ग स्तुतिः. First the definition of परमात्मा is given. यस्मिन् प्रतिष्ठितः – in that परमात्मा alone everything is based or supported. So यस्मिन् ब्रह्मणि प्रतिष्ठितः in परमात्मा alone everything is sustained. What are they? पञ्चजनाः. The word पञ्चजनाः is a mysterious word. The word is not very clear and therefore शङ्कराचार्य gives a different meanings to this word. It is a controversial word. In ब्रह्मसूत्र (1-4-11) there is a separate section just for analyzing this word. Because the साङ्ख्य philosophers take this word as representing their philosophy. So ब्रह्मसूत्र takes a lot of trouble to establish that it does not represent साङ्ख्य philosophy. शङ्कराचार्य says पञ्चजन is a proper name. It has nothing to do with number five. जन has nothing to do with the people. It is a proper name. Therefore translation of पञ्चजनाः is पञ्चजनाः. So पञ्च पञ्चजनाः means five पञ्चजनाs. five पञ्चजनाs are supported by ब्रह्मन्. Now the question is what do we mean पञ्चजनाः? शङ्कराचार्य gives three different possible meanings. They are god's (देवाः), manes (पितरः), celestial minstrels (गन्धर्व) demons (असुरा), and राक्षसs. This is one meaning of five पञ्चजनाs. The second meaning given here is ब्राह्मण, क्षत्रिय, वैश्य, शूद्र and निषादs. निषाद is outside the four वर्णs. The third meaning given is vital force प्राण, eye, ear, food or light and mind. Thus, any meaning you can take and the final

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meaning is the entire creation. So all these पञ्च पञ्चजनाः means you can take any of the three meanings given above. It means समस्त कार्यप्रपञ्चः, यस्मिन्प्रतिष्ठितः is supported in ब्रह्मन्. And not only the कार्यप्रपञ्च but also आकाशश्च. Here also the word आकाश must be carefully understood. It does not mean space. It has been used before in this उपनिषत् in a special sense. It occurs in 3-8-11. There it is used as ईश्वर, the अव्याकृतम् ब्रह्म. And ईश्वर represents the कारणम्. So पञ्च पञ्चजनाः means कार्यम्. आकाश means कारणम्. To use माण्डूक्य expression पञ्च पञ्चजनाः represents the प्रथम पाद and द्वितीय पाद and आकाश represents the तृतीय पाद. All these three पादs are supported by तुरीयम् the चतुर्थ पदम् ब्रह्म. So कार्यकारणप्रपञ्चः कार्यकारण विलक्षणे ब्रह्मणि प्रतिष्ठितः. The cause effect universe is supported by ब्रह्मन् which is beyond the cause and effect. This is the meaning of the first line and the second line we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In these मन्त्रs beginning from the eighth मन्त्र onwards याज्ञवल्क्य is giving the glory of ज्ञानम्, ज्ञानमार्गं स्तुतिः is the topic. And in these मन्त्रs the natures of this ज्ञानम् is also mentioned and also the glory of this ज्ञानम्. The glory of ज्ञानम् is that it can give मोक्ष फलम्. Now we are seeing the seventeenth मन्त्र. यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । This first line is talking about ब्रह्मन्, ब्रह्मन् as जगदाधारः, सर्व आधारः ब्रह्म. So यस्मिन् सर्वाधारे ब्रह्म रूप आधारे पञ्च पञ्चजनाः प्रतिष्ठितः. And we saw that पञ्चजनाः is a proper noun, which indicates any group. शङ्कराचार्य gave three different meanings which we saw in the last class देव, पितृ, गन्धर्व, असुर and राक्षस or ब्राह्मण, क्षत्रिय, वैश्य, शूद्र and निषादः or प्राण, चक्षुः, श्रोत्रम्, अन्नम् and मनः. The final meaning of पञ्च पञ्चजनाः is the whole universe, the कार्यप्रपञ्च. The मन्त्र says not only कार्यप्रपञ्च is based on ब्रह्मन् even the कारणप्रपञ्च is based on ब्रह्मन्. Here the कारणप्रपञ्च is termed as आकाश. Here the word आकाश is not taken as the physical space but it refers to the अव्याकृत आकाश, कारणप्रपञ्च or ईश्वर, which was taken as the third पाद of माण्डूक्योपनिषत्. The विराट् and हिरण्यगर्भ are taken as first and second पाद, कार्यम् and ईश्वर or अन्तर्यामि is taken as the third पाद, कारणम्. Thus both the कार्यप्रपञ्च and कारणप्रपञ्च are based upon यस्मिन् कार्यकारणविलक्षणे तुरिये निर्विकारे शान्ते शिवे अद्वैते प्रपञ्चोपशमे ब्रह्मणि. So in that निर्गुणम् ब्रह्म everything is based.

When we say based we should understand it as superimposed. Whenever we use the word आधारः, we should know the significance of the word. Normally the word आधारः means supporter and आधेयः means supported. We often say that ब्रह्मन् is आधारः and world is आधेयः. But in this we have to remember a point. If you take the desk as the आधारः and the book as आधेयः, the desk is the supporter and the book is the supported. But normally when we use the आधारः आधेयः expression we take both the desk and the book as having the same degree of reality. There is a desk and there is a book, there is a duality because there are two things enjoying the same order of reality.

Whereas when you say ब्रह्म is आधारः, world is आधेयः there is a difference. And what is the difference? आधारः is real, is of higher order of reality, सत्यम् whereas आधेय प्रपञ्च is मिथ्या, is of lower order of reality. And how do you convey this idea? We use another technical term to convey this idea. Instead of using the word आधारः we use the word अधिष्ठानम्. Instead of using the word आधेयः we use the word अध्यासः. In English the translation for both is same only – supporter and supported. आधार and अधिष्ठानम् means supporter, आधेय and अध्यासः means supported. When we use the word आधार आधेय they do not represent different order of reality both can have the same order. But once you use the word अधिष्ठानम् and अध्यासः it means ब्रह्मन् is of higher order and the world is of lower order. So thus in विशिष्टाद्वैतम् ब्रह्मन् will be आधार and world is आधेय because in विशिष्टाद्वैतम् ब्रह्मन् and the

world have got the same degree of reality. Whereas in अद्वैतम् we say ब्रह्मन् is अधिष्ठानम् and world is अध्यासः, therefore there is two different orders of reality. That is why in the ninth chapter of the गीता also कृष्ण first says मत्स्थानि सर्वभूतानि all beings are in Me. In this statement we get आधार आधेय भाव. I am the आधार and all beings are आधेय, they are supported by me. When कृष्ण says we may take that both आधार and आधेय enjoy the same order of reality. We may take both as सत्यम्. It is exactly like the desk and the book, the earth and people. Both enjoy the same degree of reality. Like that भगवान् is आधारम् and प्रपञ्चम् आधेयम्. We take both as सत्यम्. Therefore कृष्ण wants to knock off that possible misconception. And therefore immediately he says न च मत्स्थानि भूतानि so beings are not really there in me. They are in me apparently they are not in me really. Thus, the सम्बन्ध is अधिष्ठान अध्यास सम्बन्ध. That is the idea here also. यस्मिन् सर्वाधारे सर्व अधिष्ठाने कार्यप्रपञ्चः कारणप्रपञ्चश्च वर्तते. प्रतिष्ठितः means अध्यस्तः. This is the definition of ब्रह्मन्. And what is ब्रह्मज्ञानम्? That is said in the second line. तम् आत्मानम् एव मन्ये. तम् means जगत् आधारम्. तम् सर्व अधिष्ठानम् अहम् मन्ये I know. This मन्त्र is given out by a ज्ञानि. ज्ञानि says I know that ब्रह्मन्. Then how do you know that ब्रह्मन्? When did you see and meet that ब्रह्मन्? When did you experience that ब्रह्मन्? ज्ञानि says I did not meet ब्रह्मन्, I did not or experience ब्रह्मन्. In fact I will not meet ब्रह्मन् because तम् ब्रह्म आत्मानम् एव मन्ये because I know that ब्रह्मन् as I myself. ब्रह्मन् is not an object of

experience, not an object of knowledge but it is something to be owned up as myself. तम् आत्मानम् एव मन्ये. I do not understand ब्रह्मन् in any other manner because if ब्रह्मन् is understood in any other manner it is ignorance.

यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्येमेव ते मन्ये विदितम् ॥
केनोपनिषत् २-१ ॥

We saw in केनोपनिषत् If in any other way you know ब्रह्मन्, it is not knowledge. Then how do you know? आत्मानम् एव मन्ये. The same verb comes in the केनोपनिषत् also.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ केनोपनिषत् २-२ ॥

All केनोपनिषत् मन्त्रs are reminded here. Because of that knowledge what happens to me? What benefit I got? That is said in the next sentence. अमृतम् ब्रह्म विद्वान् अहम् अमृतः भवामि. Now who am I? अमृतम् ब्रह्म विद्वान् – I, the knower of the immortal ब्रह्मन् have now become immortal.

ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥

All these we should remember. By mere knowledge, I have become immortal. What is the corollary of this statement? शङ्कराचार्य brings out an important corollary. By knowledge no change can be brought in. Knowledge does not change any fact. Suppose I know this is the hand. Before the knowledge, this was nothing but the hand and I came to know this is the hand because of that knowledge what change is brought about

in the hand. No change is brought in. Therefore remember ज्ञानम् is अकारकम्. अकारकम् means that which does not do anything or that does not bring out any change. Now here the ज्ञानि after knowledge I have become immortal. विद्वान् अमृतः भवामि. If you apply the previous logic, how can I become immortal after knowledge? If I am mortal knowledge cannot make me immortal because knowledge is अकारकम्. Suppose if I was immortal previously, then I need not become immortal. Then, what is the benefit of this knowledge? Does the knowledge convert mortal into immortal, does the knowledge convert immortal into immortal? Both the knowledge cannot do. Then what does the knowledge do? It removes the obstacle to own up the immortality. प्रतिबन्ध निवृत्तिः एव ज्ञानेन क्रियते. Knowledge is not going to do anything to me. Before knowledge, I could not say I am immortal. After knowledge, I can boldly say I am immortal. That obstacle because of which I could not claim my स्वरूपम् is now gone. Therefore ज्ञानम् is more a निवर्तकम् and it is only an eliminator of something and nothing new you should expect. I am stressing this repeatedly because generally every Vedantic student expects some kind of a thing to happen because of study. All expectations are because of non-understanding of the role of ज्ञानम्. Such expectations will never be fulfilled. अमृतम् ब्रह्म विद्वान् अहम् अमृतः भवामि. This is the glory of ज्ञानम्. Continuing;

मन्त्र 4-4-18

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत

श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।

ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ ४-४-१८ ॥

Incidentally, the previous मन्त्र is also a महावाक्य मन्त्र because the first line talks about ब्रह्मन्, the second line talks about आत्म ऐक्यम्. ब्रह्म आत्म ऐक्यम् is revealed and hence it is a महावाक्यम्. The present मन्त्र is also another महावाक्य मन्त्र. The first two lines talk about जीवात्मा स्वरूपम्. त्वम् पद लक्ष्यार्थ. Who am I? प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रम् मनसो ये मनो विदुः. This reminds us of केनोपनिषत् definition.

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरुतिमुच्य धीराः प्रेत्यास्मात्लोकादमृता भवन्ति ॥
केनोपनिषत् १-२ ॥

That is why we say बृहदारण्यकोपनिषत् has got all the उपनिषत्s in itself. So what is आत्मा? It is the Consciousness which is different from all organs, which pervades all organs, and because of which alone all organs are organs. Here three points are important. It is different from the organ, it pervades the organ, and because of that alone organ is able to be an organ. Let us take an example, the hand. Consciousness is different from the hand and at the same time it pervades the hand and because of that alone the hand is the hand. Hand is a hand means it is live. In the absence of Consciousness hand will not be called hand, it will be called a piece of flesh. That is why whenever a person is dead thereafter we don't say he is

coming or she is coming. The pronoun itself differs. The respectable he or she is gone. We call the dead as it.

I have discussed this elaborately in केनोपनिषत्. I don't want to go to the details. But I will remind you the example that I generally give. It is like the light upon the hand. The light is different from the hand, light pervades the hand and because of the light alone you are able to see the hand, the hand is the hand. If the light is not there, there is no hand, there is no face and everything is one and the same only. Therefore it is called प्राणस्य प्राणम्. Hand of the hand. The first Hand H is capital and the second h is small h. The first hand refers to Consciousness because of which the hand enjoys the hand-ness that is the capital H. It is the Life of life. चक्षुषश्चक्षुः It is the Eye of the eye. श्रोत्रस्य श्रोत्रम् It is the Ear of the ear. मनसो मनः It is the mind of the mind. How do you understand? It is the mind of the mind means it is the Consciousness because of which the mind enjoys mind-ness, the mind status. This is the चैतन्यम्. ये विदुः – the wise people know this चैतन्यम्, आत्मा चैतन्यम्. The wise people know the Eye of the eye, the Ear of the ear, the Mind of the mind, the प्राण of प्राण, i.e., the आत्मा चैतन्यम् they know. Now he says ते ब्रह्म निचिक्वुः those who know the आत्मा, आत्मा चैतन्यम् they know ब्रह्मन्. निचिक्वुः means निश्चयेन ज्ञातवन्तः. They have got clear knowledge of ब्रह्मन्. Here also you see the trick of the उपनिषत्. The उपनिषत् says that those who know आत्मा they know ब्रह्मन्. This is possible only under one condition. The condition is that आत्मा and ब्रह्मन्

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should be synonymous. They must refer to the same reality. If they were different the उपनिषत् can never say that. The one who knows physics will know economics. We can't say this because physics and economics are different. The very fact of knowing one we cannot know another means they are different. But here the उपनिषत् says आत्मविदः ब्रह्मविदः भवन्ति. The same thing we get in मुण्डकोपनिषत् also.

हिरण्यये परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योति ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥
मुण्डकोपनिषत् २-२-९ ॥

आत्मवित् will become ब्रह्मवित्. And there is another beautiful idea that comes in सदर्शनम्

यदीशितुर्वीक्षणमीक्षितारमवीक्ष्य तन्मानसिकेक्षणं स्यात् ।

न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा ॥
सदर्शनम् २२ ॥

Suppose a person says I have seen god, I have known god, I have experienced god. Then, he says, ask him a question 'Do you know yourself?' Suppose a person says I don't know my reality, then he says *without knowing oneself, however much one experiences god all those experiences are fake only, unreality only*. Maximum they are mental projections they are not पारमार्थिक सत्यम्. Maximum they can come to व्यावहारिक सत्यम् level but it has nothing to do with पारमार्थिक सत्यम्. Because ईश्वर ज्ञानम् is आत्मज्ञानम्. God-realization is Self-realization. There is no God-realization other than Self-realization. In विवेकचूडामणि, शङ्कराचार्य

says that भक्ति is a means of realizing god. Then everybody thinks how शङ्कराचार्य talks भक्ति as a means of मोक्ष? The problem is शङ्कराचार्य defines भक्ति in the next line. He defines भक्ति as an enquiry into the nature of the Self. If भक्ति means enquiry into the nature of the Self then भक्ति will give liberation. But any other definition for भक्ति you give, we will say भक्ति cannot give मोक्ष. If भक्ति means आत्मविचारः it is मोक्ष साधनम्. If भक्ति means पूजा, सगुण ईश्वर ध्यानम्, जप etc., we will say भक्ति can never give liberation. Therefore he says भक्ति is विचार, enquiry. Therefore ते ब्रह्म निचिक्वुः. Without self-realization there is no God-realization because both are one and the same. What type ब्रह्मन् it is? पुराणम् अद्यम्. अद्यम् means the first and the foremost, अनादि. That which existed even before the origination or manifestation of the world. And therefore only पुराणम् it is the most ancient one, अनादित्वात् पुराणम्. Since it is अनादि therefore it is पुराणम्. अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ गीता २-२० ॥ All those ideas should be taken. Even our पुराणs are called पुराणs only because they are very ancient ones. It is given by the most ancient sages. Therefore our scriptures are also called पुराणम्, God is also called पुराणम्, आत्मा is also called पुराणम्. According to the context the word पुराणम् should be understood. Here it is सनातनम्. This मन्त्र is also another महावाक्यम् indirectly. It says आत्मज्ञानम् is equal to ब्रह्मज्ञानम्. Remove ज्ञानम् from both side and we get आत्मा is equal to ब्रह्म. Continuing;

मनसैवानुद्रष्टव्यम्, नेह नानास्ति किं चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ ४-४-१९ ॥

So previously केनोपनिषत् idea was given. Now the कठोपनिषत् मन्त्र is given. मनसैवेदमाप्तव्यम् Here अनुद्रष्टव्यम् is given.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ केनोपनिषत् २-१-११ ॥

I will briefly discuss this मन्त्र. We have to supply the word इदम् ब्रह्म here. This ब्रह्मन् has to be recognized with the help of the mind alone. What type of ब्रह्मन्? यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः and यत् प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत and यत् पुराणम् यत् अग्र्यम् तत् ब्रह्म. कालातीतम् ब्रह्म सर्व आधार भूतम् ब्रह्म प्रत्यगात्मन् ब्रह्म पुराणमग्र्यम् ब्रह्म मनसा एव अनुद्रष्टव्यम्. It has to be known with the help of the mind alone. From this it is very clear that ब्रह्मज्ञानम् cannot be attained after dismissing the mind or going beyond the mind. That is why we say stilling or stopping the mind is of no use at all except that a person gets some rest. The maximum benefit of निर्विकल्पक समाधि is same as the benefit you get when you go into deep sleep state. There is no spiritual benefit by stopping the mind because the उपनिषत् clearly says that mind alone has to know this. स्थूल शरीरम् cannot get knowledge, पञ्च प्राणः cannot get knowledge, कारणशरीरम् cannot get knowledge and आत्मा also cannot gain any knowledge. If

आत्मा has to gain knowledge it will have to undergo a change because gaining knowledge is also an action. Therefore by elimination सूक्ष्म शरीरम् alone can get knowledge, बुद्धि alone can get knowledge and therefore ज्ञानम् is only when बुद्धि is alive, receptive and alert. Therefore there is no question of transcending the mind for ज्ञानम् or stopping the mind for ज्ञानम्. We have to fully operate the mind. The उपनिषत् says मनसा एव. Not only that mind is not one of the instruments but the उपनिषत् says मनसा एव through mind alone you have to know and by no other means it can be known.

Then naturally a question will come that the उपनिषत् itself has often said that the mind cannot know ब्रह्मन्. The very same उपनिषत् has said that the mind cannot know ब्रह्मन्.

यन्मनसा न मनुते ॥ केनोपनिषत् १-६ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ॥ केनोपनिषत् १-३ ॥

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । ॥ तैत्तिरीयोपनिषत् ॥

Thus the उपनिषत्s themselves declare that the mind cannot know ब्रह्मन्. Here it says mind alone has to know ब्रह्मन्. What does it mean? There appears to be a contradiction. This contradiction we can resolve in two ways. One is in a technical manner, which I have discussed often. When you say mind is required it means वृत्ति व्याप्ति is required and when you say mind cannot know, it means फल व्याप्ति is not required. I will give you the second method of resolving this contradiction, which is simpler. शङ्कराचार्य generally uses the second method alone. Even in this मन्त्र also शङ्कराचार्य

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gives second method only. When the scriptures say the mind cannot know it means unrefined mind cannot know. असंस्कृत मनसा न मनुते. Then whenever it says that the mind alone has to know there we mean the refined mind alone can know. संस्कृत मनसा मनुते. Refined mind alone knows ब्रह्मन्. For this answer what is the supporting श्रुति?

दृश्यते त्वय्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

In कठोपनिषत् a मन्त्र says that ब्रह्मन् can be known only by a refined mind. In गीता also there is an expression.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ गीता १७-११ ॥

In the fifteenth chapter भगवान् says that people with refined mind know and people with unrefined mind do not know. So where is the contradiction.

Now the next question is what do you mean by refinement? शङ्कराचार्य defines what is a refinement. शास्त्र आचार्य उपदेशः is the refinement. So the consistent systematic teaching of the scriptures given out by an आचार्य. That is why the word अनुद्रष्टव्यम् also in keeping with शास्त्र आचार्य उपदेशः it should be. Here also we find the importance of शास्त्रम् and गुरु. Some people say what is the necessity of शास्त्र and आचार्य and they give a logic, it is a recent logic I heard. The logic is to say that गुरु and शास्त्र is not required. The logic given is this. Where is आत्मा? It is said स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः पञ्चकोशातीतः it is हृदय गुहायाम्

वर्तते. आत्मा is in the हृदयम्. What do you want to find out? You want to find out आत्मा. Where is आत्मा? It is in हृदय गुहा. Where is शास्त्रम्? It is outside. Where is गुरु sitting? He is sitting outside. Why are you searching outside in the scriptures and amidst the गुरुs for an आत्मा which is only inside your heart? Therefore don't waste your time looking outside in गुरुs and शास्त्रs, stop all the study and start searching within. For this we can give two answers, which I will give you in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य continues with the ऋग् मन्त्र quotations, which he started from the eighth मन्त्र onwards. In all these मन्त्रs the ज्ञानमार्ग is glorified. In some मन्त्रs the nature of ज्ञानम् also is mentioned. What is ज्ञानम् and how glorious it is? The primary glory of ज्ञानम् is that it is the means of liberation. In fact it is the only means of liberation. And in this nineteenth मन्त्र, which we are seeing, the उपनिषत् talks about the instrument required for gaining this knowledge. What is the instrument required? मनसैव अनुदृष्टव्यम्. Any knowledge has to be gained through the mind including the Self-knowledge. We think that only material knowledge has to be gained through the mind. We should remember the spiritual knowledge is also to be gained through the mind alone. Because we say spiritual knowledge people think that the spiritual knowledge is gained by the spirit. Spiritual knowledge is not gained by the spirit, means आत्मा; आत्मज्ञानम् is not gain by the आत्मा, अनात्मज्ञानम् is also not gain by the आत्मा. Because any ज्ञानम् involves a modification or a process and no process is possible in the आत्मा. Therefore आत्मा neither gets अनात्मज्ञानम् nor does it get आत्मज्ञानम्. Whether it is अनात्मज्ञानम् or आत्मज्ञानम् both are gained by अन्तःकरणम्, विदाभास सहित अन्तःकरणम् called अहङ्कार or प्रमाता. विदाभास सहित अन्तःकरणम् known as प्रमाता alone gain both अनात्मज्ञानम्

and आत्मज्ञानम्. अनात्मज्ञानम् is gained through अनात्माकार वृत्तिः and आत्मज्ञानम् through आत्माकार वृत्तिः.

Now if both the spiritual and material knowledge are gained by the mind alone why do you call it spiritual knowledge. It is called spiritual knowledge not because it is gained by the spirit, it is called spiritual knowledge because it is about the spirit. It is the knowledge of the spirit gained by the mind. therefore मनसा एव, आत्माकार वृत्त्या ब्रह्माकार वृत्त्या अखण्डाकार वृत्त्या through this वृत्ति ब्रह्मन् has to be known.

Then that contradiction that may rise in the mind also must be taken care of. If the mind has to know the आत्मा, how do the scriptures say that mind cannot know the आत्मा. For that we answered that whenever we say mind cannot know it means unrefined mind cannot know whereas refined mind can know the आत्मा. What is the प्रमाणम् for that? How do you say refined mind can know? For that we answer, we don't say but the very उपनिषत् says

दृश्यते त्वय्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

So अय्या सूक्ष्मया बुद्ध्या दृश्यते. And several other answers can be given perhaps in some other context we will collect all the answers. Then there is a word अनुदृष्टव्यम्, I was discussing the significance of the prefix अनु. Why अनुदृष्टव्यम्? I said that अनु indicates the support of शास्त्र आचार्य उपदेश. So backed by शास्त्र आचार्य उपदेश, blessed by

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शास्त्र आचार्य उपदेश, refined by शास्त्र आचार्य उपदेश one has to realize the आत्मा.

There I raised an objection in the last class and stopped without giving the answer. What was the objection some people give? They say that शास्त्र and गुरु are not required to know आत्मा and in fact it is foolish to go to a गुरु or शास्त्र. They give a very interesting argument. They say that आत्मा is प्रत्यगात्मा, the inner self obtaining beyond the पञ्चकोशs. We remove the पञ्चकोश and look within for the आत्मा so they argue that when the आत्मा is within where is the need to go to शास्त्र and आचार्य outside to know about आत्मा. In fact we are wasting time by going after गुरुs and scriptures and instead it would be better if we ourselves search inside. This is the objection against the need for गुरु and शास्त्र. For this three answers can be given.

One straight answer is शास्त्र itself. If गुरु and शास्त्र are not required the शास्त्रs will never point out

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ॥ गीता ४-३४ ॥

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । ॥ मुण्डकोपनिषत् १-२-१२ ॥

all the वेदs will be falsified. A person who talks against गुरु is talking against वेदs themselves but unknowingly. Therefore the first answer is that it is शास्त्र विरुद्धम्.

What is the second answer? They say आत्मा is within then why do you search outside? We ask a counter question, who

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says आत्मा is within. Who says it is not outside? Scriptures clearly point out

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ गीता २-२४ ॥

नित्यम् विभुम् सर्वगतम् सुसूक्ष्मम् तदव्ययम् ॥ मुण्डकोपनिषत्
१-१-६ ॥

So आत्मा is all-pervading.

अन्तर्बहिः च तत् सर्वम् व्याप्य नारायणः स्थितः।

Therefore to point out that searching outside is foolish, and searching inside alone is right is out of ignorance of the all-pervasive nature of आत्मा. This is the second answer. These two answers are secondary answers only.

Now I will come to primary answer. They say why do you search for आत्मा outside, it is only within the पञ्चकोश. This statement is based on the assumption that a seeker is searching for आत्मा. The whole objection is based on the assumption that the seeker is searching for the आत्मा. We should know very clearly that we never search for the आत्मा. If a person searches for आत्मा anywhere he will never find out. Searching for the आत्मा is the biggest mistake we have been committing अनादि कालतः, since the very beginning. If we search for आत्मा neither can we find it outside nor inside because आत्मा is neither outside me nor is आत्मा inside me. आत्मा is me. It is myself. Therefore वेदान्त never asks us to search for आत्मा. When वेदान्त says I am the आत्मा either I understand it or I don't understand it. There are only two possibilities.

If I understand this statement 'I am the आत्मा' will I search for आत्मा? I will not search for आत्मा. If I don't understand the statement 'I am the आत्मा' I should only work for understanding.

We should not search for आत्मा but we should search for the understanding of the statement that I am आत्मा. Therefore we don't search for आत्मा, we are are searching for आत्मज्ञानम् only.

And if we are to search for आत्मज्ञानम् where should we search? Should we search in पञ्चकोशs? If we search for आत्मज्ञानम् by closing the eyes, by stopping the mind, by dismissing the पञ्चकोशs we can never get ज्ञानम्. You may argue that I am not interested in ज्ञानम्, I want to get आत्मा. Don't search for आत्मा for you are आत्मा. Therefore better search for the knowledge and knowledge is not found within the पञ्चकोश, knowledge is found in the प्रमाणम्. And therefore search for आत्मज्ञानम् in the प्रमाणम्.

Do you see the difference between the two advices? Don't search for आत्मा within पञ्चकोश. Search for आत्मज्ञानम् in the प्रमाणम्. What is the प्रमाणम्? गुरु शास्त्र उपदेश is the प्रमाणम्. Therefore we don't search for आत्मा. But we search for आत्मज्ञानम् in the शास्त्रs with the help of गुरु. It is like a person consulting a railway timetable. And somebody comes and objects. Will you get the train by looking into the book? If you want a train you should go to the station. If you want train you should go to the station, why are you looking at the

timetable? Simpleton! I am not searching for the train but I am searching for the train ज्ञानम्. The train may be available in the station but train ज्ञानम् is available in the railway timetable. Similarly here, we are not looking for आत्मा, we are not that foolish to do such a job. In the शास्त्र, we are looking for the ज्ञानम् of आत्मा, which is myself.

Therefore गुरु शास्त्र उपदेश alone is required and anything else will make our trip permanent trip. Therefore अनुदृष्टव्यम्. गुरु शास्त्र उपदेशम् अनुदृष्टव्यम्. That ब्रह्मन् is described in the second portion. न इह नाना अस्ति किञ्चन. इह means अस्मिन् ब्रह्मणि, अस्मिन् परमात्मनि किञ्चन नाना नास्ति. In this ब्रह्मन्, there is not even an iota of plurality or division. So सजातीय विजातीय स्वगत भेद रहितः आत्मा. That is there is no second thing other than the आत्मा, there is no second thing as part of आत्मा also. Because all the other systems of philosophy make the world either as different from आत्मा or part of आत्मा. For example, विशिष्टाद्वैतम् says it is a part of ब्रह्मन्. Here न इह नाना अस्ति means there is no plurality either distinctly or as a part. Therefore सजातीय, विजातीय स्वगत रहितम्.

Finally what about माया शक्ति? That is the crucial question. Is माया शक्ति different from ब्रह्मन् or it is part of ब्रह्मन्? Many people take this माया शक्ति as an integral part of ब्रह्मन्. ईश्वरः is सर्वशक्तिमान् and that सर्वशक्ति is माया and therefore माया is an integral part of ब्रह्मन्. Here we say that even माया is not a part of ब्रह्मन्. Why do we say so? इह नाना नास्ति. Even माया ब्रह्मन् division is not here. If माया is

neither different nor part of ब्रह्मन्, then what is माया? Is it ब्रह्मन् itself? No. It is not ब्रह्मन्. Is it part of ब्रह्मन्? No. It is not part also. Is it different from ब्रह्मन्? No. Is it non-existent? No. It is अनिर्वचनीय. माया cannot be said it is not there, it cannot be said it is because it will be different from ब्रह्मन्. Therefore we say that माया is of a lower order of reality supported by ब्रह्मन्. If माया is supported by ब्रह्मन् then will it not be a part of ब्रह्मन्? That argument also we don't accept because a lower order of reality cannot become a part of higher order of reality. If you have got five lakhs rupees, you cannot say of these five lakhs four lakhs are in the waking state and one lakh in the dream bank. You cannot have one part in व्यावहारिक and another part in प्रातिभासिकम्. Therefore प्रातिभासिकम् cannot become part of व्यावहारिकम्. Similarly व्यावहारिक माया cannot become part of पारमार्थिक ब्रह्मन्. Therefore नेह नानास्ति किञ्चन. In ब्रह्मन् there is neither माया nor जीव nor जगत्. All these are व्यावहारिकम् only.

Then in the second line the उपनिषत् gives a strong warning. Suppose you don't accept this teaching because some people say that we can attend or listen to the scriptures and we need not accept everything but take only those which are suitable to us. We will take कर्मयोग, values, उपासना, ईश्वर's अनन्त कल्याण गुण but where there is अद्वैत principle we will not take it. They say that you should use your discretion, it is not compulsory that you should accept whatever the teacher says. So the उपनिषत् wants the other

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things you may reject but if the अद्वैत ज्ञानम् if you don't accept what will happen. य इह नानेव पश्यति. Suppose a person accepts plurality that I am different from ईश्वर, ईश्वर is different from the world, and the world is different from me, thus one who accepts difference इह in this ब्रह्मन् then the punishment is mortality. The punishment imprisonment is संसार. So संसार कारागृहे पतति. What is संसार jail? It is death. सः मृत्योः मरणात्, मृत्युं मरणम् आप्नोति it is not enough that you have to cry in one जन्म but again take birth form attachment and die and cry. This process will continues. This cycle of being born developing attachment, losing people, and dying. This cycle continues. The उपनिषत् is frightening from death to death instead of saying birth to birth. If a person says I don't mind मरणम्, I accept duality, I accept जन्म, I accept मरणम् also and again I am ready for जन्म and मरणम् then we say wish you all the best and continue. But if you are tired of that, better come to अद्वैत. एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । द्वितीयाद्वै भयम् भवति. So मृत्योः मृत्युम् आप्नोति. This मन्त्र is almost the repetition of the कठोपनिषत् मन्त्र 2-1-11. Continuing;

मन्त्र 4-4-20

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।

विरजः पर आकाशादज आत्मा महान् ध्रुवः ॥ ४-४-२० ॥

The ज्ञान महिमा continues. The उपनिषत् talks about the method of knowledge. It says एकधैव अनुद्रष्टव्यम्. एकधैव

means एकेनैव प्रकारेण, भेद राहित्येन, without any type of division. भेद means सजातीय सजातीय स्वगत भेद.

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः । वृक्षान्तरात्सजातीयो विजातीयः शिलादितः ॥ पञ्चदशी २-१७॥

In पञ्चदशी विद्यारण्य defines all the three division in one श्लोक. वृक्षस्य स्वगतो भेदः if you take one tree in that tree there are internal differences like पत्रपुष्पफलादिभिः trunk, branches, leaves, twigs, fruits etc. It is स्वगत भेद. There is only one tree with internal differences. In fact this exactly is the example for विशिष्टाद्वैतम्. It also accept अद्वैतम्. He also says एकमेवाद्वितीयम् ब्रह्मन्. But his ब्रह्मन् is with स्वगत भेदः because ब्रह्मन् has got many parts and the world is चेतन अचेतन अंश of ईश्वर and people are चेतन अंश of ईश्वर. Thus one ईश्वर has got स्वगत भेदः. वृक्षान्तरम् सजातीय भेदः. What is सजातीय भेदः? The difference between one tree and other trees is सजातीय भेदः. What is विजातीय भेदः? The difference between one tree and any non-tree, that is anything other than tree, a human being, tape recorder, pen, stone विजातीयः शिलादितः. So in विशिष्टाद्वैतम् they say there is no विजातीय भेद in ब्रह्मन् as there is nothing other than ब्रह्मन्. There is no सजातीय भेद in ब्रह्मन् because there is no second ब्रह्मन्. They accept स्वगत भेदः in ब्रह्मन् because ब्रह्मन् has many parts चित् अचित् विशिष्टम् ब्रह्म. चित् is one part and अचित् is another part. For that view we give the answer एकयैव, एक प्रकारेण homogeneously ब्रह्मन् has to be understood which means स्वगत भेद is not there. If you accept स्वगत भेद it is विशिष्टाद्वैतम्. If you don't accept स्वगत भेद it is निर्विशेष

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अद्वैतम्. Here we are talking about निर्विशेष अद्वैतम्. What is the प्रमाणम् for that? एकधैव अनुदष्टव्यम्. What is the nature of that ब्रह्मन्? एतत् अप्रमेयम्. अप्रमेयम् means अप्रमेयम्. It is a वैदिक expression. In fact out of the ten उपनिषत्s the word अप्रमेय occurs in this उपनिषत् alone. In भगवद्गीता also it occurs once in this particular meaning. अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ गीता २-१८ ॥ The word अप्रमेयम् has two meanings. One meaning is immeasurable or too huge. And the second meaning is unknowable. That which can never be known through any प्रमाण. In this particular meaning in गीता only once it comes. In another place also अप्रमेयम् word comes in गीता but it is immeasurable when talking about विश्वरूपम्.

Here again we seem to have a contradiction. Here एकधैव अनुदष्टव्यम् means it has been known without any division. Immediately the उपनिषत् says it cannot be known. So अनुदष्टव्यम् and अप्रमेयम् won't go together. You have to know it but it is unknowable. Here अप्रमेयम् we should understand again. It is not knowable through any other प्रमाण other than शास्त्रम्. It is not knowable through any other प्रमाण except शास्त्र प्रमाणम्. How do you know through the शास्त्रम्? शङ्कराचार्य says शास्त्रम् also reveals not positively but by negating everything else. Why does it not reveal positively? It is because शास्त्र need not reveal it, because it is the meaning of the word I. ब्रह्मन् is the meaning of the word I. I, the conscious being, am ब्रह्मन्. Conscious means चित् and being means सत्. So I, the conscious being means I, the सत् चित्.

am ब्रह्मन्. Then what does the शास्त्र do? It retains I the conscious being by negating all the attributes that I take unto myself. Now I am not a man, I am not a woman. Thus manness, womanness, यग, द्वेष, whatever biodata you give all that the शास्त्रम् negates. Negate all the biodata, what is left out is I, the conscious being and that conscious being is not revealed and it need not be revealed because that is self-evident. Therefore एतत् अप्रमेयम् शास्त्र प्रमाण व्यतिरिक्त प्रमाण अगोचरम्. And ध्रुवम् – this ब्रह्मन् is eternal, अविनाशि. All those derivations I need not give. Whatever falls within duality falls within time-space frame and whatever is outside duality does not have time-space frame. We saw this earlier in the verse 4-4-16, काल अतीतः. Then विरजः. रजः means impurity. विरजः means निर्मलः, मल रहितः, दोष रहितः. And we can take any number of दोष but शङ्कराचार्य takes two दोष i.e., पुण्य पाप दोष रहितः. From this what is the corollary we get? Even पुण्यम् is considered a type of दोष only because पुण्यम् also keeps a person in जन्म मरण cycle. पुण्यम् cannot give immortality, पुण्यम् keeps a person in mortality alone. That is why it was said

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥
मुण्डकोपनिषत् ३-१-३ ॥

निरञ्जनः means विरजः. And परः आकाशात् – beyond आकाश. Here also शङ्कराचार्य does not take the literal meaning of the word आकाश which normally means space. But in this context आकाशः means ईश्वरः. अव्याकृत आकाशः. That is प्राज्ञः. That is समष्टि कारणप्रपञ्च सहितम् ब्रह्म is

called आकाशः. This word was used before also in the बृहदारण्यकोपनिषत् in the अक्षर ब्राह्मणम्.

एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ३-८-११ ॥

ईश्वरात् अपि परः. ब्रह्मन् is beyond ईश्वर. Why do we say so? Because ईश्वर is associated with माया, therefore ईश्वर is सगुण, therefore ईश्वर is सविकार, therefore ईश्वर is व्यावहारिक only. Whereas ब्रह्मन् is पारमार्थिक वस्तु in which there is neither जीव nor जगत् nor ईश्वर. Is ईश्वर a relative entity or an absolute entity? The very word ईश्वर indicates that. ईश्वरः means ruler, the one who rules. Remember the ruler can have greatness and enjoy the status only as long as there are something for ruling. A teacher can be a teacher only because of the students. ईश्वर is only a relative status therefore it can never be absolute truth. ईशितव्य अभावे ईश्वरस्य ईश्वरत्वम् एव नश्यति. When there is no second thing for ruling ईश्वरस्य ईश्वरत्वम् एव नश्यति. Therefore ब्रह्मन् is beyond ईश्वर also. So आकाशात् परः. Then अजः means जन्म रहितः, birth-less; आत्मा – it is the Self of all, महान् means अपरिच्छिन्नः, i.e., the second अप्रमेयम्. It is immeasurable, देश परिच्छेद रहितः. Also ध्रुवः – काल परिच्छेद रहितः, not conditioned by time also. Continuing;

मन्त्र 4-4-21

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्बहूच्छब्दान्, वाचो विग्लापनं हि तत् ॥ इति ॥ ४-४-२१ ॥

This इति indicates the end of the ऋग् मन्त्र quotations which started from the eighth मन्त्र onwards. So eighth up to

twenty-one are not the words of याज्ञवल्क्य but they are the quotations given by याज्ञवल्क्य. In this concluding verse the मन्त्र gives an advice to all the people. What should you all do? What should be your main project in life? It says धीरः – an intelligent person, a matured person, an informed person, an experienced person, विवेकि, तमेव विज्ञाय – should work for that आत्मज्ञानम् alone primarily. Let all the other things be secondary in life, let those projects not occupy the mind all the time. Give it the necessary importance and thereafter come to this primary project, let this be the obsession in your life. तमेव विज्ञाय this alone is important. Then suppose somebody says I have already known it. Then what is the next project? प्रज्ञाम् कुर्वीत – if you have not learnt it, better learn; if you have learnt it take the next project निदिध्यासनम् alone, assimilation alone should be your top priority which should be as important as श्रवणम्, प्रज्ञाम् means निदिध्यासनम् here. कुर्वीत – one should do. If that requires taking सन्न्यास better take it. That is how शङ्कराचार्य will say. So प्रज्ञाम् कुर्वीत. कः? ब्राह्मणः. साधन चतुष्टय सम्पन्न अधिकारि or गुण ब्राह्मणः सत्त्व प्रधानः. बहून् शब्दान् न अनुध्यायात् – stop reading all other things such as द्वैत शास्त्राणि, तर्क, मीमांसा, व्याकरण and all other शास्त्रम्s न अनुध्यायात्. One should not get into the reading of other philosophies because they will tempt a person and drag towards अनात्मा. Why? वाचो विग्लापनम् – it is only a waste, weakening of the organ of speech. विग्लापनम् means it is weakening, tiring the organ of speech. You should not have anything to speak except अद्वैतम्. This is the height

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and ideal thing. What is required is to be within limit and be conscious. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Up to the twenty-first मन्त्र याज्ञवल्क्य quoted various मन्त्रs, which are in praise of ज्ञानमार्ग. ज्ञानमार्ग is glorious because that is the only means of liberation. In the twenty-first मन्त्र याज्ञवल्क्य through the मन्त्र advised all the people to gain आत्मज्ञानम्, that is the only worthwhile thing in life. तमेव धीरो विज्ञाय. Therefore everyone should become धीरः first. धीरः means नित्य अनित्य विवेकि, श्रेयः प्रेयो विवेकि. All material pursuits are not going to save us, they are not worthwhile and they are not dependable and they cannot be the primary goal of life. Whether it is धर्म, अर्थ, काम they are not worth depending upon. Therefore the primary goal is श्रेयः or the spiritual pursuit. So this maturity is the first step for which one should go through कर्म and उपासना and after gaining this maturity such a धीरः, that matured person, परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः, अथ अतः विज्ञाय one should gain the knowledge of आत्मा. What is the advantage of gaining the knowledge of आत्मा or gaining आत्मा? This याज्ञवल्क्य had mentioned in the sixth मन्त्र. आत्मकामः, आप्तकामः, अकामः. If you desire for अनात्मा, the desires will be endless; if you desire for आत्मा, all desires will end. If one desires for अनात्मा it will be insatiable and it will never end. Like waves they keep increasing

न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव
भूय एवाभिवर्धते ॥

अनात्मा desires will breed, multiplies like our population whereas आत्मा desire is the only desire which will make a person अकामः. Therefore धीरः विज्ञाय आत्मानम् ज्ञात्वा.

And याज्ञवल्क्य says through the मन्त्र that this knowledge is not complete unless it becomes ज्ञाननिष्ठा. Therefore प्रज्ञाम् कुर्वीत निदिध्यासनम् कुर्वीत one should dwell upon this knowledge just as the mango pickle soaked in the salt water, how it is surrounded by salt water, all over surrounded by salt and in due course the salt permeates into that mango. If you put the pickle on one day and the next day if you want to taste it you cannot. In the same way one should be surrounded by वेदान्त all the time. He should become वेदान्तमयः. Therefore प्रज्ञाम् कुर्वीत? Who? ब्राह्मणः. ब्राह्मणः means सत्त्व गुण प्रधानः, a सात्त्विक person. He need not be जाति ब्राह्मण. The qualification does not depend upon जाति but the qualification depends upon the गुण. Therefore गुण ब्राह्मणः, अमानित्वादि सम्पन्नः, साधन चतुष्टय सम्पन्नः ब्राह्मणः निदिध्यासनम् कुर्वीत. What about worldly activities? न अनुध्यायात् बहून् शब्दान् as much as possible reduce worldly activities. Too much of reading of अनात्मा शास्त्रs, द्वैत शास्त्रs is not advisable. That is why we find it difficult to prescribe वेदान्त for an youngster who is ready for worldly prosperity and the fulfillment of worldly ambitions. For the worldly ambitious person he has to read many books, he has to travel widely, he has to embark upon many things, and for such a person one should teach धर्म. Therefore the advice depends upon the goal of the person. An youngster who wants to grow in life

Vedantic advice will create guilt and conflict. Therefore धर्म उपदेश. But if a person has gone through धर्म अर्थ काम, has got knocks in life and has matured, who doesn't crave for anything or if there is an youngster who does not have any other goal in life, he doesn't want money, name, fame, status, to such a person this उपदेश can be given. For other, this उपदेश will create only conflict. Therefore this मन्त्र is assuming that the readers of this मन्त्र do not have any other program in life. There is only one point program and it is मोक्ष. मोक्ष is not one of the programs but it is the only program in life. Thus this मन्त्र is assuming. Therefore this मन्त्र says न अनुध्यायात् do not read anything else. Do not read includes do not talk anything else, do not do anything else. Therefore this is assuming that a person is a तीव्र मुमुक्षु and only for such persons we give this उपदेश. There is parallel idea in मुण्डकोपनिषत् also.

यस्मिन्मन्यैः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥
मुण्डकोपनिषत् २-२-७ ॥

अन्या वाचो विमुञ्चथ give up talking about anything else. This does not come so easily. It requires a lot of training. The mind which is soaked in व्यवहार cannot give up व्यवहार even after taking सन्न्यास. It requires long training to give up व्यवहार talk. Therefore practice. What will happen if I talk about other things? वाचो विग्लापनं तत्. वाग् इन्द्रियम्, the organ of speech gets weakened. It is mere waste of energy, there is no benefit at all. The worldly talk only weakens the वाग् इन्द्रियम् and

therefore don't do that. That इति indicates the end of the ऋग् मन्त्र quotations which began from the eighth मन्त्र. Hereafterwards याज्ञवल्क्य takes up. We will read.

मन्त्र 4-4-22

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसम्भेदाय

Now याज्ञवल्क्य wants to conclude his teaching. So in this मन्त्र there are three topics. First he glorifies परमात्मा, which परमात्मा is attained by a ज्ञानि, which परमात्मा is ज्ञानि's goal, मुक्त प्राप्यः. And after talking about the glory of परमात्मा, then याज्ञवल्क्य will talk about the साधन for gaining this knowledge. ज्ञान साधनानि. Thereafter ज्ञानफलम् also. These are the three topics in this big मन्त्र – परमात्मा स्तुति, ज्ञान साधनानि and ज्ञानफलम्. This portion that we have read now deals with the glory of परमात्मा. What is this परमात्मा? एषः महान् अजः आत्मा this परमात्मा is महान्, infinite, limitless. अजः it is free from जन्म. He reminds us what the ऋग् मन्त्र said in the twentieth मन्त्र. एकधैवानुद्ष्टव्यमेतदप्रमयं ध्रुवम् । विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥ In the twentieth मन्त्र अजः महान् two words are there and याज्ञवल्क्य is reminding that मन्त्र by using the word महान् अजः. And the other glories we have to supply अप्रमयम् ध्रुवम् विरजः परः आकाशात्. Therefore एषः as stated in the twentieth मन्त्र such an आत्मा. Where is that

परमात्मा? सः. It is the very same जीवात्मा, which was discussed long before. सः means there. शङ्कराचार्य says it was said in the 4-3-7 मन्त्र where जीवात्मा has been described. What was the expression used there? याज्ञवल्क्य reminds that expression योऽयम् विज्ञानमयः प्राणेषु to indicate the जीवात्मा. Therefore महानज आत्मा refers to परमात्मा, विज्ञानमयः प्राणेषु refers to जीवात्मा and thus this line indicates जीवात्मा परमात्मा ऐक्यम्. Hereafter I will not use the word जीवात्मा or परमात्मा as they are one and the same and hence we will use the word आत्मा. The आत्मा is known by two different नामs. नाम भेदः वर्तते न तु नामि भेदः. पद भेदः न तु पदार्थ भेदः. आत्मा is one only.

Where is that आत्मा? य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते. This आत्मा obtains in the हृदय आकाशः. Where is the हृदय आकाशः? अन्तः it is within the body. Thus आत्मा obtains within the हृदयाकाश which हृदयाकाश is within the body.

Body is like a temple and हृदयम् is like गर्भगृहम्, the sanctum sanctorum and there obtains the आत्मा. This idea we have seen several times before and therefore we should not take it literally. It is not that आत्मा is located within the हृदयाकाश. We say आत्मा obtains within हृदयाकाश. We don't say it is located. There is difference between saying that आत्मा is located and आत्मा obtains. The difference is that if आत्मा is located within it will mean that आत्मा is only confined to the body and it is not outside. It will be limited to the body, it will not be all-pervading. But if we use the word it obtains in the body it means it is present everywhere but it is

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available, accessible, recognizable only in the हृदयम्. सर्वगतः अपि हृदयाकाशे उपलभ्यते. It is everywhere but in हृदयाकाश it is obtainable, recognizable.

Why do we say it is recognizable within हृदयाकाश? Because हृदयाकाश is supposed to be the locus of the mind. Therefore आत्मा obtains within हृदयाकाश means that आत्मा obtains in the mind. You should remember this statement all the time. It obtains in the अन्तःकरणम् or in the mind.

How do you say that आत्मा obtains in the mind? अन्तःकरणे सर्वसाक्षि रूपेण उपलभ्यते. It obtains as the साक्षि in the mind.

Now the question साक्षि of what? साक्षि of वृत्ति and वृत्ति अभावः साक्षि. वृत्ति भाव-अभाव साक्षि. वृत्ति means thought. In the mind thoughts are there. It is the witness of those thoughts also. If the mind is without thoughts then it is साक्षि of that blankness also. Thus वृत्ति भाव-अभाव साक्षि रूपेण अन्तःकरणे उपलभ्यते आत्मा. य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते. शेते means lying down. It is like our अनन्तशयन ईश्वर. So the Lord is supposed to lie down and lying does not mean physical lying but it indicates total relaxation, no tension, no संसार, no anxiety. Don't imagine भगवान् is lying down in one place. If भगवान् is physically lying in a temple or वैकुण्ठम् then that भगवान् will be a limited भगवान्. Not only that there is another glory also. He is called अनन्तशयन. After giving the name अनन्त how can you say He sleeps. अनन्त means infinite and there is no question of lying.

Therefore here भगवान् lies means there is no tension, there is total शान्ति, total relaxation, no movement at all.

What is the nature of that आत्मा? That आत्मा is सर्वस्य वशी सर्वस्य ईशानः सर्वस्याधिपतिः the controller of all. वशी means controller. Why do you say आत्मा is controller of all? Because आत्मा is the अधिष्ठानम् over which everything else is superimposed. मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥ They are in me and I am not in them. Snake is on the rope and rope is not on the snake. Therefore I सत्ता स्फूर्ति प्रदानेन by blessing everyone with existence and Consciousness I control everyone. And सर्वस्य ईशानः I am the ruler of all, the Lord of all. It means ईश्वरः or सर्वेश्वरः. ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदा शिवोम्. ईशानः is the lord of all. सर्वस्य अधिपतिः. Here शङ्कराचार्य takes अधिपति as independent. स्वतन्त्रः. Normally अधिपतिः means the ruler but since the word ईशानः is already used there will be a repetition. So the meaning of अधिपति is independent. शङ्कराचार्य explains that normally rulers are not totally independent because there are ministers, secretaries, advisers and they will control and influence the rulers. Sometimes even wives will control the ruler. Therefore often the ruler is not direct ruler but is नाम के वास्ते ruler and there are other people ruling the ruler. There is no one to control the आत्मा. स्वतन्त्रः ईशानः. Nobody controls the आत्मा. स न साधुना कर्मणा भूयान्. आत्मा is infinite that it cannot be increased by पुण्य कर्म, पुण्य कर्म cannot improve by the status of आत्मा. Because in the relative field if we perform

well our status will increase. As I perform better my status increases not only in भूलोक but also in the higher लोकs, better पुण्य means better status is the set norm. It is the world of तारतम्यम्. It is a world of gradation. It is good or bad? From the standpoint of वेदान्त as long as we are in the world of gradation we will never be satisfied by the improvement in the status. अतृप्ति is bound to develop. आत्मा is the only thing, which is beyond तारतम्यम् and beyond gradation. That is why we say that मोक्ष cannot be gained through पुण्यम्. पुण्यम् functions within the field of gradation. Therefore याज्ञवल्क्य says स न साधुना कर्मणा भूयान्. These are all very well-known quotations. This whole मन्त्र is very important. शङ्कराचार्य often quotes every line of this मन्त्र. This gives clue for the last श्लोक of गीता. सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । There धर्मान् means पुण्य कर्माणि अपि परित्यज्य. Why पुण्य कर्म should be given up? That clue is given here. पुण्य कर्म will give a फलम् which is only within the field of gradation. You cannot get ungraded result by पुण्य. So you leave पुण्य कर्म. साधु means पुण्य कर्म. पुण्यम् means शास्त्र विहितम्. भूयान् means superior. भूयान् is the comparative degree of बहु. It does not become superior by पुण्य कर्म. Not only that नो एव असाधुना कनीयान्. In the same way because of पाप कर्म this आत्मा cannot become inferior also. It cannot decrease also. असाधुना means शास्त्रप्रतिषिद्धेन कर्मणा or पाप कर्मणा. कनीयान् is the comparative degree of अल्पः. पुण्य कर्म does not increase the आत्मा or पाप कर्म does not decrease the आत्मा. Therefore what आत्मा is? There can be only one

answer. What is that that will neither increase nor decrease? There is only one answer, i.e., the infinite.

एषः सर्वेश्वरः एषः भूताधिपतिः एषः भूतपालः. Once again आत्मा's glory is repeated. एषः सर्वेश्वरः आत्मा is the Lord of all, the ruler of all. एषः भूताधिपतिः the आत्मा is the controller of all, भूतानां ब्रह्मादिस्तम्बपर्यन्तानां प्राणिनाम्. Here भूत means प्राणि. He is the ruler, the controller of all living beings. And एषः भूतपालः the Lord is the protector of all beings. Here we should note one thing. Whenever we say आत्मा is the ruler, protector etc., we have to add a clause 'with the help of माया'. Without the help of माया निर्गुण आत्मा cannot do anything. It is अकर्ता अभोक्ता etc. The moment we say आत्मा is the ruler, controller etc., we have to say माया सहित आत्मा, ईश्वर. And why does the उपनिषत् repeat it a second time? It is already said that सर्वस्य वशी सर्वस्य ईशानः सर्वस्याधिपतिः. शङ्कराचार्य gives a small reason. in the previous portion it was said that the Lord controls all, Lord rules everyone. Then the question comes if the Lord is the ruler and controller of all then the ruling and controlling action will produce a कर्मफलम्. If the आत्मा is the ruler and controller of all that ruling action and that controlling action itself will produce पुण्य फलम् or पाप फलम्. That question is countered in the second time. We say that Lord's action will not produce फलम्s. Because he is the Lord of कर्म also. He is not only the Lord of the world but He is the Lord of कर्म also. आत्मा will do all but all but the result of those कर्मs will not bind Him. तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥ न मां

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कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति
कर्मभिर्न स बध्यते ॥ गीता ४-१४ ॥ So Lord is the Lord of the
world and He is also the Lord of कर्म. Therefore He does not
have पुण्य पापम् also. Moreover, एष सेतुर्विधरणः. Here a
figurative language is used. The final idea to be conveyed is
that Lord is the protector of धर्म, शाश्वत धर्म गोप्ता. For this a
figurative expression is given. The Lord is compared to a bund
surrounding an agricultural field. Imagine there are fields
there. A person's property is here, and another's person's
property is there and there some seeds have been sown and in
between there is a mud bund. The purpose of the bund is to
keep the water going out of the particular field to the other
one. So to prevent the water from going beyond the limit there
is a bund. Now here the four वर्णस – ब्राह्मण, क्षत्रिय, वैश्य and
शूद्र are compared to the agricultural land. Their स्वधर्म is
compared to the water. ब्राह्मण has got ब्राह्मण धर्म waters, and
so with क्षत्रिय धर्म waters, वैश्य धर्म waters धर्म and शूद्र धर्म
waters. What will be the problem? If there is no control at all
just as the water can violate the agricultural field and go out
similarly, धर्म सङ्कर may takes place. Why to put 'may', it
'is' taking place. How many ब्राह्मणस are following ब्राह्मण
धर्म? In fact whether the other people have violated स्वधर्म or
not is questionable or even if the other people violates it is
only to a minor degree, the biggest violation is among the
ब्राह्मण. Which ब्राह्मण does वेद अध्ययनम्? Which ब्राह्मण does
वेद कर्म अध्ययनम्? Which ब्राह्मण propagates वेद? In fact
ब्राह्मण is doing क्षत्रिय धर्म or वैश्य धर्म or शूद्र धर्म or पञ्चम

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धर्म or अधर्म. So this is the inter-mixture of धर्म that is called धर्म सङ्कर. To avoid this there should be a bund. And who is that bund? भगवान् says I am the that bund. So एषः सेतुः. सेतुः means a bund. What type of bund? विधरणः सेतुः – a bund to hold the people within their limits of धर्म and by holding the people within the limits the प्रयोजनम् is एषां लोकानाम् असम्भेदाय. सम्भेदः means धर्म सङ्कर, confusion, inter-mixture of धर्म. Doing other's धर्म rather than following one's own. असम्भेदः means धर्म सङ्कर परिहारः, the prevention of धर्म सङ्कर. For that purpose I serve as a bund. I am the protector of वर्णाश्रम धर्म. How do I protect वर्णाश्रम धर्म? I protect वर्णाश्रम धर्म by punishing the people who violates. How do I punish the people? I punish the people by keeping them in संसार कारागृहम्. The violators will serve in the jails of संसार permanently. Thus I punish such people and protect the धर्म. Continuing;

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तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन

With the previous portion the परमात्मा स्तुति is over and the glory of आत्मा is talked about. आत्मा is glorified as महान्, अजः, तारतम्य रहितः, सर्वेश्वरः, सर्वसेतुः, विधरणः all these are the glories of आत्मा. Some of the glories are without माया and some of them are with माया. So माया सहित आत्मनः महिमा and माया रहित आत्मनः महिमा, सोपाधिक आत्मा महिमा, निरुपाधिक आत्मा महिमा, सगुण आत्मा महिमा, निर्गुण आत्मा महिमा. With this the स्तुति portion is over. Here afterwards

the साधन portion comes. This मन्त्र is a very, very well known मन्त्र. तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन. It is very elaborately analyzed in various books, it is very important मन्त्र.

Why is this मन्त्र important? Because it talks about the two-fold purpose of कर्मकाण्ड. We can see this मन्त्र through many angles. I am just discussing one or two angles. One angle is this. This मन्त्र talks about the two-fold purpose of कर्मकाण्ड. One purpose is expressed purpose and it is widely advertised purpose. Another purpose is a secret purpose, not well expressed purpose. It is like a mother giving bitter medicine to the child with sugar coating. Therefore it is given as chocolate or something, the child takes the medicine for enjoying the sweet but secretly hidden within is that it serves as a medicine. But if the mother tells it is a medicine, the child will not like it. Similarly the कर्मकाण्ड has got an expressed purpose that it will give prosperity. By following कर्मकाण्ड you will get all goodness, wealth, victory, children and offspring, you will have no problems and all your desires will be fulfilled. Majority of the people are like children interested in chocolates called money, status, son, cars, visiting America etc. So if the वेद tells that I will give मोक्ष they will say who wants मोक्ष. Therefore without expressing मोक्ष, the वेद expresses everything else. But hidden within कर्मकाण्ड there is another benefit and that benefit is वैराग्यम्. The कर्म that gives children that very same कर्म has to give detachment from the children. But many will get angry hearing

‘detachment from the children’. I have got so much attachment to the child if you talk about detachment I will get detached from your class. Nobody likes the word detachment from wife, husband and children. Therefore never use the word detachment. Then use the word all will grow well but the under current is if a person follows कर्मकाण्ड properly it will give वैराग्यम्. This is one angle of this मन्त्र. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्तावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

याज्ञवल्क्य talked about the glory of ज्ञानमार्ग by quoting various ऋग् मन्त्रs and now in this twenty-second मन्त्र याज्ञवल्क्य himself gives the glory of परमात्मा, परमात्मा स्तुति. In this the glory of परमात्मा both in its original form as well as सोपाधिक or सगुण forms are given. माया सहित परमात्मा and माया रहित परमात्मा, सगुण परमात्मा as well as निर्गुण परमात्मा both were talked about. That is ईश्वर स्तुति. We should remember that the word परमात्मा is very loosely used sometime in the sense of सगुण and some times in the sense of निर्गुण. Similarly, the word ईश्वर is also used loosely in the उपनिषत्s. Even though generally ईश्वर refers to the सगुण one, rarely the word ईश्वर is used in the निर्गुण meaning also. Not only that the उपनिषत् does this, even शङ्कराचार्य often loosely uses these two words परमात्मा, ईश्वर and even the word ब्रह्मन् is sometimes used in सगुण sense and sometimes in निर्गुण sense. They are using these two words loosely because both निर्गुण and सगुण are one and the same substance only. They are not two separate entities, both are one entity only with माया dress and without माया dress. Just as a person is the same whether he is wearing a shirt or whether he has removed the shirt person does not become different, one is dressed and another is undressed one. Thus ईश्वर and ब्रह्मन् and परमात्मा are loosely used, interchanged. I am stressing this because there are some commentators who criticize शङ्कराचार्य for this. They point out that शङ्कराचार्य

is confused regarding सगुण and निर्गुण. Not that शङ्कराचार्य is confused but he wants to remove our confusion and therefore he loosely uses the above two words so that we will not have the misconception that ईश्वर and ब्रह्मन् are totally different; they are the same.

Similarly in this section also परमात्मा महिमा both in सगुण and निर्गुण form are mentioned. In fact सर्वेश्वर, सर्वस्याधिपतिः, भूतपाल etc., refers to माया रहित and एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते refers to माया सहित both are described. This is the first portion of the twenty-second मन्त्र, which we have already seen in the last class. Now in the next portion of this long twenty-second मन्त्र. याज्ञवल्क्य talks about ज्ञान साधनानि. Both साक्षात् साधनम् as well as परम्परा साधनम्, i.e., indirect साधनस or preparations. And साक्षात् साधनम् means direct preparations. This section is important because here याज्ञवल्क्य points out that the entire वेद is मोक्ष साधनम् only. That means कर्मकाण्डम् is मोक्ष साधनम्, उपासनाकाण्डम् is मोक्ष साधनम्, and of course ज्ञानकाण्डम् also. The only difference is कर्म and उपासना are indirect मोक्ष साधनम्s whereas ज्ञानम् is direct साधनम्. That is why it is said in कठोपनिषत्

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥
कठोपनिषत् १-२-१५ ॥

And not only the entire वेद पूर्व and उत्तर भागs here याज्ञवल्क्य points out all the four आश्रमs are मोक्ष साधनs only. That

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means ब्रह्मचर्याश्रम, गृहस्थाश्रम, वानप्रस्थाश्रम and सन्न्यासाश्रम are मोक्ष साधनम्s. Of these four आश्रमs three are supposed to be indirect मोक्ष साधनानि and सन्न्यासाश्रम is direct मोक्ष साधनम्. Three आश्रमs, viz., ब्रह्मचर्य, गृहस्थ and वानप्रस्थ correspond to कर्म and उपासना whereas सन्न्यासाश्रम corresponds to ज्ञानम्. This is how the whole Vedic design is.

But the only thing is वेद does not want to reveal this secret for all the people because if वेद says everything is मोक्ष साधनम् a person will say I am not interested in मोक्ष. Therefore what वेद does is a mischief. It presents the पूर्व भाग of the वेद as a means of material prosperity.

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् दीर्घम् आयुः ।

॥ ऋग्वेदसंहिता २-६-२५ ॥

So the children will be good, they will be well settled, they will have a lot of money, health will be wonderful etc. Thus, वेद gives the फलम् as अर्थ, काम and धर्म. This is the expressed फलम्. This is the presented फलम्. This is the explicit फलम् offered. But in and through them there is an unmentioned, फलम् which everyone will get. What is that फलम्? It is becoming more and more spiritual. By following वेद you get closer to मोक्ष even without your knowledge. Exactly like a sugarcoated pill वेद gives धर्म, अर्थ, काम coated मोक्ष pill. Therefore any Vedic discipline will give two types of फलम्s – one is material result and another is spiritual result. In fact, they go to the extent of saying that even काम्यकर्मs, even

desired motivated कर्मs produce a small percentage of चित्तशुद्धि.

This idea याज्ञवल्क्य conveys तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति. ब्राह्मणाः means those people, who follow the *Vedic* teaching, who accept वेद प्रमाण, who are आस्तिकs, वैदिकs. Therefore शङ्कराचार्य says here ब्राह्मण represents ब्राह्मण, क्षत्रिय, वैश्य. All of them have got the sacred thread as well as the study of वेद. Therefore here ब्राह्मणाः means द्विजाः. In short, anybody who accepts the *Vedic* tradition even if they don't wear the sacred thread, still if a person follows the scriptural teachings he is ब्राह्मण only. On the other hand even a ब्राह्मण by birth if he doesn't follow the discipline he is as good as शूद्र. He is called ब्रह्म बन्धुः. He is नाम के वास्ते ब्राह्मण. And scriptures point out a ब्रह्म बन्धु cannot study the वेदs, if he does not follow the आचार अनुष्ठान, if he does not follow the purification rites or disciplines like आहार नियम etc., even a ब्राह्मण by birth does not have the right to study the वेदs. Therefore they always stressed the character as the qualification of the *Vedic* study and not birth. ब्राह्मणाः विविदिषन्ति. विविदिषन्ति means वेदितुम् इच्छन्ति. They desire to know ब्रह्मन्, they work for ब्रह्मज्ञानम्. When does this work start? From birth itself, from ब्रह्मचार्याश्रम itself the program beings. Even though a ब्रह्मचरि student may not know his disciplines are designed for final ब्रह्मज्ञानम्. Even in his daily सन्ध्यावन्दनम् in that well known मन्त्र

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ॐ आपो हि प्ठा मयो भुवः । ता न ऊर्जे दधातन । महे रणाय चक्षसे । यो वः शिवतमो रसः । तस्य भाजयते हनः । उशतीरिव मातरः । तस्मा अरङ्गमामवो । यस्य क्षयाय जिव्वथ । आपो जनयथा च नः ।

This boy has to chant these मन्त्रs and sprinkle water. He says महे रणाय चक्षसे – महते रमणीयाय ज्ञानाय. My whole life is meant for the most auspicious knowledge. This ब्रह्मचरि may not know the संस्कृत language but still he says O Lord! may I have आत्मज्ञानम् as the goal. He also says that I need various qualifications for that, and I don't know what are they. So O Lord! you must feed me with the qualification. He gives an example also for that. Like a mother who feeds the baby with appropriate food at appropriate time. In the beginning only liquid food, then semisolid food. The baby cannot have a say on the choice of food but the mother decides what should be given at what time. उशतीरिव मातरः. So like loving mothers give me at the right time liquid food, at the right time semi-solid food and at the right time solid food. In that same way at the right time please give me विवेक, वैराग्यम्, शमादि षट्क सम्पत्ति, मुमुक्षुत्वम् and then give me ज्ञानम् also. तस्मा अरङ्गमामवः. तस्मै ज्ञानाय अरङ्गमाम. Let us become qualified, fit for the great grand knowledge. At what age does he start this? At the age of seven or eight or ten. And these आपोहिष्ठा मन्त्रs can never go waste, and unknowingly he is inching towards मोक्ष. Therefore the उपनिषत् says वेदानुवचनेन – वेद अध्ययनेन. So even वेद अध्ययनम् is meant for मोक्ष only. अध्ययनम् is called अनुवचनम् here because the

वैदिक study can never be done independently. It should be only by hearing गुरु's उच्चारणम्. It should be heard from गुरु and afterwards you should follow the instructions later. At the time of वेदाध्ययनम् he does not know the meaning. अध्ययनम् is different and मीमांसा is different. अध्ययनम् is शब्द ग्रहणम् and मीमांसा is अर्थ ग्रहणम्. At the time of अध्ययनम् he learns only to chant the वेदs but those मन्त्रs are supposed to be so sacred that they themselves will bring a change in the personality. Even the very listening to the मन्त्रs is supposed to have purifying effect. That is what महर्षि महेश योगि is saying that even if people do not chant वेदs, if there are some people chanting and if those वैदिक vibrations there in the atmosphere that itself will purify the mind. That is why they use the word वेदघोष, collective chanting so that whole place is purified. This वेद अध्ययनम् is also a मोक्ष साधनम् and it corresponds to ब्रह्मचार्याश्रम. Therefore वेदानुवचनेन means ब्रह्मचार्याश्रम द्वारा आत्मज्ञानम् इच्छन्ति.

Then comes यज्ञेन दानेन. After studying the वेदs in ब्रह्मचार्याश्रम a person has to come to गृहस्थाश्रम to implement the वैदिक teachings, the application of the वैदिक teachings. It gives many values and many disciplines but what are the main two disciplines to be followed in गृहस्थाश्रम. Two samples are taken which are the most important for every गृहस्थ. यज्ञेन दानेन. यज्ञ means पञ्चमहायज्ञ about which I have talked about very often. The पञ्चमहायज्ञs are my contribution to the society and family in the form of ईश्वर पूजा. Not only it is a service but it is worship also. Not only I have to do यज्ञ, दानम्

also. sharing is another important virtue to be developed. Because दानम् is rehearsal for सन्न्यास. Only if I can do small दानम्s now at the end I can renounce all to become a सन्न्यासि. Therefore in गृहस्थाश्रम दानम् is another important discipline. Therefore यज्ञेन दानेन विविदिषन्ति. Every time we have to add विविदिषन्ति. वेदानुवचनेन विविदिषन्ति, यज्ञेन दानेन विविदिषन्ति. And यज्ञ and दानम् here represent गृहस्थाश्रम. So through गृहस्थाश्रम also one is working for मोक्ष only. The very गृहस्थ's life is meant to refine the personality. That is why even when a father gives his daughter in marriage, in कन्यकादानम् at the time of chanting the मन्त्र he says त्वत् दानात् मोक्षम् आप्नुयात्. Even through कन्यकादानम् what I am expecting is not grandson or granddaughter but even in that विवाह which is the most materialistic कर्म in the world, we say, त्वत् दानात् संसारात् मोक्षम् आप्नुयात्, let me attain मोक्ष or freedom. That is why house is also called an आश्रम. Generally by आश्रम we mean by the side of a river there is an आश्रम. It is not so. According to our tradition even a house is an आश्रम. Because there also मोक्ष साधन is going on. One is साक्षात् साधनम् and another is परम्परा साधनम्. Each one is at different station but all are going to the same destination. That is why all of them are called आश्रम, which is the most unique aspect of our culture. The गृहस्थ is also an आश्रमि. Then तपसा. तपसा represents all types of disciplines and उपासनाs.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षयचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥
मुण्डकोपनिषत् १-२-११ ॥

In मुण्डकोपनिषत् this मन्त्र comes just before परीक्ष्य लोकान् कर्मचितान्. So तपस् stands for all types of willful self-denial. In गृहस्थाश्रम a person is used for many things. And suddenly a person cannot renounce everything. Thus वानप्रस्थाश्रम is a training course सन्न्यास. ब्रह्मचार्याश्रम is a rehearsal for गृहस्थाश्रम and वानप्रस्थाश्रम is a rehearsal सन्न्यासाश्रम where a person gives up some luxury and he gives up most of the physical rituals and concentrates on meditation. It is practical thing also because in वानप्रस्थाश्रम he is older and he cannot do physical कर्म's. In वानप्रस्थाश्रम कायिक कर्म's are reduced and all of them are replaced by मानस उपासनानि. In this there is an advantage also in कायिक कर्म the mind is more extrovert whereas in मानस उपासना the mind is not extrovert because everything is within. Thus उपासना neutralizes the extrovertedness caused by कर्म. And therefore तपसा. During this वानप्रस्थाश्रम various नियम's or vows are given and one vow given here is अनाशकेन which is an adjective तपस्. It means the avoidance of indulgence in eating. शङ्कराचार्य adds that does not mean total stopping of eating. शङ्कराचार्य says total stopping of eating will not give मोक्ष but it will give मरणम्. Limited eating is suggested here. in a day if you are eating six times then reduce it to two or three times.

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एक भुक्तं सदारोग्यं द्विभुक्तं बलवर्धनं । त्रिभुक्तेर्व्याधिपीडा
स्याच्चतुर्भुक्तेर्मृतिध्रुवं ॥

एक भुक्तं सदारोग्यम् if you are having one time main food, it is good and healthy. द्विभुक्तं बलवर्धनम् if you take two times your body will become bigger and stronger. त्रिभुक्तेर्व्याधिपीडा स्यात् three times food a day it will result in disease. चतुर्भुक्तेर्मृतिध्रुवम् more than three times will lead to death. And therefore in वानप्रस्थाश्रम मित अशनम्. In गृहस्थाश्रम because of work he has to take a little more. Remember this rule if for a वानप्रस्थ. A गृहस्थ cannot apply this rule totally. So तपसानाशकेन. And these two represents वानप्रस्थाश्रम. Thus through ब्रह्मचार्याश्रम, through गृहस्थाश्रम, through वानप्रस्थाश्रम, through कर्म and उपासना everyone in Vedic tradition is working for the grand design, the goal being मोक्ष.

After gaining this knowledge what will happen? एतमेव विदित्वा मुनिर्भवति. सन्न्यासाश्रम is not said now, it will come later. एतमेव विदित्वा – going through these परम्परा साधनस, going through three आश्रमस, finally he knows this आत्मा alone. एतमेव आत्मानं विदित्वा. मुनिर्भवति. मुनिः means जीवन्मुक्तः भवति, ज्ञाननिष्ठः भवति. Here by मुनि we are not talking about the physical body who is having an ochre cloth, beard etc. Here मुनिः means मननात् मुनिः, ज्ञानात् मुनिः.

Now having talked about the परम्परा साधनम्, याज्ञवल्क्य comes to साक्षात् साधनम् of सन्न्यास. The सन्न्यासाश्रम as the final leg of the life's journey. So एतमेव लोकमिच्छन्तः प्रवाजिनो प्रव्रजन्ति. प्रवाजिनः means सन्न्यासिनः. सन्न्यासि

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is called प्रव्राट् or परिव्राट् or परिव्राजक etc. What does it mean? प्रकर्षेण व्रजति. The one who quits the family for good, the one who leaves family for good is called प्रव्राट्. So प्रव्राजिनः means सन्न्यासिनः.

आत्मेच्छा व्यवसीयतां निजगृहातूर्णं विनिर्गम्यताम् ॥
साधनपञ्चकम् १ ॥

Renunciation or the one who renounces is called प्रव्राट्. And these प्रव्राट्स, सन्न्यासिs give up everything for एतमेव लोकमिच्छन्तः desiring this goal of आत्मा alone.

त्यजेदकम् कुलस्यार्थे ग्रामस्यार्थे कुलम् त्यजेत् । ग्रामम्
जनपदस्यार्थे आत्मार्यं पृथिवीम् त्यजेत् ॥ गरुडपुराणम् १-
१०३/२ ॥

For saving a huge family one can sacrifice one member. For the sake of saving a whole village a family can be sacrificed. For saving the whole country a village can be sacrificed. For the sake of मोक्ष everything can be sacrificed. आत्मार्यं पृथिवीम् त्यजेत्. Therefore एतमेव लोकमिच्छन्तः. Here लोकम् means स्वयम् प्रकाश आत्मा, स्वयम् प्रकाश रूपः, चैतन्य रूपः, स्वयञ्ज्योति रूपः. So desiring this आत्मा alone the सन्न्यासि's renounces everything.

And याज्ञवल्क्य says this सन्न्यास tradition is not a new tradition but it has been there from ancient times. There are some people who say सन्न्यास has been introduced by शङ्कराचार्य. सन्न्यास was not there, it belonged to Buddhism and शङ्कराचार्य borrowed that idea and introduced it. These are all not true because the concept of सन्न्यास was

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there in the उपनिषत्s themselves and the उपनिषत्s themselves say that it has been from beginning-less time. So पूर्वे विद्वांसः the ancient wise people became सन्न्यासिs only because of this reason. So after एतद्ध स्म वै तत् we have to supply the word पारिव्राज्ये कारणमुच्यते, सन्न्यासे कारणम्. This alone is the reason for taking सन्न्यास. It is not escapism. Because many people tell that all सन्न्यासिs are escapists. They do not want to work in the world. They don't have the backbone to support a family. They are lazy ones. And therefore they renounce everything. They are failures in everything and therefore they took सन्न्यास. The उपनिषत् says nothing doing. सन्न्यास is meant for the greatest accomplishment in life, which is called मोक्ष. Therefore एतत् तत् कारणम् तदेतत् एव कारणम्. मोक्ष alone is the purpose of सन्न्यास.

Then incidentally the opponents give another complaint also. If a person renounces everything for the sake of मोक्ष, is it not selfishness? All for one's own मोक्ष, he doesn't care for society. That charge also is improper, incorrect because of two reasons.

One reason is सन्न्यासाश्रम is taken generally after going through these three आश्रमs and therefore he has contributed the maximum to the through three आश्रमs. Especially in गृहस्थाश्रम through पञ्चमहायज्ञ he has contributed to society and then has taken to सन्न्यास. How can you call it selfish? Therefore a सन्न्यासि can never be called selfish because in गृहस्थाश्रम he has given everything to the society and family

and now in his final stage if he is working for his own मोक्ष what is wrong in that?

The Second reason is even if a person does not enter गृहस्थाश्रम and straightaway takes सन्न्यास in younger age, then also remember सन्न्यास is used for आत्मज्ञानम् initially and then the very आश्रम is used for लोक सङ्ग्रहः later. लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥ So शङ्कराचार्य became a सन्न्यासि early and even now we are getting the benefit of that: all the मठs and all his commentaries. Therefore remember a सन्न्यासि gives up one family to identify with all the families. He gives up relationship with one family only with the aim of claiming the whole universe as one family. वसुधैव कुटुम्बकम्. Therefore it is meaningless to say that a सन्न्यासि is selfish. Whether he becomes a सन्न्यासि in early age or whether he becomes a सन्न्यासि in later age at any time he contributes a lot to the society. In later age means after contributing to the society he becomes a सन्न्यासि, in his early age means after ज्ञानम् he has nothing to achieve.

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षं जनानहेतुनान्यान्पि तारयन्तः ॥
विवेकचूडामणिः ३९ ॥

After मोक्ष is attained they have nothing to attain. After ज्ञानम् he will not resort to any bad things. also being a wise man. Therefore सन्न्यासि is never a selfish person. Therefore एतमेव एतद् स्म वै तत्. ह स्म वै is only an emphasis. And

एतत् तत् means this is the कारणम्. What is the कारणम्? We will read.

मन्त्र 4-4-22 continuation

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रब्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।

So this portion is well known सन्न्यास portion which is so explicitly given here. in all other उपनिषत्s सन्न्यास is not elaborately presented and therefore शङ्कराचार्य quotes this portion very often in support of सन्न्यास आश्रम. There are two types of सन्न्यास. One is क्रम सन्न्यास i.e., going through ब्रह्मचार्य गृहस्थ वानप्रस्थ and finally सन्न्यास. And the second one is another सन्न्यास where a person does not go through गृहस्थ and वानप्रस्थ आश्रमs but ब्रह्मचर्यात् एव सन्न्यास. For both शास्त्र has the provision. There is another उपनिषत् which says ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी भवेत् । वनी भूत्वा प्रव्रजेत् । ॥ जावालोपनिषत् ४ ॥

This is क्रम सन्न्यास. The very same उपनिषत् says यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥ जावालोपनिषत् ४ ॥

There is another option also that is a person can take सन्न्यास from any आश्रम provided there is वैराग्यम्. And it is the second सन्न्यास that is being talked about here. That is ब्रह्मचरि becoming a सन्न्यासि straightaway. A person goes through ब्रह्मचार्याश्रम and at the end of ब्रह्मचार्याश्रम he has to

choose either गृहस्थाश्रम or सन्यासाश्रम. What determines the आश्रम? The immediate goal of life of the aspirant will determine the type of आश्रम. The बृहदारण्यकोपनिषत् itself points out पुत्रेणायं लोको जस्यो कर्मणा पितृलोकः विद्यया देवलोकः ॥ १-७-१६ ॥ So through children one gets मनुष्यलोक. If a person should have a good and happy human life here and in the next जन्म also, then पुत्र is important. पुत्र will take care of us in this life in old age and also performs श्राद्धकर्म after death and because of that we can again come back to मनुष्यलोक. So to get मनुष्यलोक पुत्र is required. कर्मणा पितृलोकः if you are interested in पितृलोक or स्वर्ग then one should take to कर्म. Then विद्यया देवलोकः through उपासना one can get ब्रह्मलोक, the highest. ब्रह्मचरि has got three choices to take गृहस्थाश्रम. So he is scratching the head which one I should take. But there are some rare ones who find that all of them are within संसार.

श्वोभावा मर्त्यस्य यदन्तर्कैतत् सर्वेन्द्रियाणां जस्यन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तवैव बाह्यस्तव नृत्यगीते ॥
कठोपनिषत् १-१-२६ ॥

He sees all of them as bound by देश and काल. Therefore he says that I am not interested in पुत्र. I am not interested in कर्म. I am not even interested in उपासना. Because I do not want three साध्यम्s, and therefore the साधनम्s are irrelevant when I am not interested in the साध्यम्. A means becomes relevant only when the end is expected. Therefore याज्ञवल्क्य says पूर्वे विद्वांसः प्रजां न कामयन्ते so some विद्वान्, विवेकि, नित्य अनित्य वस्तु विवेकि, आत्मज्ञाः, आत्मविविदिषुः, say I don't

want children. I am supposed to get some benefit. That itself is doubtful, a big question mark. Even if I am going to get that benefit it is going to be ephemeral. Therefore I don't want पुत्र and through पुत्र मनुष्यलोक also. Similarly, you have to add two more things. कर्म अपि न कामयन्ते, they are not interested पितृलोक. विद्याम् न कामयन्ते they are not interested in देवलोकः. They are not interested in any of these things. It is like giving a comb to a bald headed person. They are interested only in सन्न्यास. Thus some people decide, that is going to be said which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In this twenty-second मन्त्र of शारीरक ब्राह्मणम् याज्ञवल्क्य is talking about the आत्मज्ञान साधनानि. While talking about साधनानि याज्ञवल्क्य talks about two types of साधनम्, one is the indirect means to आत्मज्ञानम् and another is direct means to आत्मज्ञानम्. The indirect means is कर्म and उपासना and the direct means is ज्ञानम्. And therefore everybody has to go through कर्म, उपासना and ज्ञानम् because all of them contribute indirectly or directly. For this purpose alone all the four आश्रमs also are designed in our tradition. Each आश्रम is specifically meant for a particular type of साधन. गृहस्थाश्रम is ideal for कर्म, वानप्रस्थाश्रम is ideal for उपासना and सन्यासाश्रम is ideal for ज्ञानम्. In ब्रह्मचर्याश्रम a person does वेद अध्ययनम् through which he comes to know about these साधनs and साध्यम्s. So in ब्रह्मचर्याश्रम the study takes place. In the other three आश्रमs the implementation of the study or the application of the study takes place. Thus all the four आश्रमs are designed for मोक्ष alone. तमेतं वेदानुवचनेन ब्रह्मचर्याश्रमे यज्ञेन दानेन गृहस्थाश्रमे तपसानाशकेन वानप्रस्थाश्रमे विविदिषन्ति. Thus in तमेतं वेदानुवचनेन statement three आश्रमs have been mentioned. And now in the statement that we are studying एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते this particular portion talks about सन्यासाश्रम. Thus if a person goes through all these आश्रमs and comes to सन्यास, it is called क्रम सन्यास but the उपनिषत् talks about another type

of सन्न्यास also wherein a person directly goes to सन्न्यासाश्रम from ब्रह्मचार्याश्रम itself.

What is the condition for the direct entry into सन्न्यास? The उपनिषत् says एषणा त्रय अभावः freedom from all desires is the condition for entering सन्न्यास. In this context desires are classified into three. Therefore we say एषणा त्रय अभावः. Therefore at the end of ब्रह्मचार्याश्रम a person asks the question am I interested in मनुष्यलोक, am I interested in पितृलोक or am I interested in the ब्रह्मलोक. पुत्रेण मनुष्यलोकः कर्मणा पितृलोकः विद्या देवलोकः. So family life gives again मनुष्य जन्म, the rituals give स्वर्गलोक, the उपासना give ब्रह्मलोक. Therefore this ब्रह्मचारि asks himself am I interested in any one of them. And if the mind says I have no interest in any one of them as नचिकेतस् said

श्वोभावा मर्त्यस्य यदन्तर्कैतत् सर्वेन्द्रियाणां जरयन्ति तेजः । ॥
कठोपनिषत् १-१-२६ ॥

यस्मिन्नित्दं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि
नस्तत् । योऽयं वरो ब्रूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता
वृणीते ॥ कठोपनिषत् १-१-२९ ॥

I am not interested in anything other than मोक्ष. Therefore एषणा त्रय वर्जितः रहितः पुरुषः ब्रह्मचर्यादेव सन्न्यासं स्वीकरोति.

Then the question will come, suppose a ब्रह्मचारि finds that he does not have any desire for all these things. He is interested in मोक्ष only. Then the question comes shouldn't he enter गृहस्थाश्रम at least for the sake of चित्तशुद्धि. He need not

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

enter गृहस्थाश्रम for मनुष्यलोक प्राप्तिः or स्वर्गलोक प्राप्तिः or ब्रह्मलोक प्राप्तिः, but shouldn't he go through the गृहस्थाश्रम for getting चित्तशुद्धि and चित्तनैश्चल्यम्.

For that we answer if a ब्रह्मचारि at that age has got वैराग्यम्, that वैराग्यम् itself is the indication of साधन चतुष्टय सम्पत्ति. How did he get it without entering गृहस्थाश्रम if you ask, we will say that he has gone through that in the previous जन्म. So पूर्वजन्म सुकृत वशात् he has got साधन चतुष्टय सम्पत्ति which expresses in the form of वैराग्यम् which makes him fit for सन्न्यासाश्रम.

Finally, even if that ब्रह्मचारि does not have साधन चतुष्टय सम्पत्ति in full measure, then in the सन्न्यासाश्रम itself certain disciplines are kept for completing the साधन चतुष्टय सम्पत्ति. That is why सन्न्यासाश्रम itself has certain rituals. He has got a दण्ड, प्रणव जप as a compulsory rule, गुरु शुश्रूषा. Therefore some of these disciplines will help him in completing साधन चतुष्टय सम्पत्ति. Therefore ब्रह्मचर्यादेव सन्न्यास is allowed in the शास्त्र. It is such a सन्न्यास that is being talked about in this famous portion, which शङ्कराचार्य repeatedly quotes. एतद्ध स्म वै तत्. It should be read as तदेतत् ह स्म वै पारिव्राज्ये कारणम् सन्न्यास कारणम्. The following is the reason for taking सन्न्यास. ह स्म वै are meant for emphasis to indicate that सन्न्यास is not a new tradition but it has been there from ancient times. Then याज्ञवल्क्य quotes the ancient practice of people. He says पूर्वे विद्वांसः the discriminative people, the मुमुक्षुs of previous generations also did the same thing. Why? प्रजां न कामयन्ते they were not interested in children because

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शारीरक ब्राह्मणम्

children are meant for मनुष्यलोक प्राप्ति. पुत्रेणायं लोको जस्यो. Through children one can again come back to मनुष्य जन्म. So if he does a lot कर्मs and transfers them to his children and the children do follow those कर्मs properly and the children continues the action of the father and then alone the father gets his मनुष्य जन्म, a second chance for gaining मोक्ष. Since these people do not want to come back as human beings again प्रजां न कामयन्ते they don't want children. You have to add two more. They are not interested in पितृलोक also, therefore कर्माणि न कामयन्ते. Since they are not interested in पितृलोक, they are not interested in कर्म साधनम्. You have to add a third statement also. विद्यां न कामयन्ते they are not interested in उपासनाs also because they do not want ब्रह्मलोक फलम् or देवलोक फलम्.

If you ask them what will they say? This is within quotation. From किम् the quotation begins up to इति. किम् प्रजया करिष्यामः. What we will do with children? आक्षेपार्थे किम्. What is the benefit of it? Because we are no more interested in मनुष्यलोक. Similarly, we have to add किम् कर्मणा करिष्यामः. किम् विद्यया करिष्यामः. Because साधनम्s are relevant only when we want साध्यम्s. साधनम्s are relevant only when we are interested in साध्यम्s. If they are not interested in any of these goals then what is their goal? येषाम् नः अयमात्मा अयं लोकः. We don't want मनुष्यलोक, we don't want पितृलोक, we don't ब्रह्मलोक, we want only आत्मालोक.

But here we should be very careful. The उपनिषत् uses the word आत्मालोकः to rhyme with the other three लोकs. But you should not imagine that आत्मालोक is another लोक somewhere. In other three cases लोक means a place. In the case of आत्मालोक the word लोक means स्वयम् प्रकाशः, लोकनम् लोकः, ज्ञानम् लोकः. आत्मालोकः means स्वयम् प्रकाशः आत्मा एव अस्माकम् साध्यः. आप्तकामः आत्मकामः अकामः. Therefore इति. इति means thus the ancient people used to think and take सन्न्यास.

And what do they do? ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय. They go beyond the three basic desires. पुत्रैषणा desire for children, वित्तैषणा desire for wealth, लोकैषणा desires for various higher लोकs. In fact this portion has already come before, 3-5-1 of this उपनिषत्. There I have very elaborately discussed. Here I am going to give a brief summary only. All our desires can be taken as अनात्मा एषणा, desire for अनात्मा. Anything you mention it is अनात्मा एषणा. This अनात्मा एषणा itself is divided into many forms by the शास्त्र. Sometimes it is divided as two-fold desires, sometimes it is taken as three-fold desires, sometimes it is taken as six-fold desires. I had given a chart in that particular section. On the top of the chart you have अनात्मा एषणा. This अनात्मा एषणा is divided into two as साधन एषणा and साध्य एषणा. Desire for means and desire for the ends. For example when we want to earn a lot of money, desire for money comes under साधन एषणा. It is only a means for various ends. I want to earn money so that I can buy a house, car, TV, etc., something

or the other. Therefore साध्यम् is the house साधनम् is the money. Thus money desire will come under साधन एषणा and house desire will come under साध्य एषणा. All desires can be divided साधन साध्य इच्छा. This is two-fold एषणा.

And this itself is later classified as three-fold. The साधन is divided into two पुत्र एषणा and वित्त एषणा. साध्यम् is taken as लोक एषणा. पुत्र means children and वित्त means wealth and लोक means various worlds of enjoyment. So three desires means पुत्र, वित्त and लोक. Two desires means साधन and साध्य. One desire means it is अनात्मा.

Now these three desires themselves are subdivided into six. They are पुत्रैषणा is number one. वित्तैषणा is subdivided into two, wealth is subdivided into two. They are कर्म and उपासना. Rituals are one type of wealth and meditations are another type of wealth. Why they are called wealth? They are having purchasing power. कर्म can purchase, उपासना can purchase, and therefore वित्त is subdivided into कर्म and उपासना. So पुत्र, कर्म and उपासना these three come under साधन एषणा. The लोक एषणा is subdivided into three. They are मनुष्यलोक, पितृलोक and देवलोक. पितृलोक is the same as स्वर्ग and देवलोक is the same as ब्रह्मलोक. So total we have six. साधन त्रय एषणा and साध्य त्रय एषणा thus there are six-fold desires. So as per the context we have to understand what is meant by one desire or two desires or three or six desires. Here three desires is being talked about.

Therefore the उपनिषत् says पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय. व्युत्थाय means growing out of desires. That word व्युत्थानम् is a beautiful word growing or growing about, growing out. Because the desires we can grow out or desires we can suppress also. Suppressed desires can harm a person and if a person grows out of desires it is harmless. स्वामि दयानन्दजी generally gives the example of the marbles that we play. At that time we are so much enamored by that marble that when our parents say not to play it, we sit in the room and meditate on the marbles only. Now suppose our children or grandchildren are playing the same thing and they are calling us for playing then we can enjoy the game and play with the children. But there is a difference between our approach to the marble game and the children's approach. In our case it is,

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ गीता ३-२७ ॥

We are all marble ज्ञानिs therefore we play असक्तः सन्, even if we lose it matters little, even if the game is stopped in between it matters not. But for the child that game is very dear. Therefore what is the sign of growing out of a desire? Growing out of a desire means its presence also should not disturb or its absence also should not disturb. If either of them disturbs it is problem. Just by seeing if you get attached it is a problem then. Therefore the presence also should not disturb, the absence also should not disturb. Going beyond राग and द्वेष. निर्द्वन्द्वः नित्य-सत्त्वस्थः. This growing out of राग and

द्वेष is called सन्न्यास, व्युत्थानम्. Not physical running away but growing out of both

ज्ञेयः स नित्यसन्न्यासि यो न द्वेष्टि न काङ्क्षति ॥ गीता ९-३ ॥

That is why the word व्युत्थानम् is a beautiful word uniquely occurring here. And व्युत्थानम् is equal to सन्न्यास. सन्न्यास is not an external event. It is some happening in the mind, it is maturity, it is sanity.

Therefore अथ. अथ means thereafter, वैराग्य प्राप्ति अनन्तरम्, ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तदनन्तरम् किम्? तस्मात् तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् अथ भिक्षाचर्यं चरन्ति. Here the उपनिषत् does not talk about internal renunciation only but the उपनिषत् is talking about external renunciation also which goes along with internal renunciation. How do you know whether it is internal or external renunciation? भिक्षाचर्यं चरन्ति living on भिक्षा is only for आश्रम सन्न्यासि. A गृहस्थ should not say I have inner renunciation and so I will get भिक्षा. Inner renunciation will not qualify a person for भिक्षा taking. It qualifies one for वेदान्त and मोक्ष. To qualify for भिक्षा one should quit the house physically and then alone one can take भिक्षा. चर्यम् in भिक्षाचर्यम् refers to the regular way of life. Not one day or two days but the regular lifestyle of भिक्षा they take to.

शङ्कराचार्य gets into a technical enquiry here and he establishes that भिक्षाचर्यम् चरन्ति is a विधि वाक्यम्. It means one should take to आश्रम सन्न्यास. So भिक्षाचर्यम् चरन्ति means भिक्षाचर्यम् चरेयुः. It is a विधि वाक्यम्. The other person

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पूर्वमीमांसा comes and asks how do you say it is a विधि वाक्यम्. According to संस्कृत grammar a विधि requires a particular usage called विधिलिङ् or लोट्. Here चरन्ति is in लट्, present tense. How can the present tense be taken as विधि? And शङ्कराचार्य after a small enquiry says that this is not लट् present tense at all. In the वेद there is a special tense a वैदिक tense, which is not there in लौकिक व्यवहार

लट् वर्तमाने लेट् वेदे भूते लुङ् लङ् लिटस्तथा । विध्याशिषौ लिङ्लोटौ लुट् लृट् लृङ् च भविष्यतः ॥

Therefore लेट् वेदे. चरन्ति is लेट् लकार which has the meaning of विधि. Therefore शङ्कराचार्य says it is a विधि वाक्यम् and therefore one should take to सन्न्यास if possible. And later या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा. All three desires are essentially one only. They are only superficially different and essentially they are all one only and it is called अनात्मा एषणा. All of them belong to अनात्मा. Therefore those desires are binding desires and therefore they should be given up. Then the उपनिषत् says उभे ह्येते एषणे एव भवतः. Both are desires only. See the mischief of the उपनिषत्! Suddenly it is saying both are desires after having said three are desires. It should have said all the three are desires only. How do you sort out this problem? The three desires should be resolved into two in the form of साधन एषणा and साध्य एषणा. पुत्र एषणा and वित्त एषणा together will come under साधन एषणा, and लोकैषणा will come under साध्य एषणा, and all of them are desires only and a वैरागि goes beyond them and takes to भिक्षाचर्यम्. And remember

whenever we talk about सन्न्यास in the tradition we have to include ज्ञानम् or वेदान्त विचार. सन्न्यास is exclusively meant for वेदान्त विचार. Other than वेदान्त विचार any action we want to do it has to be done either in ब्रह्मचार्याश्रम, or गृहस्थाश्रम, or वानप्रस्थाश्रम. For each job a particular आश्रम is allotted and staying in that particular आश्रम one should do his duty. Therefore a सन्न्यासि is meant to do वेदान्त विचार. If each आश्रम does another आश्रम's कर्म then that will be आश्रम सङ्करः. आश्रम सङ्करः will take place if there are any violations. Therefore a गृहस्थाश्रमि can study वेदान्त. It is said that he should not give up कर्म but it is not said that he should not study वेदान्त. A गृहस्थाश्रमि can study वेदान्त but he has no right to give up कर्म. A सन्न्यासाश्रमि cannot give up the study of वेदान्त and a गृहस्थाश्रमि may study or may not study वेदान्त. There is nothing wrong in it, that is his choice. Whereas a person taking to सन्न्यास must be exclusively for this. And therefore भिक्षाचर्यं वरन्ति and वेदान्त विचारम् अपि कुर्वन्ति.

With this the fourth आश्रम has been talked about. All the four आश्रमs are going only in one direction and that is मोक्ष. But the वेद does not directly say that. If it is said like that then some people will say that they don't want मोक्ष. Therefore like a sugar-coated pill the शास्त्र says गृहस्थाश्रम is for enjoyment, for अर्थ काम; you can enjoy the children, it will talk about the wonderful children and wealth etc. So superficially अर्थ काम are presented as प्रयोजनम् but the unmentioned undercurrent of गृहस्थाश्रम is inching towards मोक्ष. Continuing;

स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति;

If a person goes through the four आश्रमs even if he does not physically go through, at least internally if a person goes through the four आश्रमs and also follows the three-fold साधनs: कर्म, उपासना and ज्ञानम् then he will discover the आत्मा. आश्रम फलम् is आत्मप्राप्तिः. Now the question comes what type of आत्मा. If the वेद should have this grand design for all and remember this is not the goal of one human being. The शास्त्र presents this as the goal, the universal goal of all human beings, all over the world, not only the भूलोक but all the fourteen लोकs there is one goal and that is आत्मा. So if आत्मा is such a universal goal what is the glory of that आत्मा. Therefore the nature of आत्मा is given in this portion. स एष नेति नेत्यात्मा etc. This famous मन्त्र also has occurred before therefore I will not elaborate it but I will give you the reference so that you can see back. It occurred in 3-9-26 and 4-2-4 of this उपनिषत्. From स एष नेति नेत्यात्मा up to न व्यथते, न रिष्यति. Therefore I am going to give you only the running meaning. स एष नेति नेत्यात्मा – आत्मा is that which remains after negating everything. सर्व निषेध अवधिः. That means I am the आत्मा. After negating the negatables the unnegatable negator remains which is called आत्मा or ब्रह्मन्. What is its nature? अगृह्यो हि न गृह्यते – it is un-objectifiable because it is not available for any प्रमाणम्. सर्व प्रमाण अगोचरम्. अशीर्यो न हि शीर्यते – it is decay-less, without any

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decay, declension. अपक्षय रहितः, जरा रहितः. असङ्गो न हि

सज्यते – it is relation-less, connection-less, it is detached from everything. That is why incidentally सन्न्यास is glorified because सन्न्यास is the nearest आश्रम which is closer to आत्मस्वरूपम्. Because सन्न्यास is the आश्रम in which a person is without any relations. Either he requires nobody or he accepts everybody. There is no gradation in choosing people. 'He is mine or that person is his' such a differentiating mentality he is not having. सन्न्यासि is not

कान्ता इमे मे तनया इमे मे गृहा इमे मे पशवस्त्वमे मे । एवं नरो मेषसमानरूपः मे मे कृतः कालवृत्तेण नीतः ॥

Simply he was repeating इमे मे. इमे मे means all these belong to me. So hearing him say मे मे यमधर्मराज as a wolf took away all the goats called human beings. Every human being is like a goat constantly saying इमे मे and therefore यमधर्मराज wolf carried them away. मे मे कृतः कालवृत्तेण नीतः. So सन्न्यासि is supposed to be one who is relation-less and आत्मा is relation-less and therefore सन्न्यासाश्रम and आत्मा are almost closer and therefore आत्मा discovery is facilitated by सन्न्यासाश्रम and this is the technical reason for choosing सन्न्यास as a means of आत्मज्ञानम्. Therefore असङ्गः. There is no सङ्गः for सन्न्यासि as well as आत्मा. In fact भर्तृहरि says

दौर्मन्यान्नृपतिर्विनश्यति यतिः संगत् सुतो तालनात् विप्रोऽनध्ययनात् कुलं कुतनयात् शीलं खलोपासनात् ।

He gives a big list. There he says a सन्न्यासि gets spoilt by सङ्गः. A King gets spoilt because of wrong advisers. दौर्मन्यान्नृपतिर्विनश्यति. Similarly how does a child gets spoilt? How does a ब्राह्मण gets spoilt? How does a farmer gets spoilt? While explaining these things he says that the enemy of सन्न्यासि is सङ्गः. Therefore असङ्गः. असितो न व्यथते – it is unbound, अबद्धः. Therefore न व्यथते – there is no pain. It is free from pains. It does not grieve. Finally, न रिष्यति. न रिष्यति means it does not perish and does not die. न विनश्यतीत्यर्थः. So आत्मस्वरूपम् has been talked about and now this ज्ञानफलम् is going to come in the final portion of this मन्त्र. We will read.

मन्त्र 4-4-22 continuation

एतमु हैवैते न तरत इति — अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ ४-४-२२ ॥

ज्ञानफलम् can be presented in many ways. Here ज्ञानफलम् is presented as freedom from regrets in life. This is one of the greatest problems we face in life. This is another form of guilt alone. The feeling of guilt can kill a person. It can cause sickness. Some people can even commit suicide. The person who dropped the atom bomb is reported to have killed himself. Because he never thought that so many people will die. Thus guilt can kill a person. Freedom from guilt or regrets is मोक्ष especially in old age. In old age we cannot be active and therefore we have sit quietly and we cannot escape by talking to people also because nobody will come near.

They know if once the talk begins it won't end. Therefore people avoid the old people. There is no escapism also. The mind goes on picking up the back issues and then worrying.

किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते । उभे ह्येवैष एते आत्मान स्पृणुते । ॥ तैत्तिरीयोपनिषद् २-९-१ ॥

This is mentioned in the तैत्तिरीयोपनिषद् and the same idea is occurs here also. That is why we say बृहदारण्यकोपनिषद् is a complete उपनिषद् because it contains all the ideas of other उपनिषद्. एतम् उ ह एव एते न तरतः – the following two do not hurt him. The two types of regrets do not hurt him. They do not afflict him. एते means these two. तरतः means प्राप्नुतः. These two types of regrets do not reach him. What are those two regrets? अतः पापम् अकरवम् – I did पापम् because of these reasons. अतः अस्मान्निमित्तात् because of these reasons. By giving various excuses we have done so many things and we have justified them by one reason or the other. अतः कल्याणं अकरवम् – because of these reasons I did not do these noble actions. By giving some excuses I did not सन्ध्यावन्दनम्. कल्याणं means पुण्य कर्म. पापम् I did and पुण्यम् I avoided giving various excuses and thinking over them he does not regret – what is gone is gone. There is no use regretting now. Now I am here, let me make full use of it. If I can't make good use of it now, then better luck next जन्म.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

In the twenty-second मन्त्र याज्ञवल्क्य elaborately gave the ज्ञान साधनम् pointing out that all the आश्रमs are ultimately meant for attaining मोक्ष alone. In the case of the first three आश्रमs there are other worldly benefits also but worldly benefits are अवान्तर फलम् only the byproducts. A person may serve the society, may earn money, may raise a family; all the other material benefits are the byproducts only but the primary benefit of all the आश्रमs is मोक्ष only. This fact the people may know or may not know. A गृहस्थ may know that गृहस्थाश्रम is meant for मोक्ष or he may not know; he may use गृहस्थाश्रम for अर्थ काम benefits. But one thing knowingly or unknowingly if गृहस्थाश्रम is followed as prescribed in the शास्त्रs it will lead a person to मोक्ष only. Thus the first three आश्रमs are meant for both श्रेयस् and प्रेयस्, whereas the fourth आश्रम is the only आश्रम which is exclusively meant for श्रेयस्. The first three आश्रमs have got two-fold benefits whereas the fourth आश्रम is exclusively meant for श्रेयस्. Therefore याज्ञवल्क्य talked about all the आश्रमs. The first three आश्रमs were talked about in the वाक्यम् तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन. Then पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति talks about the fourth आश्रम. And if a person successfully follows these four आश्रमs then he will get the knowledge of आत्मा which is नेति which is the सर्वनिषेध अवधिः, which is the remainder after the negation of everything. And now at the

end of this मन्त्र याज्ञवल्क्य talks about the फलम् of that knowledge. The फलम् is जीवन्मुक्ति, which can be presented in many ways. But here याज्ञवल्क्य says जीवन्मुक्ति is freedom from regrets, freedom from guilt. What type of regret or guilt will afflict a person? Here the regret is divided into two types: the regrets over commissions and regrets over omissions. That is पुण्य कर्म अकारणम् is called omissions and पाप कर्म कारणम् is called commission. That is doing what is not to be done is one type of regret and not doing what is to be done is the second type of regret. I should have brought up my children in this way etc., comes under the regret of omission. Then there may be worries that I some mistakes by doing. That is the worry of commission. These two types of guilt do not disturb a ज्ञानि. That is said here. “अतः पापम् अकरवम्”. अतः means अस्मात्कारणात् because of these reasons I did पापम्. “अतः कल्याणम् अकरवम्”. And because these reasons I did not do पुण्यम्. उभे उ ह एव एषः एते तरति. एषः means ज्ञानि, तरति means crosses, उभे एते means both these types of regrets. Not because he is insensitive. Remember an insensitive gross person also does not regret or worry about his mistakes. So he will go on doing prohibited things and he is so stonehearted that he does not have any regrets. Now we say ज्ञानि also does not have any regrets. A stony person also does not have any regrets. Then does it mean that ज्ञानि is also an insensitive. Because any sensitive person should regret or feel bad if he has committed mistakes. This should be very carefully understood because opposites always resemble. An

insensitive man and a ज्ञानि will resemble. Here we should differentiate a ज्ञानि and stonehearted person. With regard to our past we can have three types of response.

If a person is insensitive he will not worry about his mistakes. He is blissfully ignorant of his mistakes and therefore he will continue his mistakes. This is the one type of response – insensitivity.

There is a second type of response and it comes from a sensitive person. So he is worried about his mistakes, he is aware of his mistakes, he wants to remove his mistakes. But the problem is he goes on feeling guilty, even after the other person has forgiven him. But in spite of the other person's forgiveness this person will dwell upon it. Therefore there is a constantly guilty sensitive response. It is sensitivity with guilt. First, one is insensitivity without guilt and the second one is being sensitive and guilty.

वेदान्त or धर्मशास्त्र says both are problem. In the first case the man does not suffer because no guilt but the problem is there is no scope for growth, improvement. He is never aware.

युक्तयुक्तविवेकशून्यहृदयो धन्यो जनः प्राकृतः ॥

A श्लोक says, in fact those foolish people, who do not have ideas of right or wrong, they are indeed blessed because they live in the world without any regrets. They do not suffer but they do not grow in life. The second set of people have got certain advantages. They are sensitive enough to note their mistakes and they are interested in improving them but the

problem they face is constant guilt and regret even after the victim has forgotten the incident. Therefore this person, the second person is eternally disturbed whereas the first person is stagnating person. The second person will not have peace of mind. The first person will stagnate and the second person will be eternally disturbed. Therefore what is the correct attitude? We have to go to third person of response. What is that?

He is sensitive enough to note the mistakes and decides to grow. He is sensible enough not to worry over the past mistakes. Therefore sensitivity must be supported by sensibility. You be sensibly sensitive. Otherwise, you will suffer all the time.

And ज्ञानि is sensibly sensitive. He learns from his past mistakes and avoids them but does not worry over the past because worry does not change the past nor does the worry improve the future. That is what is said here. एते उभे एषः त्रयति. And नैनं कृताकृते तपतः – the past mistakes do not afflict him, torment him in his old age. This is the ज्ञानफलम्. As we are young the future is longer and the past is shorter. Most of the time we are projecting our mind to the future. Lot of dreaming we do regarding the future. Because future is longer and past is shorter. It is with regard to the present जन्म. As we grow older and older the future becomes shorter and past becomes longer. Therefore younger people will have anxiety over the future and the older will have more regrets over the past. That means at no time in our life we are happy.

Younger days are affected by anxiety and older days are affected by regrets. ज्ञानि does not have either. Continuing;

मन्त्र 4-4-23

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य

न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदवित्, तं विदित्वा

न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ ४-४-२३ ॥

In support of this ज्ञानफलम् याज्ञवल्क्य quotes a ऋग् मन्त्र. Because this is यजुर्वेद ब्राह्मणोपनिषत्, therefore it takes support from a ऋग् मन्त्र. तदेतदृचाभ्युक्तम्, ब्राह्मणस्य एषः महिमा. The following is the glory of a ब्राह्मण. We should remember that the उपनिषत् uses the word ब्राह्मण as ब्रह्मवित्, a wise man. Therefore शङ्कराचार्य says here that a wise man alone deserves to be really called ब्राह्मणः. मुख्यः ब्राह्मणः is ब्रह्मवित्. The other ब्राह्मणs like जाति ब्राह्मण, कर्म ब्राह्मण etc. are all गौण ब्राह्मणs, they are only secondary ब्राह्मणs or अमुख्य ब्राह्मणs. So the अमुख्य ब्राह्मण will become मुख्य ब्राह्मण only when he is a ज्ञानि. From this another point also becomes clear. Suppose a person is not a जाति ब्राह्मण, he is not a ब्राह्मण by birth, suppose he is not a कर्म ब्राह्मण or he

does not have a profession of ब्राह्मण, even though his birth is different, even though his profession is different and suppose he gets ब्रह्मज्ञानम् then that ब्रह्मज्ञानि will be मुख्य ब्राह्मण whereas जाति ब्राह्मण will continue to be अमुख्य ब्राह्मण. That is why शङ्कराचार्य said

चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥
मनीषापञ्चकं - २ ॥

If a जाति ब्राह्मण and मुख्य ब्रह्मन् comes together who should worship whom? A जाति ब्राह्मण will have to worship the मुख्य ब्राह्मण who is a ज्ञानि.

Thus you find in बृहदारण्यकोपनिषत् in several places ब्राह्मण is defined as ज्ञानि alone. That is why they say

जन्मना जायते शूद्रः कर्मणा द्विज उच्यते । वेदपाठेन विप्रः स्यात्
ब्रह्मणो ब्राह्मवेदनात् ॥

जन्मना जायते शूद्रः everyone is शूद्र by जन्म. कर्मणा द्विज उच्यते only when one takes to उपनयन संस्कार and follows the Vedic way of life then that cultured person alone is called द्विज, twice born. And वेदपाठेन विप्रः स्यात् mere उपनयन संस्कार will make him द्विज and only when he completes वेद अध्ययनम्, then he gets the name विप्रः and all the time he does not deserve the name ब्राह्मणः. He may be शूद्र, he may be द्विजः or he may be विप्रः or he may be जाति ब्राह्मण. But he can be called a ब्राह्मण only when ब्रह्मणो ब्राह्मवेदनात् he becomes a ब्रह्मज्ञानि. So ब्रह्मज्ञानि is a true ब्राह्मण. This definition was given twice before in

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥
बृहदारण्यकोपनिषत् ३-८-१० ॥

One who gains this Self-knowledge in this जन्म before death that person alone is ब्राह्मणः. Whereas

यो वा एतदक्षरं गार्गि अविदित्वा अस्माल्लोकात्प्रैति स कृपणः ॥
बृहदारण्यकोपनिषत् ३-८-१० ॥

He does not deserve the title ब्राह्मण, an अज्ञानि deserves the title कृपणः alone. So there ब्राह्मण was defined. Then later in
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः ॥ बृहदारण्यकोपनिषत् ३-९-१ ॥

Here it is defined ब्राह्मण as after श्रवणम्, मननम् and निदिध्यासनम् alone a person becomes a ब्राह्मण.

And here also the उपनिषत् wants to say that ब्रह्मज्ञानि alone is ब्राह्मणः. There is another उपनिषत् called वज्रसूचिका उपनिषत्, Diamond needle उपनिषत्. It makes a small surgery, micro surgery to find out who is a real ब्राह्मण. The whole उपनिषत् is an analysis of the question कः ब्राह्मण, who is a ब्राह्मण. स्थूल शरीरम् वा, सूक्ष्म शरीरम् वा, जाति वा, कर्म वा, it takes everything and goes on negating all of them, and after long analysis it concludes that ब्राह्मण is ब्रह्मज्ञानि एव. Here ब्राह्मणस्य means ब्रह्मज्ञानिनः.

What is the glory of ब्रह्मज्ञानि? The उपनिषत् says नित्य एष महिमा – the glory of ब्रह्मज्ञानि is the eternal glory. What is that eternal glory? मोक्ष स्वरूपम् and पूर्णत्वम् alone is the eternal glory of a ज्ञानि. शङ्कराचार्य says any other glory you

बृहदारण्यक उपनिषत्

शारीरक ब्राह्मणम्

talk about it is महिमा all right but it is अनित्यो महिमा. Suppose there is a great musician who sings very well. How long? May be twenty years or forty years. At the age of ninety if you are going to listen maximum it is difficult to listen but remembering the olden days you have to listen. Otherwise it is impossible to sit in the hall. Why because throat goes. Similarly Mr. Universe or Ms. Universe at the age of ninety without makeup you cannot believe what you see. What about the brainy accomplishments like inventions etc.? That also goes down. Even बुद्धि weakens. Any महिमा you talk about is अनित्य. स्थूलसूक्ष्म शरीरम् is fluctuating, it has higher graph and later it will be a declining graph. That is why as long as you hold on to अनित्य महिमा we all will have to suffer later because when that glory goes the society forgets us. All those people who achieved great feats they are all forgotten. We can be in limelight for some time in the society and see our glory in the daily newspaper but later when we don't find our name in the paper it hurts our mind. It is all because we hold on to अनित्य महिमा. Whereas a ब्राह्मण is that sensible person who holds on to नित्य महिमा. What is that नित्य महिमा? कर्मणा न वर्धते – it is that पूर्णत्वम् which never increases through कर्म and नो कनीयान् – nor does it decrease. We have to read कर्मणा twice. पुण्य कर्मणा न वर्धते पाप कर्मणा नो कनीयान्. So it does not become superior through पुण्य कर्म and it does not become inferior through पाप कर्म. Infinite cannot be increased or decreased. This line also is very often quoted by शङ्कराचार्य. That is मोक्ष स्वरूपम्. Therefore the ऋन् मन्त्र

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advises everyone तस्यैव पदवित् स्यात् – therefore everyone should become a knower of that मोक्ष स्वरूपम्. So तस्य means महिम्नः, पदम् means स्वरूपम्. So तस्य पदवित् means महिमा स्वरूपवित् and महिमा स्वरूपम् is here मोक्ष स्वरूपम्. So everyone should know that मोक्ष स्वरूपम् is नित्य महिमा which is never decrease. Ok, then what will happen? The उपनिषत् says तं विदित्वा – having known that मोक्ष स्वरूपम् न लिप्यते – that person is never affects by पापकेन कर्मणा – पाप कर्म. शङ्कराचार्य adds in his commentary that पापम् includes धर्माधर्मलक्षणेन, उभयमपि पापकमेव विदुषः. Because he is अन्यत्र धर्मात् अन्यत्राधर्मात् । कठोपनिषत् १-२-१४ ॥ Again he is सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । ॥ गीता १८-६६ ॥ He transcends धर्म अधर्म. This is the glory of that ज्ञानम्. Then a question may come so if a ज्ञानि is not affected by पापम् does that mean that a ज्ञानि can do any amount of पापम् without worry? Because the उपनिषत् says that after ज्ञानम् पापम् will not affect him means that he can do any amount of sin. Does that mean that? No. The उपनिषत् says that a ज्ञानि can do पापम् because the उपनिषत् knows that ज्ञानि will not do पापम्. Whereas the उपनिषत् says that an अज्ञानि should not do पापम् because in the case of अज्ञानि he can do पापम् or he will do पापम्. Since अज्ञानि has a choice there is a command. But in the case of a ज्ञानि he is choiselessly good, he is choiselessly धर्मवान्, he is choiselessly पुण्यवान्. I have given the example before. During the freedom struggle it seems some wealthy person gave his check book to Gandhiji and said to draw any amount of money. Because he knew that

Gandhiji is sensible, he will not abuse the freedom given. Therefore when there is a possibility of abuse of freedom वेद commands us. When there is no possibility of abuse of freedom वेद says निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः you may do as you like. Now the उपनिषत् continues the thread and once again याज्ञवल्क्य talks about some more साधनस or preparatory disciplines before repeating the ज्ञानफलम्.

Who are those साधनस? तस्मात् एवंवित् शान्तः दान्तः उपरतः तितिक्षुः समाहितः भूत्वा. So एवंवित् means a विवेकि, the one who has got the परोक्षज्ञानम् of ब्रह्मन्, the one who has got the knowledge of मोक्ष. And such a person should develop the following virtues. शान्तः means शम, दान्तः means दम, उपरतः means उपरति, तितिक्षुः means तितिक्षा, समाहितः means समाधानम्. शम, दम, उपरम, तितिक्षा and समाधानम्. In तत्त्वबोध the four fold qualifications were talked about. There we have as the third qualification शमादि षट्क सम्पत्ति. Now we come to know the source of that information is this बृहदारण्यकोपनिषत् वाक्यम्. Normally we can have a doubt in which उपनिषत् mentions साधन चतुष्टय सम्पत्ति? We hear repeatedly this word साधन चतुष्टय सम्पत्ति. And this word साधन चतुष्टय सम्पत्ति does not occur in any उपनिषत्. Then how did we gather these four-fold qualification? We have culled them out from different उपनिषत्s. From कठोपनिषत् we get विवेक वैराग्यम् and मुमुक्षुत्वम्. मन्त्र 1-2-2 श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमात् वृणीते ॥ १-२-२ ॥

So in श्रेयश्च प्रेयश्च विविनक्ति विवेक has been said. Then श्रेयः धीरः वृणीते an intelligent person chooses श्रेयस् that represents मुमुक्षुत्वम्. So विविनक्ति talks about विवेक, वृणीते talks about मुमुक्षुत्वम्. Then in the next मन्त्र

स त्वं प्रियान्प्रियरूपांश्च कामान् अभिध्यायन्नविकेतोऽत्यस्त्राक्षीः ।

O नविकेतस्! you threw away प्रेयस्. That represents वैराग्यम्. Joining these two मन्त्रs we get विवेक वैराग्यम् and मुमुक्षुत्वम्. And for शमादि षट्क सम्पत्ति is the source is this बृहदारण्यकोपनिषत् मन्त्र. Here also you may find a problem. शम, दम, उपरम, तितिक्षा and समाधानम्. How do you talk about six when only five are there? There are two बृहदारण्यकोपनिषत्s. One occurs in the काण्व branch of शुक्ल-यजुर्वेद and another occurring माध्यन्दिन branch of शुक्ल-यजुर्वेद. These two are almost same with very slight difference only. शङ्कराचार्य's भाष्यम् comes under काण्व शाखा. The one we are studying is काण्व शाखा. And विद्यारण्य has written a commentary on माध्यन्दिन शाखा. In both these branches this मन्त्र occurs. And in the काण्व शाखा we get this reading तितिक्षुः समाहितो भूत्वा. Whereas in माध्यन्दिन शाखा there is another reading तितिक्षुः श्रद्धावित्तो भूत्वा. Instead of समाहितो there it is श्रद्धावित्तो भूत्वा. Thus we find that in one समाधान is there and in the other श्रद्धा is there thus we have to take both from the two शाखाs. And that is how we get six qualifications. Since we have seen in तत्त्वबोध I am not elaborating them. I will just give the word meaning. शमः means मनो निग्रहः, the mind control. दमः means इन्द्रिय

निग्रहः, sense control. What is difference शमः and शान्तः? शमः is the name of the virtue and शान्तः is the name of the virtuous person. दमः is the name of the virtue दान्तः is the name of the person with that virtue. Similarly उपरति is the virtue उपरतः is the person. In तत्त्वबोध, the word उपरति is translated as स्वधर्म अनुष्ठानम्, following one's own स्वधर्म but that is a rare meaning. शङ्कराचार्य takes the meaning of उपरति as सन्न्यास or renunciation or an ascetic life. Therefore उपरतः means सन्न्यासि. This is the popular and generally accepted meaning of the word उपरति. Then तितिक्षा means दृढसहिष्णुः, capacity to withstand ups and downs in life. दृढ means pairs of opposites. सुखम् दुःखम्, मानम् अपमानम्, जया पराजया, संयोग वियोग, all the pairs of opposites and the capacity to withstand them. समाहितः means the one who is in समाधानम् which means चित् एकाग्रता. Oneness or one pointed-ness of the mind, not losing sight of the primary goal of life. Then we have to add श्रद्धा also from माध्यन्दिन शाखा. It means faith in गुरु and शास्त्रम्. Having enjoyed these six-fold qualification आत्मन्येव आत्मानम् पश्यति. Such a qualified person sees आत्मा is himself. Here the word आत्मा comes twice and the meaning should be carefully differentiated. आत्मनि means कार्यकरणसङ्घाते, बुद्धौ, in the mind आत्मानम् means the Self, the साक्षि. He should recognize the साक्षि in the बुद्धि. This is the first stage of knowledge. I am the आत्मा different from all the अनात्माs. शरीरम्, world, mind all come under the अनात्मा category and I am आत्मा different from all of them. This is the first stage.

This is not sufficient. When I know I am different from अनात्मा still I am in duality. आत्मा अनात्मा भेद will come and there will be द्वैतम्. Therefore we have to go to the next step. सर्वम् आत्मानम् पश्यति. Thereafter I should say there is no अनात्मा at all. What I named अनात्मा until now is also आत्मा only. प्रपञ्च, स्थूलसूक्ष्म शरीरम् all are आत्मा. सर्वम् आत्मानम् पश्यति. This alone is the सर्वात्मभावः. As long as this सर्वात्मभाव does not come भयम् will continue. As long as duality is there will be fear. Therefore आत्मानम् पश्यति. ज्ञाननिष्ठः भवति.

Here afterwards, ज्ञानफलम् is given. नैनं पाप्मा तरति – पापम् does not reach him, पापम् does not touch him, go anywhere near him. On the other hand सर्वं पाप्मानं तरति – he crosses over all the पापम्. Here first तरति means reach, and the second one means cross. Similarly, नैनं पाप्मा तपति – पापम् does not burn him. On the other hand सर्वं पाप्मानं तपति – he burns all the पापम्s. Until he gets ज्ञानम् पापम् burns him and once he gets ज्ञानम् the table is turned he burns all the पापम्s.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

He burns all the पापम्s. Here also शङ्कराचार्य adds पापम् includes पुण्यम् also.

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥
मुण्डकोपनिषत् ३-१-३ ॥

Not only that **विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति**. Here we get the third definition of **ब्राह्मण**. Such a person becomes a real **ब्राह्मण**. Until now he was only a **नाम के वारते ब्राह्मण**. Not a real one. Now alone **ब्राह्मणो भवति** he will become **ब्राह्मण**. Therefore **शङ्कराचार्य** says that until now he was called a **ब्राह्मण**, it was only **अमुख्य ब्राह्मण**. Now he has become **मुख्य ब्राह्मण**. **कः भवति?** **विपापः** – विगतधर्माधर्मः, he is above पुण्य पाप, धर्म अधर्म रहितः, he is free from कर्म. And **विरजः** – विगतरजः, रजः कामः, he is free from काम, desires. **अविचिकित्सः** – छिन्नसंशयः, संशय रहितः he is free from संशय. free from doubts. संशय is only an expression of अविद्या, and therefore संशय रहितः means अविद्या रहितः. So joining these three words अविद्या रहितः काम रहितः कर्म रहितः. Ignorance leads to desire and desire leads to action, action leads to जन्म and by जन्म again ignorance.... Thus अविद्या काम कर्म represents संसार चक्रम्. And ब्राह्मण is beyond संसार चक्र. It means he is जीवन्मुक्तः भवति. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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शारीरक ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजसिवावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

In the last portion of this section याज्ञवल्क्य is talking about ज्ञानफलम् once again. He has talked about ज्ञान साधनानि, both immediate साधनम् as well as the remote साधनम्. Now he is talking about the ज्ञानफलम्. He said first that a ज्ञानि will not have any regrets with regard to the past. Both omissions and commissions do not torment the ज्ञानि in his old age. That means he accepts his past without judgment. Then again ज्ञानफलम् was given in another way also, i.e., सर्वपाप तरणम्, crossing over all the पापम्s which include पुण्यम्s also. सर्वपुण्यपाप तरणम् is also ज्ञानफलम्. Thereafter again ज्ञानफलम् was presented in another manner and that is only when he becomes a ज्ञानि he is a true ब्राह्मण. मुख्य ब्राह्मणः तदा एव भवति. Until then he might be जाति ब्राह्मण, brahmin by birth or he might be कर्म ब्राह्मण, brahmin by profession but a true ब्राह्मण्यम् is only ब्रह्मज्ञानम्. What is ज्ञानफलम्? You become a ब्राह्मण. Then again ज्ञानफलम् was presented in another manner and that is freedom from अविद्या काम and कर्म. अविद्या काम कर्म अभावः or नाशः. Of course याज्ञवल्क्य did not use these words directly but he used the words विपापः विरजः अविचिकित्सः which means freedom from कर्म, freedom from काम and freedom from अविद्या respectively. So joining these three words the फलम् is freedom अविद्या काम कर्म; it is a cyclic process. Ignorance leads to desire, desire leads to action and the action leads to

पुनर्जन्म where the ignorance is perpetuated, Again in पुनर्जन्म also is अविद्या काम कर्म पुनर्जन्म continues. ज्ञानफलम् is freedom from this cycle. Up to this we saw in the last class.

Now we have to see the last portion of this मन्त्र where याज्ञवल्क्य says एष ब्रह्मलोकः सम्राट् – हे सम्राट्, O Emperor जनक! this alone, this आत्मनिष्ठा alone is ब्रह्मलोकः. Here also we should be careful that the word ब्रह्मलोक should not be taken in its common meaning. Normally ब्रह्मलोक is one of the heavens, which a person attains through उपासना, which is a place and that ब्रह्मलोक is within the संसार alone. Because

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ॥ गीता ८-१६ ॥

a regular popular ब्रह्मलोक is within संसार. So here ब्रह्मलोक means ब्रह्मन् itself. Then what is the meaning of the word लोकः? It has a special meaning. I have given the special meaning before in the previous मन्त्र. Here also we should take the same meaning. The special meaning of लोकः is स्वयम्प्रकाशः, self-effulgence. So ब्रह्मलोकः should be reversed and read. लोक ब्रह्म and लोक ब्रह्म means स्वयम्प्रकाश ब्रह्म, ज्योति रूपम् ब्रह्म, चैतन्य स्वरूपम् ब्रह्म. Otherwise it is मोक्षः. This alone is मोक्ष, Becoming a real ब्राह्मण alone is मोक्ष, आत्मज्ञानम् is मोक्ष, अविद्या काम कर्म नाशः is मोक्ष, कृत अकृत तरणम् is मोक्ष, पुण्यपाप अतीतत्वम् is मोक्ष. Then याज्ञवल्क्य congratulates जनक. You have done well and have reached the destination. You have reached ब्रह्मलोक. So he says एनं प्रापितोऽसि – एनं ब्रह्मलोकं भवान्

जनकः प्रापितोऽसि – you the emperor have been brought to this ब्रह्मलोक. Of course the expression brought in this context should not be taken literally. स्वामि चिन्मयानन्दजि uses a nice expression: गुरु does not carry the disciples to the मोक्ष, he is not a mule to carry the people. Carrying here means taking from ignorance to knowledge तमसो मा ज्योतिर्गमय. Lead me from ignorance to light. That alone is called leading to मोक्ष. I have taken you to that मोक्ष इति होवाच याज्ञवल्क्यः – thus याज्ञवल्क्यः told जनक. Then जनक felt extremely excited, so happy, I have made it, life has become meaningful, life has been validated and therefore he is so पूर्णः that he gives a big गुरु दक्षिणा. सोऽहं त्वया ब्रह्मभावमापादितः सन् भगवते तुभ्यम् विदेहान् देशान् मम राज्यं समस्तं ददामि – I am not going to give you my piggy bank, I am going to give the entire विदेह राज्यम् as दक्षिणा to you. Whether याज्ञवल्क्य wants it or not is different question. जनक offers the entire विदेह राज्यम्. The word विदेह is used in two meanings. Sometimes it refers to the kingdom. Sometimes it refers to जनक, the king also. Here it refers to the kingdom. How to know that? Because the word is used in plural number. According to संस्कृत grammar a word referring to a kingdom or place should be used in plural number. Here it is विदेहान् in द्वितीया बहुवचनम्, it refers to kingdom. Not only that मां च अपि – I am offering myself as गुरु दक्षिणा to you. I am hereafterwards your slave, दास्याय. Whatever you want you can do with me because I have nothing to accomplish in my life. In short this

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word indicate I am at your disposal, आत्मा निवेदनम्.
Continuing;

मन्त्र 4-4-24

स वा एष महानज आत्मान्नादो वसुदानः विन्दते वसु य एवं वेद ॥ ४-४-२४ ॥

With the previous मन्त्र the याज्ञवल्क्य जनक सम्वाद is over. Now the उपनिषत् itself concludes this section by giving two साधनस – one is सगुणब्रह्म उपासनम् for mediocre students, मध्यम अधिकारिs and निर्गुणब्रह्म ज्ञानम् for उत्तम अधिकारिs. In this मन्त्र सगुणब्रह्म उपासनम् is prescribed. सगुणब्रह्म means ईश्वरः, मया सहितम् ब्रह्म, otherwise called ईश्वरः. ईश्वर can be meditated upon with any number of virtues. निर्गुणम् ब्रह्म does not have any virtue because virtue will come under property or characteristic. निर्गुणम् ब्रह्म does not have गुणम् also and it does not have दोष also; गुण दोष अतीतम् ब्रह्म. धर्म अधर्म अतीतम् ब्रह्म.

अन्यत्र धर्मात् अन्यत्राधर्मात् । कठोपनिषत् १-२-१४ ॥

Whereas once ब्रह्मन् is associated with मया ब्रह्मन् will have properties. But the only difference is ब्रह्मन् with मया will have all कल्याण गुणs, virtues. That is the difference between ब्रह्मन् and the जीव. When जीव is associated with मया he will develop all vices. Whereas when ब्रह्मन् is associated with मया he has got all virtues. That is why we say अनन्तकल्याणगुणगणैकनितयः. It is a beautiful expression. Of these many virtues we can use any of them for meditational purposes. Here two virtues are taken for उपासना – अन्नादः and वसुदानः. Those which are sought after by all. What do

you want in life? Time to time one should get good food and plenty of money to enjoy. Generally people desire these two things only. So food to eat and a lot of money to enjoy. Those two virtues are seen here अन्नादः आत्मा. अन्नादः means अन्नम् अति इति अन्नादः. The one who eats अन्नम् food. How? Remaining in every body. Don't imagine भगवान् sits somewhere and quietly eats things. भगवान् does not individually or independently eat but he eats through every body. सर्वभूतस्थः सन् सर्वम् अन्नम् अति इति अन्नादः.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ गीता १७-१४ ॥

I alone am the वैश्वानर अग्नि in every stomach consuming everything. This is one aspect. The second aspect is वसुदानः. वसु means literally wealth. The second meaning is, that is the implied meaning is कर्म फलम्. We can take both the meanings. वसु is wealth directly and कर्म फलम् indirectly. वसुदानः means the giver of, the bestower of all wealth to people. One who gives wealth to people and also the one who gives कर्म फलम् to people and he is a कर्म फल दाता च. This nature is with the help of मया. And without मया who he is? He is महान् अजः. He is the birth-less, infinite one by itself. महान् अजः refers to निर्गुणस्वरूपम्. अन्नादः वसुदानः refers to सगुण स्वरूपम्. Thus both aspects are discussed here. And such a सगुण आत्मा a person should meditate. We have to supply here that a person should meditate upon this अन्नादः वसुदानः गुण विशिष्ट आत्मा. what is the फलम् of that उपासना? विन्दते वसु य एवं वेद. Here वेद means उपास्ते. The

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one who practices this उपासना will get वसु विन्दते – plenty of wealth. There will not be any shortage of money for him. We can mean that he will get all the कर्म फलम् that is due to him. And also a third thing we should add, the उपनिषत् does not say that. Since he has meditated upon the अन्नादम् ब्रह्म in his life he will also become a good eater. अन्नादः भवति. He eats well means he will ever be healthy. Now comes the last मन्त्र. We will read.

मन्त्र 4-4-25

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म भवति य एवं वेद ॥ ४-४-२५ ॥

Now comes the निर्गुण ज्ञानफलम् सगुण उपासना is over. Now निर्गुण ज्ञानम् for उत्तम अधिकारिs is taken up. First निर्गुणब्रह्म स्वरूपम् is presented. स वा एषः महान् अजः आत्मा. In fact this is an idiom which is used several times in the बृहदारण्यकोपनिषत्. महान् अजः आत्मा. महान् means अनन्तः, देशकालवस्तुपरिच्छेदशून्यः, i.e., spatially infinite; अजः means birthless, time wise infinite. So one who is not bound by time and space. कालदेशावधिभ्याम् निर्मुक्तम् नित्यमुक्तम् ॥ नारायणीयम् १-१-१-३ ॥ Since he is birthless, he is अजरः, which means free from old age and the consequent problem like senility etc. So जरा रहितः or अपक्षय रहितः. Then he is अमरः and अमृतः. Both the words अमरः and अमृतः means नाश रहितः, deathless, without destruction. Then if both the words mean the same why should it be repeated? For that we make a subtle difference. Destruction is of two types.

One is आपेक्षिक नाशः, relative destruction and another is आत्यन्तिक नाशः, absolute destruction. Some commentators write सान्त्वय नाशः or निरन्वय नाशः. So what do you mean by relative destruction? The relative destruction means bringing a thing to an un-manifest condition or latent condition. In fact when a person goes to sleep all his sorrows are destroyed in the relative sense of the term because during sleep there is no sorrow, there is no राग, there is no द्वेष. But here the sorrow राग द्वेष etc., are not totally destroyed they have come to only लयः, अव्यक्त अवस्था. To bring one to the अव्यक्त अवस्था is called आपेक्षिक नाशः or सान्त्वय नाशः. How do you know that it is आपेक्षिक नाशः? When we wake up the sorrow comes, राग द्वेष also comes. In fact when a जीव dies then all his सुख दुःख etc., are also destroyed but there also the destruction of सुख दुःख is आपेक्षिकम् because in the next birth all the सुखम् दुःखम् come back. So this is also आपेक्षिक नाशः. Similarly during प्रलय the whole creation is destroyed and that destruction comes under आपेक्षिक नाशः. That it is not destroyed is proved because in the next time again the creation comes. Therefore going to unmanifest state is called आपेक्षिक नाशः. What is आत्यन्तिक नाशः? That destruction after which it will not come again. This happens only in विदेहमुक्तिः. In विदेहमुक्ति अहङ्कार is destroyed.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु । कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥
मुण्डकोपनिषत् ३-२-७ ॥

The creation dissolves into ब्रह्मन्, अहङ्कार dissolves, पुण्यपाप कर्माणि dissolves. How do they dissolve? Never to return again. That is called निरन्वय नाशः or आत्यन्तिक नाशः. Thus the creation has got two types of नाशम् – आपेक्षिकम् and आत्यन्तिकम्. Here the उपनिषत् says आत्मा does not have both types of destruction. How do you know that? अमरः. अमरः means आपेक्षिक नाश रहितः and अमृतः means आत्यन्तिक नाश रहितः. That is totally free from destruction. Then अभयः. This आत्मा is अभयः, free from all fears. Why there is no भयम्? Because अद्वितीयत्वात्, न बिभेति कुतश्चेनेति । ॥ तैत्तिरीयोपनिषत् २-९-१ ॥ Where there is no द्वैतम् there is no fear. This is the direct meaning of the word अभयम्. But शङ्कराचार्य takes a special meaning here. He takes भयम् as अविद्या or ignorance. Because fear is an expression of ignorance. In fact, wherever there is ignorance there is fear and wherever there is knowledge there is no fear.

अभये अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् विन्दते । अथ सोऽभयं गतो भवति ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

So यत्र यत्र अज्ञानम् तत्र तत्र भयम् यत्र यत्र अज्ञान अभावः तत्र तत्र भय अभावः. Therefore ignorance expresses itself in the form of fear. Therefore शङ्कराचार्य says अभयम् means अविद्या रहितम्. And in short, ब्रह्म. In short this आत्मा is none other than ब्रह्मन्. This line is also an important महावाक्यम् often quoted. अयम् आत्मा ब्रह्म. Once again the उपनिषत् stresses अभयं वै ब्रह्म, ब्रह्मन् is indeed अभयम्, fearless, ignorance-less, and मया-less. Then it says अभयं हि वै ब्रह्म

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भवति य एवं वेद –whoever knows this ब्रह्मन् he will also become अभयम्.

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । ॥
तैत्तिरीयोपनिषत् २-९-१ ॥

Here वेद means जानाति. The one who knows this अभयम् ब्रह्म will become अभयम्. With this the उपनिषत् concludes the चतुर्थ ब्राह्मण discussion. शारीरक ब्राह्मणम् is over. शारीरक meaning आत्मा obtaining in the body. शरीरं भवम् शारीरकम्.

Summary of the fourth chapter

Now I will give you a summary of this chapter. In the first six मन्त्रs, i.e., one to six the उपनिषत् or याज्ञवल्क्य continued the description of संसार which he started from the previous ब्राह्मणम्. संसार वर्णनम् continued. It started from 4-3-34 of स्वयञ्ज्योति ब्राह्मणम्. Then in the seventh मन्त्र मोक्ष वर्णनम् was discussed very briefly. मोक्ष is defined as freedom from काम and संसार is defined as the presence of काम. So आप्तकामः आत्मकामः अकामः. So freedom from desire through knowledge is मोक्ष. Here we have to note when we say freedom from desire it is freedom from binding and अधार्मिक desire. Non-binding, धार्मिक desires are allowed even to a ज्ञानि. In fact भगवान् has non-binding desires. Even भगवान् has many non-binding desires. There is no harm in it. So wherever we say desireless we have to add freedom from binding and अधार्मिक desires.

Then from मन्त्र eight to मन्त्र twenty-one उपनिषत् glorifies ज्ञानमार्ग. This glorification was not in याज्ञवल्क्य's

words but he quotes ऋग् मन्त्रs; therefore all these are quoted ऋग् मन्त्रs glorifying ज्ञानमार्ग.

Then in the मन्त्रs twenty-two and twenty-three ज्ञान साधनम् and ज्ञानफलम् were discussed. In this important and big मन्त्र alone याज्ञवल्क्य pointed out that all the four आश्रमs and all the duties ultimately contribute to मोक्ष of which सन्यास is direct one and the other three are indirect ones. सन्यास is exclusively designed for मोक्ष whereas the other three आश्रमs are two in one – they can be used for material as well as spiritual benefit. But सन्यास आश्रम is designed only for spiritual benefit. ज्ञानफलम् was pointed out as freedom from regrets of omissions and commissions, freedom from पुण्य पाप, and becoming true ब्राह्मण, freedom from अविद्या काम कर्म. These are the ज्ञानफलम्s. These two topics the साधनम् and फलम् were discussed in twenty-second and twenty-third मन्त्रs. With the twenty-third मन्त्र the जनक याज्ञवल्क्य संवाद gets over.

In मन्त्र twenty-four and twenty-five the उपनिषत् concludes the section by talking about सगुण उपासना and निर्गुण ज्ञानम्. सगुण उपासना for मध्यम अधिकारिs and निर्गुण ज्ञानम् for उत्तम अधिकारिs. This is the essence of the शारीरक ब्राह्मणम्s.

Now the important मन्त्रs of this section which are worth remembering. The last line of the second मन्त्र is often quoted. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च. Three things follow a

dead person कर्म, उपासना and वासना. We don't find a parallel in the other उपनिषत्s therefore this is often quoted.

The whole of fifth मन्त्र is important because सर्वात्मभाव is given here. That is आत्मा alone is everything. विज्ञानमयः प्राणमयः, मनोमयः etc., are all आत्मा only. while studying तत्त्वबोध we negated विज्ञानमयः प्राणमयः, मनोमयः etc., as अनात्मा but here at the higher level we say everything is आत्मा alone. Then another popular quotation also occurs here. यथाकारी यथाचारी तथा भवति. As a man sows so he reaps. साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन. All these are very often quoted. Towards the end also another important quotation as a person thinks so he becomes. Very important psychology. The thought moulds a person. It shapes a person. Good thoughts make a good man, bad thoughts make a bad man. यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते ॥ The last portion also is very important.

Then the last three lines of the sixth मन्त्र अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति. This whole portion is important especially ब्रह्मैव सन्ब्रह्माप्येति is a very important line. It is important because this line shows that मोक्ष is not an event. The biggest problem we face is we look for the event of मोक्ष. The उपनिषत् breaks the idea मोक्ष will not happen in future, you are ब्रह्मन् now and you will be ब्रह्मन् later. Not understanding of this fact is संसार, knowing this fact is मोक्ष.

Other than knowing there is no event called मोक्ष. This line is very elaborately discussed in the संक्षेपशारीरक ग्रन्थ.

Then the next मन्त्र is in the middle of the seventh मन्त्र. An example is given for ज्ञानि's body. It is compared to the skin of a snake, which has been removed. The snake's skin how it is detached in the same way ज्ञानि is detached from the body. तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव.

Then the twelfth मन्त्र – आत्मानं चेत् विजानीयात् – talks about आत्मज्ञानम् and फलम्. विद्यारण्य dedicates one full chapter, i.e., the seventh chapter of पञ्चदशी to elaborate the meaning of this मन्त्र. That chapter consists of nearly 300 verses.

Then the next twentieth मन्त्र is very important but one particular word is worth nothing एतदप्रमयं ध्रुवम्. अप्रमयम्. आत्मा is अप्रमेयः. This is important because this अप्रमेय idea is not directly given in other उपनिषत्. It is said only in this उपनिषत्. In गीता it occurs. Out of ten उपनिषत्s it occurs only in बृहदारण्यकोपनिषत्.

Then twenty-first मन्त्र talks about निदिध्यासनम्. An important advice to the seekers. Don't go on talking. Reduce talking and increase thinking. Do not increase worrying. Try to dwell more and more upon the teaching that निदिध्यासन उपदेश is given.

Then twenty-second मन्त्र from तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति onwards till the end of the मन्त्र is very

important. It is all about सन्न्यास. Then all the other आश्रमs are also discussed. This contains the seed for the entire कर्मयोग of the गीता. Finally the ज्ञानफलम् is also nicely given.

Then twenty-third मन्त्र is important. The ब्रह्मन्'s nature is given. न वर्धते कर्मणा नो कनीयान् is oft quoted line. Thereafter शमादि षट्क सम्पत्ति is given here only. शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वा. And a beautiful definition of ब्राह्मण is given. ब्रह्मज्ञानि alone is ब्राह्मण. The whole मन्त्र is important.

Then the last मन्त्र twenty-five. Here ब्रह्म स्वरूपम् and ऐक्यम् or आत्मा स्वरूपम् and ऐक्यम् are clearly given. आत्मा स्वरूपम् is आत्माजरोऽमरोऽमृतोऽभयः. शङ्कराचार्य quotes this मन्त्र very often. And महावाक्यम् also is shown. आत्मा वै ब्रह्म. These are the important मन्त्रs of the fourth section. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

4.5 मैत्रेयी ब्राह्मणम्

Having completed the fourth ब्राह्मणम् known as शारीरक ब्राह्मणम् now we will go to the fifth ब्राह्मणम् which is known as मैत्रेयी ब्राह्मणम्. This मैत्रेयी ब्राह्मणम् happens to be almost the repetition of the मैत्रेयी ब्राह्मणम् which has come in the second chapter. So the second chapter fourth ब्राह्मणम् and the fourth chapter fifth ब्राह्मणम् both are same. Why does the उपनिषत् repeat मैत्रेयी ब्राह्मणम् again? शङ्कराचार्य gives a reason for this. In logical discussions there is a rule that is generally followed. The rule is that whatever we want to establish we have to present as a proposition, which is called प्रतिज्ञा. When the proposition is made no logical support is given. It is a statement without any logical support. The proposition is followed by reasoning or analysis. The entire reasoning is in support of this proposition alone. After elaborate analysis, elaborate reasoning and giving enough support then the proposition is repeated once again. The repetition of this proposition is called conclusion. Thus proposition and conclusion are identical. The only difference being that the proposition is in the beginning and the conclusion is in the end. Proposition is without logical support and conclusion is with logical support. In संस्कृत, a proposition is called प्रतिज्ञा and conclusion is called निगमनम्. According to the logical parlance, प्रतिज्ञा and

निगमनम् are identical. In keeping with this tradition शङ्कराचार्य says the मैत्रेयी ब्राह्मणम्, which occurred in the second chapter is प्रतिज्ञा स्थानम्, like a proposition. प्रतिज्ञा of आत्मा ऐक्यम्. That is the आत्मा alone is there and there is nothing other than आत्मा. This आत्मा एकत्वम् is presented as प्रतिज्ञा in the मैत्रेयी ब्राह्मणम् of the second chapter. The third and fourth chapters are in support of that प्रतिज्ञा वाक्यम्. The entire याज्ञवल्क्य dialogue in the जनक's court or in the जनक's यागशाला with various ऋषिs challenging him, each *Vedantin* came and challenged याज्ञवल्क्य not allowing him to carry the cows and then ultimately याज्ञवल्क्य carried the cows defeating all the ऋषिs. This was in the third chapter. Then in the fourth chapter we had dialogue with जनक; so all these याज्ञवल्क्य's dialogues in the third and fourth chapters are all in the form of logical support for the प्रतिज्ञा of मैत्रेयी ब्राह्मणम्. At the end of the fourth chapter having given enough logical support now the उपनिषत् wants to do निगमनम्. The conclusion of the ideas given in the previous मैत्रेयी ब्राह्मणम्. Therefore this मैत्रेयी ब्राह्मणम् is निगमन स्थानियम् while the earlier one is प्रतिज्ञा स्थानियम् and in between ब्राह्मणम्s are the logical support, हेतु स्थानियम्. Logical support is called हेतु. Therefore the मैत्रेयी ब्राह्मणम् is a repetition and I need not elaborately take up this ब्राह्मणम्. Even though it is a repetition, we find that there are certain changes here and there, therefore what I will do is we will read the मन्त्रs even though it is for the second time, reading is good because it will give पुण्यम् also, चित्तशुद्धि also and perhaps it will remind you

what you have read before. Therefore I will read and wherever required I will comment. The first मन्त्र happens to be an addition which we don't find in the previous मैत्रेयी ब्राह्मणम्. Therefore the first मन्त्र we will read and I will explain.

मन्त्र 4-5-1

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः — मैत्रेयी च कात्यायनी च ; तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव, स्त्रीप्रज्ञैव तर्हि कात्यायनी ; अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ ४-५-१ ॥

This ब्राह्मणम् happens to be in the form of a dialogue between याज्ञवल्क्य and मैत्रेयी and याज्ञवल्क्य happens to be मैत्रेयी's husband and गुरु, and मैत्रेयी happens to be wife cum शिष्य. The उपनिषत् gives the context in which this *Vedantic* dialogue took place. It gives the story part. अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः. याज्ञवल्क्य, the great ऋषि, had two wives. Remember the word ऋषि does not convey the meaning of सन्न्यासि. ऋषि and सन्न्यासि are not synonymous. Most of the ऋषि were either गृहस्थs or वानप्रस्थs. Just because they lived in forest it does not mean they were सन्न्यासिs. याज्ञवल्क्य was a ऋषि with two wives. मैत्रेयी च कात्यायनी च – one wife is called मैत्रेयी and another कात्यायनी. Here also many mistake that गार्गी as another wife of याज्ञवल्क्य. Remember गार्गी was a great ब्रह्मवादिनी, an expert in वेदान्त. Here the wives are मैत्रेयी and कात्यायनी. They were totally different. तयोः ह – among those two wives, मैत्रेयी ब्रह्मवादिनी बभूव – मैत्रेयी was always interested in talking about ब्रह्मन् only. She was not interested in worldly

affairs. She was not a लौकिक woman. She was always interested in talking about ब्रह्मन्. Therefore a beautiful title is given ब्रह्मवादिनी. गार्गी is ब्रह्मवादिनी so also is मैत्रेयी. ब्रह्मवादिनी means ब्रह्म वदितुम् शीलम् यस्याः सा. The one who is always interested in talking about ब्रह्मन् कात्यायनी was exactly opposite and she never liked to talk about ब्रह्मन् even by mistake. She was स्त्रीप्रज्ञा एव तर्हि कात्यायनी. तर्हि on the other hand, कात्यायनी was स्त्रीप्रज्ञा having the general feminine character and she was like most of the other women interested in लौकिक affairs like running home, getting materials, etc. It looks like criticism of women. In those days women predominantly dealing with only cooking and running house etc. Therefore in keeping with that society the उपनिषत् says feminine character means the लौकिक character. Why all these stories are said? अथ – after running गृहस्थाश्रम for some time, याज्ञवल्क्यः उपाकरिष्यन् – याज्ञवल्क्य wanted to take to the next आश्रम. अन्यत् वृत्तम् means another life style. After गृहस्थ the next life style is सन्न्यासाश्रम only. The essence is he wanted to go to सन्न्यासाश्रम. Thus the purpose of the entire story is to show that people used to go from गृहस्थाश्रम to सन्न्यासाश्रम. It is a case study of सन्न्यासाश्रम. I would like to say a few words regarding case study. Often I do refer to people who come to me and I give the examples of their personal experiences. In fact people generally say ‘you have said this to स्वामिनि and in the next class your story will come out’. I just give the stories of various family people, devotees and the students. And some of you may wonder whether it is

proper whether I should talk about student's family at all. After all we are talking about highest वेदान्त. Why should we talk about the student during वेदान्त? What I want to say is that I am only consciously doing that because all such examples should be taken as case study. The case study is an important part of communication. Whenever you talk about certain general idea it has to be supported by some particular instances or examples. That is called case study. Support a general teaching with a particular example is case study. You read any modern article in the newspaper and you will find if there is an article of five pages three pages will be case study. How to handle teenagers? Seven points are given for better handling of teenagers. For each point they narrate the cases. Therefore this is one method. So case study is part of research. The example is not part of the subject matter. Without the example subject matter will be complete but there will not be an impact for the subject matter. Modern people call this as research. तर्क शास्त्र also has its own case study. They call this as दृष्टान्त. Without दृष्टान्त any number of arguments is incomplete. So दृष्टान्त is a case study. In संस्कृत literature there is a figure of speech called अर्थान्तर न्यासः.

उक्तिरर्थान्तरन्यासः स्यात्सामान्यविशेषयोः ।
 हनूमानब्धिमतर्दुष्करं किं महात्मनाम् ।
 गुणवद्वस्तुसंयोगाद्याति स्वल्पोऽपि गौरवम् । पुष्पमालानुषङ्गेण
 सूत्रं शिरसि धार्यते ॥

It is called अर्थान्तर न्यासः अलङ्कारः. It is nothing but supporting a सामान्यम् general study with a विशेष particular

case as an example. So in modern study case study is there, in तर्क शास्त्र also case study is there, in literature case study is there, if you take the *Vedic* literature it is full of case study only. The story of नविकेतस् is not required for कठोपनिषद्. There is no need to tell the story of वाजस्रवस्, his performing of याग, his giving of old cows etc. In fact कठोपनिषद् can begin from the teaching part. The first chapter of गीता is not required for गीता because teaching; व्यास can directly teach गीता. And 'in this particular ब्राह्मणम् याज्ञवल्क्य had two wives' this is not necessary. In fact this can even be abused. So from बृहदारण्यकोपनिषद् what did you learn from याज्ञवल्क्य? You can have two wives. Therefore this याज्ञवल्क्य story is a down to earth family story, which has brought out in the highest *Vedantic* teaching as case study only. The case study is a must in support of the teaching. But there is a difference between modern case study and *Vedic* case study. In modern case study the privacy of the people is protected by not mentioning their real names. But *Vedic* case study takes the real name. It says quoting the name of याज्ञवल्क्य that he had two wives. अर्जुन is quoted as coward in गीता. अर्जुन's name is permanently damaged. वाजस्रवस् did a याग giving useless cows. नविकेतस् gets a great name, वाजस्रवस्'s name is permanently damaged. If case study is allowed in traditional and modern literature why can't I also have some case study. The modern research people go house to house and interview them for case study. It is not necessary for me because people come here to tell. I always see that I

won't reveal the name of the person and generally make sure that that particular person is not there in the class. Even though it will sometime looks like I am referring to you because of similar problems. And therefore I am warning that whoever comes to me is a case study. Suppose out of fear you avoid me then also I will not leave you and I will take it as another case study and tell in another class some people avoid me also thinking that their family stories will come out. I have to support the teaching with particular examples and therefore I am consciously doing and do not mistake me. याज्ञवल्क्य story is also a case study for गृहस्थाश्रम and सन्न्यासाश्रम. What did the याज्ञवल्क्य do? Continuing;

मन्त्र 4-5-2

मैत्रेयीति होवाच याज्ञवल्क्यः, प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ ४-५-२ ॥

मन्त्र 4-5-3

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्, स्यां न्वहं तेनामृताहो३ नेति ; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ४-५-३ ॥

मन्त्र 4-5-4

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ४-५-४ ॥

मन्त्र 4-5-5

स होवाच याज्ञवल्क्यः, प्रिया वै खलु नो भवती सती प्रियमवृधत्, हन्त तर्हि भवत्येतद्व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४-५-५ ॥

मन्त्र 4-5-6

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयी, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ४-५-६ ॥

मन्त्र 4-5-7

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ४-५-७ ॥

मन्त्र 4-5-8

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन – दुन्दुभ्याघातस्य वा – शब्दो गृहीतः ॥ ४-५-८ ॥

मन्त्र 4-5-9

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन – शङ्खध्मस्य वा – शब्दो गृहीतः ॥ ४-५-९ ॥

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन – वीणावादस्य वा – शब्दो गृहीतः ॥ ४-५-१० ॥

Up to this what we read i.e., from मन्त्र two to ten is completely there in the previous मैत्रेयी ब्राह्मणम्. What we find is that याज्ञवल्क्य talks about taking to सन्न्यास and he tells that if I take सन्न्यास there is no relationship between मैत्रेयी and कात्यायनी because their relationship is through याज्ञवल्क्य alone. He tells whatever little possessions he has he will divide between कात्यायनी and मैत्रेयी. As expected मैत्रेयी asks the question what do I get out of all these possessions. Will the property give me freedom or fullness, will all the wealth give me fullness. And याज्ञवल्क्य says you will not be full in spite of all the possessions in the world. You may have a comfortable life, you may have a better life but it does not guarantee peace, security or fullness. *Previously you were in complete without possessions and you will be incomplete with possessions. Previously you were uncomfortably unhappy and now you will be comfortably unhappy.* All the possessions do not guarantee peace of mind, अमृतत्वम्. Then मैत्रेयी says in that case I am not interested in any one of them and what is the knowledge which makes you independent of all these possessions that same knowledge you give me. You have got some wealth in front of which all these possessions appear insignificant. You are able to throw away everything because you are able to see the fullness without house, wife, wealth etc. You are able to feel ‘I don’t need a

wife to be complete, I don't need children to be complete'. You have something which makes you independent of your family. And she asks for that wealth. याज्ञवल्क्य says 'I am waiting for this only and I know that you will ask this and you are very very dear to me'. Just as कृष्ण said to अर्जुन 'you are very dear to me'; याज्ञवल्क्य says to मैत्रेयी 'you are very dear to me'. Then याज्ञवल्क्य gives the teaching. The essence of the teaching is there is nothing other than आत्मा. आत्मा is पूर्णः and आत्मा is आनन्द स्वरूपः. Through various accomplishments people are trying to discover the पूर्ण आत्मा only. Though marriage they think that 'the bachelor I' who is converted to 'the householder I' will be पूर्णः. Therefore by getting married I am not trying to change the set up but I am trying to change the first person singular I, from 'the bachelor I' to 'the husband I'. The shift from 'bachelor I' to 'husband I' I think it is incompleteness to completeness. To my utter surprise I discover that 'husband I' is as incomplete or sometime more incomplete, and then I think that if I get children the 'husband I' will be elevated to the status of 'father I', then the 'grandfather I', 'father-in-law I', 'house owner I', 'general manager I', 'president I'. All the time we are tampering not with the world but we are tampering with the first person singular and the struggle is to become पूर्णः by doing any of these things. याज्ञवल्क्य says it will not work and the struggle will continue. As long as I have hope of changing the I, I will continue to love the people around. I love you means I love myself in the presence of you. I love my house

means I love myself in the presence of the house. I love God means I love myself in the presence of God. This is a fact. And the moment I find that I don't love myself in their presence I allow you. 'Love you' to 'allow you'. Nobody loves anything in the world but everyone loves the full Self only. आत्मा आनन्द स्वरूपः आत्मा पूर्ण स्वरूपः and therefore only आत्मा अद्वैत स्वरूपः. This is the essence of the teaching. now in the eleventh मन्त्र, which has a slight variation, is establishing that the आत्मा or ब्रह्मन् is the जगत्कारणम्. We will read.

मन्त्र 4-5-11

स यथाद्रैधानेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम् अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि, अस्यैवैतानि सर्वाणि निश्चसितानि ॥ ४-५-११ ॥

The मन्त्र here is almost the same as in the previous मैत्रेयी ब्राह्मणम्, i.e., 2-4-10 is repeated here with slight variation. The essence of this मन्त्र is that आत्मा or परमात्मा or ब्रह्मन् is जगत्कारणम् especially the सृष्टि कारणम्. Two examples are given here. One example is the fire giving out smoke. Just as naturally when the fire is lit the smoke emanates from the fire, especially in the olden days. Just as smoke naturally comes similarly from ब्रह्मन् the smoky universe comes. Universe is like this smoke only. The second example is just as breathing comes out of a living being effortlessly similarly भगवान्

creates this world effortlessly. For breathing you don't have separate effort. Normally we are not even aware that we are breathing out. Similarly परमात्मा creates this world effortlessly. The entire universe is divided into two parts from one angle. It can be divided in different ways, but one method of division is as following, and it is called शब्द प्रपञ्च and अर्थ प्रपञ्च, the world of names and world of forms. नाम प्रपञ्च, नामि प्रपञ्च; पद प्रपञ्च, पदार्थ प्रपञ्च; अभिधान प्रपञ्च, अभिधेय प्रपञ्च. This is all the world is. The उपनिषत् wants to say that both शब्द and अर्थ have come from ब्रह्मन् alone. But while talking about सृष्टि in certain context अर्थ प्रपञ्च alone is mentioned and in certain other context शब्द प्रपञ्च is mentioned.

तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः ।

Here अर्थ प्रपञ्च is mentioned. प्रपञ्च means the world; the world of sounds and world of objects. Now both of them are not simultaneously said generally because शब्द and अर्थ are inseparable. If you say one, the other is included. The moment you create a pot you also created the word pot. The moment you create a table you also created the word table. The moment you have got a child immediately you give the child a name. Parents create नाम सृष्टि and नामि सृष्टि.

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ रघुवंशम् १-१ ॥

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

वाक् and अर्थ are inseparable. In the मैत्रेयी ब्राह्मणम् before, in the second chapter याज्ञवल्क्य mentioned only शब्द प्रपञ्च सृष्टि. That alone is reported. Therefore उपनिषत् said from the Lord came ऋग्वेदः यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि etc. They are all शब्द प्रपञ्च सृष्टि. The अर्थ प्रपञ्च सृष्टि was not stated there. In this context याज्ञवल्क्य talks about the अर्थ प्रपञ्च also. In the मन्त्र from the word व्याख्यानानि up to the word सर्वाणि भूतानि it is about शब्द प्रपञ्च सृष्टि. Thereafterwards अर्थ प्रपञ्च सृष्टि is mentioned. I will give the meaning of those words only. इष्टम् हुतम् आशितम् पायितम्. इष्टम् means any material which is taken as an offering to the Lord. सङ्कल्पित द्रव्यम्, something kept as an offering to the Lord. In the context of sacrifice when one takes material and says इन्द्राय स्वाहा, mentally he assumes that this material is earmarked for इन्द्र. Earmarked material is called इष्टम्. It is not yet offered. The very thought of keeping something to offer is called इष्टम्. The next word is हुतम्. हुतम् means that material which is offered unto the fire. Before offering it is called इष्टम् and the same thing when offered it is called हुतम्. When you say अग्नये स्वाहा it is इष्टम् and अग्नये इदम् न मम it becomes offered material, हुतम्. Then आशितम् is all materials which are eaten. And पायितम् is all the liquid materials which are drunk. Eaten material, drunk material and अयं च लोकः. Here लोकः means शरीरम्. This body, the present body. परश्च लोकः – the future body. All in the case of अज्ञानिः. In short, सर्वाणि च भूतानि – all being or शरीरम्. Thus from इष्टम् onwards up

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to सर्वाणि भूतानि it is अर्थ प्रपञ्च that is talked about. Now the मन्त्र concludes अस्यैवैतानि सर्वाणि निश्वासितानि. So all these शब्द प्रपञ्च and अर्थ प्रपञ्च are like the breathing of the Lord. When the Lord breathes out it is सृष्टि. Afterwards if he breathes in fourteen लोकs go into महाप्रलयम्. For the Lord the fourteen लोकs comes in and goes out while breathing. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजसिवावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

In the fourth chapter of बृहदारण्यकोपनिषत्, the fifth section or fifth ब्राह्मणम् happens to be मैत्रेयी ब्राह्मणम् and we see that this ब्राह्मणम् is the repetition of the fourth ब्राह्मणम् of the second chapter. Both happen to be identical. Here we find आत्मविद्या taught by याज्ञवल्क्य to his wife मैत्रेयी just before taking to सन्न्यास. Since this is a repetition, we are only seeing only the essential part of the teaching. There we saw याज्ञवल्क्य first establishes logically that आत्मा is आनन्द स्वरूपः. What is the logic given by याज्ञवल्क्य? It is, whatever is an object of love is a source of आनन्द. यत्र यत्र प्रीति वषयत्वम् तत्र तत्र आनन्द स्वरूपत्वम्. Based on this व्याप्ति, when we analyze, we find that the Self is loved by all. Everybody loves oneself, which is the universal law. Since आत्मा is universally loved, याज्ञवल्क्य concludes that आत्मा is आनन्द स्वरूपः. Not only that आत्मा is loved unconditionally whereas all others are loved conditionally only. Anything other than आत्मा is loved only if there are certain conditions fulfilled. Therefore याज्ञवल्क्य said वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति etc. Thus anything will be loved as long as it is conducive to me. If that object is not conducive or comfortable for me then I reject everything in the world. People reject children, wife, house, office, even they reject god if their faith in god has blessed or at least they think that

the god has not blessed them. Whereas आत्मा is loved not because of any conditions but unconditionally आत्मा is loved. Therefore याज्ञवल्क्य concludes that आत्मा is absolute आनन्द. This is the first part of the teaching. आत्मा आनन्द स्वरूपः. Therefore याज्ञवल्क्य concludes आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः. Such an आत्मा should be enquired into.

Then the second part of the teaching is सर्व आत्मा भावः, आत्मा is everything. This also याज्ञवल्क्य proves logically and the logic that he gives is आत्मा is सर्वम् because it is the सृष्टि स्थिति तय कारणम् of everything. For example water alone is all the waves because the waves are born out of water, the waves are sustained by water and the waves resolve into water. Therefore water is सृष्टि स्थिति तय कारणम् and therefore water alone is called wave. In short कार्यम्s do not exist separate from कारणम्. Therefore याज्ञवल्क्य establishes आत्मा is सृष्टि स्थिति तय कारणम् through three different examples. For आत्मा is स्थिति कारणम् he gives the example of the वीणा शब्द, शङ्ख शब्द etc., that is particular sounds do not exist separate from general sound. Similarly particular existences cannot be separate from general existence. आत्मा is the general existence, सामान्य सत्ता, the world which is विषेश सत्ता cannot be separate from सामान्य सत्ता. Therefore आत्मा is स्थिति कारणम्. I am only giving you here a bird's eye view for I have very elaborately discussed these points in the second chapter, fourth ब्राह्मणम्.

Then याज्ञवल्क्य establishes आत्मा is सृष्टि कारणम् for which he gives the example of the smoke rising from fire. The fire made with the help of wet fuel is the example here. If the fuel is very dry smoke will not come, when the fuel is wet from that fire a lot of smoke comes. Just as smoke comes out of fire, similarly out of the fire of आत्मा, out of the self-effulgent fire like आत्मा the smoke like universe comes into existence. This idea is presented in the eleventh मन्त्र up to which we read in the last class. The eleventh मन्त्र is very similar to the मन्त्र occurring before, i.e., 2-4-10. Here there is a small addition, which is not there in that मन्त्र of the earlier ब्राह्मणम्. That we saw in the last class. What is the addition? It is this. In the previous portion the उपनिषत् pointed out that the entire शब्द प्रपञ्च is born out of आत्मा. शब्द प्रपञ्च consisting of the वेदs, and all the other parts ऋग्वेदः यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि, etc., we have already seen in that ब्राह्मणम्. There in the earlier मन्त्र only शब्द प्रपञ्च उत्पत्ति was mentioned but the अर्थ प्रपञ्च, the पदार्थ प्रपञ्च उत्पत्ति was not mentioned. The पद प्रपञ्च was alone discussed and पदार्थ प्रपञ्च was not discussed. There what we do is we supplied the पदार्थ प्रपञ्च since उपनिषत् did not mention it. Whereas in this ब्राह्मण in the eleventh मन्त्र याज्ञवल्क्य mentions both the पद प्रपञ्च as well as पदार्थ प्रपञ्च. The पद प्रपञ्च begins from ऋग्वेदः यजुर्वेदः onwards up to सूत्राण्यनुव्याख्यानानि व्याख्यानानि. Up to the word व्याख्यानानि पद प्रपञ्च सृष्टि is mentioned. Thereafterwards

पदार्थं प्रपञ्च begins from इष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि. The meaning of these words we saw before. इष्टम् means materials, which have been kept in the hand for offering into the fire. Just before offering such an offering is called इष्टम्. When the very same material is offered then it gets the name हुतम्. सङ्कल्पित द्रव्यम् is called इष्टम् प्रक्षिप्त द्रव्यम् is called हुतम्. When you say अग्नये स्वाहा I have mentally allotted the item to अग्नि भगवान्, allocation has made, the allocated द्रव्यम् is called इष्टम्, the offered द्रव्यम् is called हुतम्. All solid materials are called आशितम्. All liquid materials are called पायितम्. Then अयं च लोकः. Here लोकः means शरीरम्. परश्च लोकः means the other शरीरम्s acquired before death and after death. पूर्व जन्म शरीरम्s and अनन्तर जन्म शरीरम्s are called परश्च लोकः. And सर्वाणि च भूतानि. All these stand for पदार्थं प्रपञ्च. These are just the samples given. The whole universe consists of either शब्द or अर्थ. अस्यैवैतानि सर्वाणि निश्वासितानि, they are all born out of परमात्मा like the breath of the Lord. The word निश्वासितम् is a significant word and this also I had elaborately discussed in the fourth ब्राह्मणम्. It is very often quoted मन्त्र. This निश्वासितम् example is very famous in the शास्त्र. Even in the पुराणs the पौराणिकs often mention the वेद is the breath of the Lord. Refer to back to the मन्त्र 2-4-10 for details. Up to this we saw. Now we will read the next two मन्त्रs.

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ४-५-१२ ॥

मन्त्र 4-5-13

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव ; एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ ४-५-१३ ॥

In this twelfth मन्त्र we see that आत्मा is लय कारणम् also and everything resolves into आत्मा finally. For this many examples are given here and the main example being समुद्र example. Just as all rivers finally merge into the ocean similarly everything resolves into the आत्मा.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । ॥
मुण्डकोपनिषत् ३-२-८ ॥

Many other examples are also given. And this elaborate मन्त्र also happens to be a repetition of 2-4-11 मन्त्र. Hence I am not go into the details. You can refer to the previous मैत्रेयी ब्राह्मणम्.

Then come the thirteenth मन्त्र in which आत्मस्वरूपम् is very clearly mentioned. This is a very important मन्त्र, which शङ्कराचार्य quotes often. In this मन्त्र the first portion is

different from the previous मैत्रेयी ब्राह्मणम्. This मन्त्र has to be compared with 2-4-12. And here we find that it is not an exact repetition but there are some slight variations and in fact this मन्त्र is presented in a better way. Therefore this is more often quoted. The essence of the first portion is thus. Here the उपनिषत् says that आत्मा is pure Consciousness without any division. सजातीय विजातीय स्वगत भेद रहितः. We have seen this idea before. आत्मा is सजातीय भेद रहितः means that there are no plurality of आत्मा. There are only plurality of bodies but not आत्मा. This is very important point to be noted because almost all other systems say that आत्माs are many. So साङ्ख्य, योग, न्याय, वैशेषिक, all the people declare आत्मा बहुत्वम्. Even विशिष्टाद्वैतम् says जीवात्माs are many and परमात्मा is one. Here it is very clearly said that आत्मा is only one. Similarly, आत्मा is स्वगत भेद रहितः means आत्मा does not have internal divisions or portions like head, hands etc. And this aspect is also important because initially we worship परमात्मा with hands and limbs as कृष्ण with अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् । We see the Lord limb by limb. But ultimately we should remember that this is only a stepping-stone and ultimately परमात्मा is neither विष्णु nor शिव nor कृष्ण in a particular form because it is स्वगत भेद रहितः, without parts or portions. In विशिष्टाद्वैतम् it is said that both the world and जीवs are part of परमात्मा for that also we give the same answer. We cannot accept जीवात्मा and the world as part of परमात्मा because परमात्मा does not have

parts at all. स्वगत भेद रहितः is very important. It is secondless and it is partless.

Then we say परमात्मा is विजातीय भेद शून्यः. There is nothing else other than आत्मा. This is the most important thing and difficult idea to swallow also. It means there is nothing other than आत्मा. The very अनात्मप्रपञ्च is negated. The very universe is negated. Then what is the universe that I see? It is nothing but आत्मा पुरस्तात् आत्मा पश्चात् आत्मा दक्षिणतश्चोत्तरेण.

इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

And that is why the world is unreal or मिथ्या that is also based on the same idea alone. In fact the entire शास्त्रम् can be derived from this one idea. The शास्त्रसारः can be presented in one sentence आत्मा सजातीय विजातीय स्वगत भेद शून्यः. For conveying this idea the most important मन्त्र is this particular मन्त्र. In this मन्त्र an example is also given. The example is simple though the idea is very big. आत्मा is like a lump of salt. What is a lump of salt? Anywhere you taste it is salty. There is a big rock salt. Taste at the top it is salty, taste at the bottom it is salty, take salt from the middle of the rock it is also salty. That is why in छान्दोग्योपनिषत् the teacher asked the student to dissolve the salt into the water. Then he asked the student to sip from the top of the water and he said it is saltish. At the bottom it is saltish, right side it is saltish, left side it is saltish. Everywhere it is saltish. Then the teachers asked the question can you see the salt in the water. There is

water without salt and also water mixed with salt. The salt cannot be seen. And then the teacher asked another question can you physically separate the salt from the water. You cannot. So you cannot see the salt, you cannot separate the salt but you can feel the salt. Similarly, the universe is water, the salt is nothing but Existence, सत्ता. Existence cannot be seen with the sense organs. Existence cannot be physically separated and at the same time you are experiencing the existence all the time. How? There *is* a man. In that statement there *is* a man. Can we see 'is'? But still we say there *is* a man. There *is* a woman, there *is* pen, there *is* sun, there *is* moon, there *are* stars. Therefore the pure Existence is आत्मा. So like that he says सैन्धवघनः – a lump of salt is रसघन एव. It is homogenous mass of saltish taste. अनन्तरः अबाह्यः. Without anything else inside, without anything else outside it is salt मयम्. Now याज्ञवल्क्य says अरे मैत्रेयी! अयम् आत्मा प्रज्ञानघन एव. In the same way this आत्मा is a homogenous mass of Consciousness. It is not man Consciousness or woman Consciousness or any particular Consciousness but it is Consciousness unqualified, unspecified, unparticularized. In पञ्चदशी in the beginning itself विद्यारण्य begins with this concept only. He says when you are perceiving the world you have शब्द knowledge, स्पर्श knowledge, रूप knowledge, रस knowledge, गन्ध knowledge. Then he says you keep perceiving the world and gradually remove शब्द स्पर्श रूप रस and गन्ध. शब्द ज्ञानम् minus शब्द, स्पर्श ज्ञानम् minus स्पर्श, रूप ज्ञानम् minus रूप. And then he asks what is remaining?

We will say there is nothing. That is not so. शब्द ज्ञानम् minus शब्द is ज्ञानम्. स्पर्श ज्ञानम् minus स्पर्श is ज्ञानम्. रूप ज्ञानम् minus रूप is ज्ञानम्. शब्द ज्ञानम् is non-specific knowledge. And ज्ञानम् is non-specific awareness.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् । ततोविभक्ता तत्संविदैक्यरूप्यान्न भिद्यते ॥ पञ्चदशी १-३॥

Therefore here he says अनन्तरः अबाह्यः non-specific awareness is without inside or without outside. It is a pure homogenous mass of Consciousness. What are we to understand? We have to understand as सजातीय विजातीय स्वगत भेद रहितम्. This part alone is an addition to 2-4-12. Here it is in a better form.

Then the next part of this मन्त्र is same as before. I don't want to go into the details. The idea conveyed is from this mass of Consciousness alone everything appears and everything dissolves. This alone is सृष्टि स्थिति लय कारणम्. Then we will read the next two मन्त्रs – fourteen and fifteen.

मन्त्र 4-5-14

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपत्, न वा अहमिमं विजानामीति ; स होवाच, न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ ४-५-१४ ॥

मन्त्र 4-5-15

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति, यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं

बृहदारण्यक उपनिषत्

मैत्रेयी ब्राह्मणम्

पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत् तत्केन कं शृणुयात् तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा, अगृह्यो न गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ ४-५-१५ ॥

The fourteenth मन्त्र is almost a repetition of 2-4-13 except the last sentence. This is a very important sentence which is often quoted. **अविनाशी वा अरे अयमात्मा अनुच्छिन्तिधर्मा**. I am not going to explain the first portion, you can refer back to the previous ब्राह्मणम्. I will give you the meaning of the last line only. **अरे मैत्रेयि आत्मा अविनाशी** – आत्मा is without destruction. Consciousness does not perish. This is very important because we are not able to study the Consciousness with the help of our प्रमाणम्. Consciousness happens to be a mystery, all the scientists have not yet solved the problem of Consciousness. Everybody wants to find out what exactly is Consciousness. Is it a matter or is it a property of matter? And for scientists everything will have to be reduced to one of the two. Either it should be a matter or it should be a property of matter. Either way there is problem because either way Consciousness will be subject to destruction. If it is matter also Consciousness is subject to destruction, if it is a property of matter then also it is subject to destruction. Many scientists assume that Consciousness is a phenomenon occurring in the brain because of some electrical changes, some electrical impulses because according to them brain functions because

of these impulses. Therefore they think it is the brain because of some phenomenon or action is producing Consciousness and once brain is dead thereafterwards Consciousness is also gone. This is the study of science. Whereas we say that consciousness can never be studied by the human beings because It is never an object of study. It is अप्रमेयः सर्व प्रमाण अगोचरः and therefore for science Consciousness will be an eternal mystery. And why do we say Consciousness cannot be studied? What is the logic? To study Consciousness It must become an object. वेदान्त says it is never possible because Consciousness is ever the subject. Studying the Consciousness is studying Myself, which I can never do. Therefore वेदान्त says better take the help of शास्त्रम्. You need not believe but understand शास्त्रम्. When we try to know about Consciousness with the help of शास्त्रम्, शास्त्रम् says अविनाशी वा अरे अयमात्मा. My dear student understand brain may perish, the electrical impulses may stop but Consciousness never stops. So even in a dead brain Consciousness is there. Then how come it is dead brain? In fact it is a contradiction to say even in dead brain there is Consciousness. If Consciousness is there you won't use the word dead. We says in dead brain there is Consciousness but there is no expression of Consciousness. In a live brain also there is Consciousness but there is an expression of Consciousness also. The difference between a live brain and a dead brain is only in the expression of Consciousness, only in the चिदाभास. In fact Consciousness is present everywhere.

We will have to arrive at this knowledge that I am the Immortal Consciousness either in this जन्म or in some other जन्म. Till we understand this we have to continue to study this वेदान्त. अरे मैत्रेयि अयमात्मा अविनाशी अनुच्छित्तिधर्मः. अविनाशी means imperishable. अनुच्छित्तिधर्म means नाश रहित स्वरूपः. उच्छित्तिः means विनाशः, अनुच्छित्तिः means नाश रहित, धर्मः means स्वरूपः. In short, it means immortal. This is the significance.

Now coming to the last मन्त्र. This fifteenth मन्त्र has to be compared to the मन्त्र 2-4-14. It is repetition of 2-4-14. But I will tell you the essence of the मन्त्र. All transactions are in द्वैतम्, in duality. सर्व व्यवहारः व्यावहारिक द्वैते एव. No transaction is possible in अद्वैतम्. And even knowledge comes under transaction only. It is a type of transaction. It is epistemological transaction. याज्ञवल्क्य says in that आत्मा even the knowledge transaction is impossible because आत्मा can neither be subject of knowledge nor can it be an object of knowledge. Then what is Self-Knowledge? You say that in Self knowledge is not possible. Because Self is neither the subject nor the object. We answer that the negation of subject and object is the Self-Knowledge. प्रमातृ प्रमाण प्रमेय त्रिपुटि निषेधः एव आत्मज्ञानम्. This is the idea conveyed here very elaborately and it is a repetition of the previous मन्त्र. In the last portion there is one addition that part we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

In the fifteenth मन्त्र of मैत्रेयी ब्राह्मणम् याज्ञवल्क्य once again talks about the nature of the आत्मा as सर्व व्यवहार अतीतः, आत्मा is beyond all transactions. What is the reason for that? All transactions require duality whereas आत्मा being non-dual, it cannot be the locus any transactions. क्रियाकारकफलरूप द्वैत अतीतत्वात्. All transactions can be broadly classified into two – one is action transaction and the other is knowledge transaction. Here याज्ञवल्क्य says that आत्मा is beyond even knowledge transaction because knowledge transaction also requires प्रमातृ प्रमाण प्रमेय रूप द्वैतम्. Therefore आत्मज्ञानम् is only in the form of negation of duality. आत्मज्ञानम् is in the form of प्रमातृ प्रमाण प्रमेय निषेध रूप. This we have already seen before in 2-4-14. This is a repetition of 2-4-14. Towards the end of this मन्त्र there is an addition which does not occur in 2-4-14. That addition is स एष नेति नेत्यात्मागृह्यो न गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिप्यति. But even though it is an addition here but this addition has occurred elsewhere not in मैत्रेयी ब्राह्मणम्. It has occurred three times in 3-9-26, 4-2-4 and 4-4-22. In all these portions the same idea has been repeated. Therefore I don't want to go into the details. The essence of this teaching is that आत्मा is what remains after negating everything. *And when we talk about negating everything we have to negate the knower also. As long as*

there is an attempt to know the आत्मा we are retaining the knower. Therefore the final negation is the very negation of the attempt to know the आत्मा. This negation should not be a blind negation but it should be a negation with the understanding that आत्मा is not known through a process but it is Self-evident in all processes. With this awareness I negate my very attempt to know the आत्मा. This alone is technically called निषेध अवधिः or निषेध साक्षि. Then we have to see the last portion, which is an addition, which is not found elsewhere, and that is इत्युक्तानुशासनासि मैत्रेयि. याज्ञवल्क्य addresses मैत्रेयी thus you have been instructed by me, taught by me. उक्त अनुशासना is a beautiful बहुव्रीहि. उक्तम् अनुशासनम् यस्यै सा उक्त अनुशासना. Then याज्ञवल्क्य says that the teaching is complete and comprehensive. एतावत् अरे मैत्रेयि खलु अमृतत्वसाधनम्. This knowledge itself is अमृतत्वसाधनम्. Here अमृतत्वम् means अमृतत्वसाधनम्, साधनम् we must add. शङ्कराचार्य underlines this, because उपनिषत् says this much knowledge alone is enough for मोक्ष and no कर्म is required. No separate effort is required, no separate साधन is required, no separate meditation is required. Remember even meditation is not required for मोक्ष. Other than ज्ञानम् nothing is required. That is indicated in this एतावत्, शङ्कराचार्य considers this a very important phrase. एतावत् this much alone is sufficient, this alone is enough. There is no need for ज्ञानकर्म समुच्चय. ह उक्त्वा having thus told मैत्रेयी याज्ञवल्क्यः विजहार. After saying this याज्ञवल्क्य took सन्न्यास. याज्ञवल्क्य was about to take सन्न्यास and he

wanted to divide the property between his two wives – मैत्रेयी and कात्यायनी and it is at that time मैत्रेयी asked about this knowledge. Now that the knowleddge has been given याज्ञवल्क्य completes his सन्न्यास ritual and becomes a विद्वत् सन्न्यासि. याज्ञवल्क्य is considered as an ideal example of विद्वत् सन्न्यासि, the one who has taken to सन्न्यासि after becoming a ज्ञानि. If a person takes सन्न्यास for studying वेदान्त it is called विविदिषा सन्न्यास. If you take सन्न्यास after ज्ञानम्, for ज्ञाननिष्ठा it is called विद्वत् सन्न्यास. One is for ज्ञानार्थम् another is for ज्ञाननिष्ठार्थम्. One is for श्रवण मननार्थम् and another is for निदिध्यासनार्थम्. With this the मैत्रेयी ब्राह्मणम् is over. In fact, the teaching of वेदान्त is over with this. Hereafter we are going to get in the next two chapters more of कर्म and उपासना. The last serious *Vedantic* section is this alone.

सन्न्यास भाष्यम्

Before going to the next section I would like to discuss a small portion of भाष्यम्. शङ्कराचार्य writes another भाष्यम् on सन्न्यास. सन्न्यास भाष्यम् number two. Already he had talked about सन्न्यास in the previous मैत्रेयी ब्राह्मणम्. But for the second time he talks about सन्न्यास in the second मैत्रेयी ब्राह्मणम् also. That is why I said सन्न्यास भाष्यम् number two. I will give you the essence of this भाष्यम् briefly here. शङ्कराचार्य chooses to write on सन्न्यास because in this section याज्ञवल्क्य is taking सन्न्यास and also that the role of सन्न्यास has been talked about in this ब्राह्मणम्. Because of these two reasons शङ्कराचार्य chooses to discuss सन्न्यास

once again. First there is an objection coming from a person who does not accept सन्न्यास. We will call him a पूर्वपक्षि, the one who is opposed to सन्न्यास. So what arguments he gives? He says वेद does not prescribe सन्न्यास and it talks about कर्म throughout the life. In support of this he gives many direct and indirect quotations. Some of the direct quotations are

यावज्जीवमग्निहोत्रं जुहोति

यावज्जीवं दर्शपूर्णमासाभ्यां यजेत

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ॥ ईशावस्योपनिषत् २
॥

एतद्वै जरामर्यं सत्रं यदग्निहोत्रम् ॥ शत. ब्राह्मणम् १२-४-१-१ ॥

These are all the quotations wherein वेद says that one should do कर्म until death. अग्निहोत्रम् is called जरामर्यम्, which means that which is performed until death. All these quotations indicate कर्म should be done till the end. And if सन्न्यास is taken कर्म cannot be done. Then certain indirect quotations also he gives like

तं यज्ञपात्रैर्दहन्ति

A ritualist is cremated along with his ritual vessel. यज्ञपात्रम् are made of wood. When a ritualist dies and when he is cremated, the वेद says, his body must be cremated along with यज्ञपात्रम्s. That means until death he must have done rituals and therefore no सन्न्यास. The second quotation is

भस्मान्तं शरीरम् ॥ ईशावस्योपनिषत् १७ ॥

The end of the body is made भस्म. भस्म means ashes. Body ends in ashes. If it is to end in ashes it is possible only if the body is cremated. Cremation of the body is prescribed only for a गृहस्थ and if a person becomes a सन्न्यासि he cannot be cremated and his body cannot become ashes. Therefore if सन्न्यासाश्रम is accepted भस्मान्तं शरीरम् will get falsified. Then another indirect quotation he gives is,

वीरहा वा एष देवानां योऽग्निमुद्गासयते ॥ तैत्तिरीय संहिता १-७-२-१ ॥

If a person gives up the rituals, it is as good as killing देवेन्द्र. His पापम् is as great as killing देवेन्द्र. That means it is a महापापम् to give up the अग्नि and it is महापापम् to take सन्न्यास because सन्न्यास involves giving up of all the ritualistic fires. Therefore the पूर्वपक्षि concludes that सन्न्यासाश्रम is not allowed in the शास्त्र.

Thereafterwards पूर्वपक्षि says, of course, there are certain references to सन्न्यास in the वेदs. Like

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ॥
कैवल्योपनिषत् १-३ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगात् यतयः शुद्धसत्त्वाः ॥
मुण्डकोपनिषत् ३-२-६ ॥

A few सन्न्यास references do occur. But the पूर्वपक्षि says that they are meant only for people who cannot perform rituals because of their physical incapacity like blindness, hand being lost, legs are not there, lame people, deaf people. Only

handicapped people alone can take सन्न्यास because they are unfortunately unfit for कर्म अनुष्ठानम्. Or he gives another option. Even in the case of fit people सन्न्यास is allowed in certain rare cases like those people who are विश्वजित् सर्वमेध याजिनः. So these fit people have performed विश्वजित् याग or सर्वमेध याग and in these two यागs one has to give away all the possessions as दक्षिणा, all the money, land, gold, property etc. When a person gives away everything as दक्षिणा thereafterwards he cannot do any कर्म because he is pauper. Such paupers who can no more do any कर्म are also entitled to take सन्न्यास. Handicapped people and paupers alone can take to सन्न्यास. Rest all the normal people should lead गृहस्थाश्रम and live happily. This is the contention of पूर्वपक्षि.

Now शङ्कराचार्य is replying for this. In his reply शङ्कराचार्य establishes सन्न्यास and he talks about two-fold सन्न्यास. This I pointed out before one is called विद्वत् सन्न्यास and another is विविदिषा सन्न्यास. First we will see how शङ्कराचार्य establishes विद्वत् सन्न्यास. What are his arguments in favour of विद्वत् सन्न्यास? विद्वत् सन्न्यास is the सन्न्यासाश्रम taken by a विद्वान् who has acquired ज्ञानम्, who has finished श्रवणमननम् in गृहस्थाश्रम itself. He takes to सन्न्यासाश्रम purely for निष्ठा, ज्ञानपरिपाक, for निदिध्यासनम् purpose. Now शङ्कराचार्य gives two arguments in favour of विद्वत् सन्न्यास. One argument is that शास्त्रम् says ज्ञानम् alone is enough for मोक्ष.

भिद्यते हृदयब्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि
तस्मिन्ष्टे परावरे ॥ मुण्डकोपनिषत् २-२-८ ॥

Once ब्रह्म ज्ञानम् is gained the ज्ञानम् by itself will destroy all the कर्मs and संसार and he does not require any other assistance. Similarly

तमेवम् विद्वान् अमृत इह भवति नान्यप्यन्धा अयनाय विद्यते ॥
पुरुषसूक्तम् १७ ॥

संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ कैवल्योपनिषत् १-१० ॥

तथा विद्वान्नामरूपादिमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥
मुण्डकोपनिषत् ३-२-८ ॥

That endless quotations there, तरति शोकमात्मवित् ॥
छान्दोग्योपनिषत् ७-१-३ ॥ all these clearly show that ज्ञानम् gives मोक्ष and ज्ञानम् does not require the support of कर्म. कर्म रहित केवल ज्ञानम् can give मोक्ष. This has been emphasized in this बृहदारण्यकोपनिषत् itself.

ब्रह्म वा इदमग्र आसीत्तात्मानमेवावेत् । अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत् ॥ बृहदारण्यकोपनिषत् १-४-१० ॥

Finally in this fifteenth मन्त्र which we finished just now एतावत् अरे मैत्रेयि खलु अमृतत्वम्, that एतावत् word indicates this much alone is sufficient, ज्ञानम् is sufficient, nothing else is required. Therefore, शङ्कराचार्य argues since ज्ञानम् is enough for मोक्ष, a ज्ञानि need not continue any कर्म. कर्म is synonymous with गृहस्थाश्रम, which I have discussed before. According to traditions गृहस्थाश्रम is exclusively meant for कर्म अनुष्ठानम् because ब्रह्मचारि is unfit for कर्म, वानप्रस्थ is unfit for कर्म अनुष्ठानम्, सन्यासि is unfit for कर्म

अनुष्ठानम्, and गृहस्थाश्रम is exclusively meant for कर्म, that is why wife is called सहधर्मचारिणी, सहकर्मचारिणी. धर्म means कर्म. For all कर्मs wife is required. One without wife is unfit for कर्म. Therefore a ज्ञानि finds कर्म to be redundant and therefore he finds गृहस्थाश्रम to be redundant and therefore his natural force of action is सन्न्यास. ज्ञानादेव सिद्धम्. Argument शङ्कराचार्य gives is that ज्ञानम् and कर्म are mutually exclusive or contradictory. Because in ज्ञानम् the 'सगुण I' has to be distanced or negated. ज्ञानम् is consistent negation of the 'सगुण I', that 'ब्राह्मण I', the 'क्षत्रिय I', the 'वैश्य I', 'father I', 'mother I', 'rich I', 'poor I', 'manager I' etc., all these are 'relative I', 'qualified I'. ज्ञानम् is consistent disowning of अहङ्कार, the 'व्यवहारिक I'. Whereas कर्म involves व्यवहार, transactions and all व्यवहारs require owning up of 'सगुण I' and I have to invoke the 'father I', the 'mother I', the 'husband I' even if I refuse to invoke the other people treat me only based on my relative status in the society. When you go to a function right from welcoming that status stratification is there. To whom what chair to be given, even in a function you see the chairs are arranged on the basis of the status of the person. Either I should remind or they will remind me continuously. Therefore all transactions involve invocation of social status, family status, financial status etc. Therefore right from the dressing up onwards I have to decide as to how I will look when I go to a function. Therefore I have to invoke the 'व्यवहारिक I' for कर्म, I have to disown the 'व्यवहारिक I' for ज्ञानम्. Therefore ज्ञानम् and कर्म are दूरमेते विपरीते विषूची

अविद्या या च विद्येति ज्ञाता ॥ कठोपनिषत् १-२-४ ॥ Therefore शङ्कराचार्य says a ज्ञानि cannot own up अहङ्कार because he practices disowning the अहङ्कार and therefore they will never go together. Therefore the natural course of action for a ज्ञानि is an आश्रम in which व्यवहार is either nil or minimum. Even right from dress, there are no evening dress, morning dress, casual dress for सन्न्यास. सन्न्यासि has no dress code for there is only one dress and he does not have the hair style as there is no hair. Therefore व्यवहारs are minimum and that is why सन्न्यासि also cannot be conscious of other people's status. That is why the other people feel often comfortable in the presence of सन्न्यासि because in his presence they also need not invoke their relative social status. Therefore शङ्कराचार्य concludes that ज्ञानम् and कर्म are परस्पर विरुद्ध and therefore he gives up कर्म which means he gives up गृहस्थाश्रम, which means he takes to सन्न्यासाश्रम. These are two arguments in favor of विद्वत् सन्न्यास.

Then पूर्वपक्षि gives a counter argument. He says that if ज्ञानम् and कर्म are diagonally opposite and if a ज्ञानि gives up those कर्मs, the entire कर्मकाण्ड will become invalid, अप्रमाणम्. Because he is falsifying यावज्जीवमग्निहोत्रं जुहोति. All those quotations that I gave are being falsified. The entire कर्मकाण्ड gets falsified if you accept सन्न्यास.

For this शङ्कराचार्य gives his reply. Why do you say that कर्मकाण्ड is falsified? We say कर्मकाण्ड is irrelevant for a ज्ञानि. Just because कर्मकाण्ड is irrelevant for a ज्ञानि कर्मकाण्ड is not falsified because it continues to be relevant

for the majority of अज्ञानिs. Then शङ्कराचार्य gives another powerful argument. He says even within कर्मकाण्ड itself there are so many काम्य कर्मs prescribed. All these काम्य कर्म विधिs like पुत्र कामेष्टि याग, पशु कामेष्टि याग, वृष्टि कामेष्टि याग all these are not relevant for all. पुत्र कामेष्टि is meant for only those who do not have children. वृष्टि कामेष्टि is meant for the people praying for rain but where is the need for those who get maximum rains. Even in कर्मकाण्ड, you need not go to वेदान्त at all, all विधिs are not relevant for all the people. The one who has got काम दोष for him काम्य कर्मs are relevant. शङ्कराचार्य says in the same way the one who has got अज्ञान दोष for him कर्मकाण्ड is relevant. If काम goes काम्य कर्मs become irrelevant. If अज्ञान goes कर्मकाण्ड becomes irrelevant. शङ्कराचार्य makes a nice observation. What is relevant and irrelevant is a subjective decision. शास्त्र doesn't interfere in that. What is the goal of life is purely a subjective decision. वेद does not want to interfere in that decision. What वेद does is, if a person has काम दोष he has got कामs, desires. When he has got the desires for him the only relevant thing in life is fulfillment of that desire. Even if you want give मोक्ष to a person who is worrying for not having any children he will not accept it, rather he will say I want a child. वेद understands that and what वेद says is what one wants is more important than others. Therefore शङ्कराचार्य says for those people who have काम दोष they are interested in धर्म, अर्थ and काम and therefore वेद prescribes rituals for their fulfillment. Not because वेद considers they are ultimate goal

but because they consider it as the ultimate goal. Similarly, when a person has gained ज्ञानम् and he does not find any relevance in धर्म, अर्थ and काम for him where is the need of telling him the needs of कर्म etc. He does not require them. Therefore काम दोष people are given काम्य कर्मs and अज्ञान दोष people are given कर्मकाण्ड rituals, वेद does not decide what you should choose. It leaves to the people to select what they want. In पुराण्s you can see many सगुण भक्तs openly saying we don't want मोक्ष. We want to see you as my इष्टदेवता, we want to serve you, I want to be born again and again either as a limb of you or as a doorsil of your room. न त्वहम् कामये मोक्षम्. Therefore शङ्कराचार्य says वेद gives different कर्मs and all are not relevant for all people. For ज्ञानिs कर्मकाण्ड is irrelevant and that does not mean कर्मकाण्ड is falsified. With this विद्वत् सन्न्यास part is over.

Now hereafter शङ्कराचार्य establishes विविदिषा सन्न्यास. I have told you the different between these two. विद्वत् सन्न्यास is not for श्रवणम् and मननम् because a person has already become विद्वान् through श्रवणम् and मननम्; विद्वत् सन्न्यास is for निदिध्यासनम् and निष्ठा only. Now, शङ्कराचार्य establishes विविदिषा सन्न्यास and this is meant for one who is अज्ञानि, who wants to gain ज्ञानम् through श्रवणम् and मननम्. The very word विविदिषा means desire to know. This is taken by जिज्ञासुः. जिज्ञासुः takes विविदिषा सन्न्यास. ज्ञानि takes विद्वत् सन्न्यास. शङ्कराचार्य says different types of साधनs are prescribed for मोक्ष. All these

साधनs contribute to मोक्ष in different manner. We had seen before that all the four आश्रमs contribute to मोक्ष.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

There we saw all the four आश्रमs contribute to मोक्ष but not all of them contribute directly. Some of them directly contribute to मोक्ष, some others indirectly contribute to मोक्ष. For example कर्म's contribution to मोक्ष is not direct. कर्म produces चित्तशुद्धि, चित्तशुद्धि produces desire for knowledge and desire for knowledge gives an opportunity for श्रवणम्, श्रवणम् gives ज्ञानम् and ज्ञानम् gives मोक्ष. Therefore all the साधनs are graded in the tradition based on its closeness and its remoteness. We use two technical terms to convey that, one is called बहिरङ्ग साधन and another is called अन्तरङ्ग साधन. बहिरङ्ग साधन means that which is remote, indirect and more away. अन्तरङ्ग साधन means that which is more interior. If you take कर्मयोग and ज्ञानयोग, कर्मयोग is considered बहिरङ्ग साधन and ज्ञानयोग is अन्तरङ्ग साधन. In this साधन series, two sets of साधनs are mentioned in the शास्त्र, which are known as यम and नियम. They are two groups of साधन, which I have discussed before. यम consists of five साधनs namely अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम् and अप्रिग्रह i.e., non-injury; truthfulness; not possessing somebody else's wealth, non-stealing; celibacy; and non-possession respectively. These five disciplines are called यम. Similarly there are five नियमs which are शौचम्, सन्तोष, तपस्, स्वाध्याय, ईश्वर प्रणिधानम् they are religious purity,

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contentment, vows and disciplines, the पाशयणम् of scriptures and not studying the meaning, ritualistic worship respectively. These are called यम and नियम. शङ्कराचार्य analyses the अन्तरङ्ग and बहिरङ्ग nature of these two and establishes the विविदिषा सन्न्यास. How he does that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

At the end of मैत्रेयी ब्राह्मणम् of the fourth chapter शङ्कराचार्य writes a सन्न्यास भाष्यम् just as he did at the मैत्रेयी ब्राह्मणम् of the second chapter. In this शङ्कराचार्य establishes two types of सन्न्यास – one is विद्वत् सन्न्यास and the other is विविदिषा सन्न्यास. विद्वत् सन्न्यास is the सन्न्यासाश्रम taken after gaining ज्ञानम् and विविदिषा सन्न्यास is the सन्न्यासाश्रम taken before ज्ञानम्, for the sake of ज्ञानम्. First he establishes विद्वत् सन्न्या by giving two arguments. One argument is ज्ञानम् that does not require the support of कर्म to attain मोक्ष. That is कर्म is useful and relevant before the rise of ज्ञानम्. Once the ज्ञानम् has dawned thereafterwards, ज्ञानम् does not require the समुत्थय of कर्म, the blending of कर्म for producing मोक्ष. Just as you require a matchbox for lighting the lamp or the flame but once the flame has come, the flame does not require the matchbox to remove the darkness. This is शङ्कराचार्य's example only. Similarly, ज्ञानम् उत्पत्त्यर्थम् कर्म अपेक्ष; ज्ञानफल दानार्थम् न कर्म अपेक्ष.

फलस्य कारणं पुष्पं फलं पुष्पविवर्जितम् । ज्ञानस्य कारणं कर्म
ज्ञानं कर्मविवर्जितम् ॥

So the फलम् requires पुष्पम् for its उत्पत्ति but thereafterwards, फलम् to give its benefit, it does not require the support of flower. Similarly ज्ञानम् for its rising requires the कर्म for

चित्तशुद्धि but ज्ञानम् to give मोक्ष it does not require कर्म. Once a person has gained ज्ञानम्, कर्म is not required; and according to traditions कर्म is equal to गृहस्थाश्रम, and गृहस्थाश्रम is equal to कर्म. कर्म and गृहस्थाश्रम are synonymous in our tradition. ज्ञानम् does not require कर्म means ज्ञानम् does not require गृहस्थाश्रम and therefore one can take to सन्न्यास exactly as याज्ञवल्क्य did. Thus for विद्वत् सन्न्यास the ideal example is याज्ञवल्क्य. ज्ञानम् does not require the support of कर्म is proved by logic also but शङ्कराचार्य does not give the logic and he gives श्रुति प्रमाणम् in support of this. There are many श्रुति statements which point out that ज्ञानम् alone can give the मोक्ष फलम्. This is the first argument. केवल ज्ञानात् मोक्षः.

The second argument शङ्कराचार्य gives in support of विद्वत् सन्न्यास is that ज्ञानम् and कर्म are परस्पर विरिद्धम् at all levels. ज्ञानम् is preceded by वैराग्यम् and कर्म is preceded by राग. What precedes ज्ञानम् and what precedes कर्म are different. ज्ञानम् involves removal of duality and कर्म involves the ascertainment of duality. हेतु भेदः स्वरूप भेदः and फल भेदः also – ज्ञानम् leads to immortality or infinitude and कर्म leads to mortality and finitude. The causes are different, the natures are different, and the fruits are also different at all levels. Therefore ज्ञान and कर्म cannot go together and therefore ज्ञानम् and गृहस्थाश्रम cannot go together. गृहस्थाश्रम means कर्म. Therefore a ज्ञानि takes to सन्न्यासाश्रम. This is the second argument.

More details of सन्न्यासाश्रम शङ्कराचार्य has discussed in the previous मैत्रेयी ब्राह्मणम् and later it came in the third chapter of the fifth ब्राह्मणम् also. At three places he has discussed this. In the second chapter fourth ब्राह्मणम्, third chapter fifth ब्राह्मणम् and fourth chapter fifth ब्राह्मणम्. After establishing the विद्वत् सन्न्यास शङ्कराचार्य ha now come to विविदिषा सन्न्यास, i.e., सन्न्यासाश्रम is accepted for the sake of ज्ञानम् by an अज्ञानि. ज्ञानि can take सन्न्यास, अज्ञानि also can take सन्न्यास. When ज्ञानि takes it is विद्वत् सन्न्यास and when अज्ञानि takes it is called विविदिषा सन्न्यास. विविदिषा means desire to know. For this also many arguments are there but शङ्कराचार्य gives two arguments. First one I started in my last class where we were talking about two types of साधनs known as यम and नियम. The यम group of साधन consists of five साधनs, viz., अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम् and अप्रिग्रह and नियम consists of five साधनs, viz., शौचम्, सन्तोष, तपस्, स्वाध्याय and ईश्वर प्रणिधानम्. We had introduced that in previous class. Based on that we are going to discuss. शङ्कराचार्य says गृहस्थाश्रम is नियम प्रधान. In गृहस्थाश्रम is नियम gets predominance and importance and more relevant also. The यम is not absent but they can be only secondary, गौणम्; मुख्य यम cannot be practiced by गृहस्थ. अमुख्य यम alone can be practiced. In the case of सन्न्यासि it is the other way round. यम is मुख्य, whereas नियम is गौण. Therefore सन्न्यासाश्रम is called यम प्रधान आश्रम. I will briefly explain that. Now let us take up a गृहस्थ. We will see how the five-fold नियमs are important and relevant for him.

The first नियम is शौचम् or the religious purity. We are not talking about physical hygiene here but religious purity. For a गृहस्थ alone religious purity becomes important because of two reasons.

1) गृहस्थ has got many relations and there will be constantly some birth or some death somewhere or other. So he requires following of that शौच.

2) शौच the religious purity becomes important because he has to perform religious rights and rituals which require this शौचम्. All these complicated rules he has to observe otherwise his rituals will not be fully effective. Because शौचम् is an important अङ्गम् of rituals. Whereas in the case of a सन्न्यासि relationship itself is not there, and therefore अशौचम् coming in the form of somewhere else birth and death are irrelevant for him and also rituals are not there for him.

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च । चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ माण्डूक्य कारिका २-३७ ॥

Therefore for him शौच is only a limited one in the form of physical hygiene. That शौचम् in the form of birth and death etc., will not be there. Therefore first नियम is more relevant and important for a गृहस्थ.

Let us take second one, सन्तोषः, contentment. A गृहस्थ should have possessions to run a family. Because children are there, there education is there, कर्मs are there, दक्षिणाs are there which require possessions and once the scope for

possessions come there can be a scope for greed and therefore to check the greed सन्तोष has to be kept as a rule. Possession is needed but don't be possessed by the possessions. Let it not go beyond the limit. Whereas this rule is not applicable for a सन्न्यासि because only when there is a question of possessing things there is a question of being satisfied with those possessions. सन्न्यासि needs minimum dress, if he is in north India some rags to protect from winter but in Madras even that is not needed, when hungry beg for food, पाणिद्वयं भोक्तुममन्त्रयन्तः – भगवान् has given a natural vessel as both the hands clasped it is a vessel. Separate the hand the vessel is disposed off. This is best possible disposable vessel. Therefore where is the question the rule of contentment when he has no possession at all? यत्नभ्रसे निज कर्मोपात्तं वित्तं तेन विनोदय वित्तम् ॥ And therefore सन्तोष is more relevant for गृहस्थ.

Then तपस् or moderation. In the case of गृहस्थ sense pleasures are allowed. This is not so for a ब्रह्मचारि or a सन्न्यासि. When sense pleasures are allowed there is possibility of indulgence or excess and therefore we have to prescribe तपस् to check that. Whereas for a सन्न्यासि तपस् in the form of avoiding excess does not arise at all. For a सन्न्यासि तपस् only means एकाग्रता. मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः. Where overeating is possible fasting has to be kept as a rule. Do at least twice a month एकादशी व्रतम्, एकादशी उपवास व्रतम् is not there for a सन्न्यासि. He may choose to take but it is not compulsory. Thus for a गृहस्थ it is supposed to be compulsory. शौचम्, सन्तोषम् and तपस् and

then comes स्वाध्याय and ईश्वरप्रणिधान. स्वाध्याय is the regular पाठ्यणम् of वेदs and ईश्वरप्रणिधानम् is regular पूजा; both are in the form of कर्म. स्वाध्याय comes under ब्रह्म यज्ञ and ईश्वरप्रणिधान comes under देव यज्ञ. These being कर्मs they are relevant for गृहस्थ whereas for a सन्न्यासि all the कर्मs are to be renounced. Therefore पञ्चमहायज्ञs are not relevant for a सन्न्यासि. In short, all the नियमs are primary for a गृहस्थ but they are only secondary for a सन्न्यासि.

Now let us come to यम. Now the first यम is अहिंसा. In the case of गृहस्थ absolute अहिंसा is impossible because some of the religious rituals in those days involved animal sacrifice and therefore part of the कर्म is हिंसा. Therefore the scriptural rites themselves involve some amount of हिंसा and thereafterwards maintenance of establishment like house etc., involves certain हिंसा. Cleaning the house involves killing of pests etc. It has to be done because hygiene has to be maintained. Some amount of हिंसा is involved which we called सूना. पञ्च सूना गृहस्थस्य पञ्चयज्ञेन नश्यति. Five-fold हिंसाs, I don't want to go into the details. कण्डनी पेषणी चुल्ली उदकुम्भी च मार्जनी पञ्चसूना गृहस्थस्य पञ्चयज्ञेन नश्यति. There are certain inevitable हिंसाs for compensating which alone पञ्चमहायज्ञs are prescribed. Therefore running an establishment itself involves some amount of हिंसा. Many of the transactions required for गृहस्थ that involves cooperative endeavor, people are involved, naturally discipline is required, and all the people may not be well disciplined. Therefore you have to use साम, दान, भेद, दण्ड to run the family or to run the

company, institution or an organization etc. Often there will be धर्म सङ्कट situation, a person may be unfit for the situation or for that venture, if you dismiss the person his life and family is affected, if you don't dismiss the person that venture gets affected or that institution gets affected. Many transactions involve हिंसा and hence absolute अहिंसा cannot be followed by a गृहस्थ. Whereas for a सन्न्यासि the transactions are not there or not supposed to be there. If सन्न्यासि has got transactions or establishments he will also face धर्म सङ्कट situation. But according to सन्न्यास as prescribed in the scriptures have no transactions, no establishments and therefore it is practicable. That is why even चातुर्मास्य व्रतम् is prescribed where he avoids even walking so that he can avoid the killing of the insects. Therefore मुख्य अहिंसा is possible in सन्न्यासाश्रम and गौण अहिंसा is possible in गृहस्थाश्रम.

Take सत्यम्. If a person in the society, a गृहस्थ takes a vow that सत्यम् alone he will speak then he will have to face problems after problems. The person who speaks सत्यम् will become most unpopular person. His family gets affected. His employment gets affected. And many people will get injured by his speaking the truth. Whereas for a सन्न्यासि there is no such problem. सन्न्यासि will say not to talk about व्यवहार. Because he is not supposed to involve in व्यवहार. Even if someone asks for the opinions he can say not to ask him anything about the व्यवहारs or the worldly transactions. Therefore speaking truth often involves problems.

Then comes अस्तेयम्, अस्तेयम् or non-stealing a गृहस्थ can practice hopefully. The tax laws are such that they cannot live by paying taxes. Suppose I don't follow the law and don't pay the tax it is like technically stealing the money of the government.

Then the fourth यम is ब्रह्मचर्यम्. A गृहस्थ cannot practice absolute ब्रह्मचर्यम् called celibacy for the sake of progeny. मुख्य ब्रह्मचर्यम् is celibacy, which is not possible for गृहस्थ. Therefore secondary ब्रह्मचर्यम् called chastity or being loyal to wife. It is only गौण ब्रह्मचर्यम् for गृहस्थ and मुख्य ब्रह्मचर्यम् for सन्न्यासि.

And finally अपरिग्रहः, non-possession. This is also possible only for a सन्न्यासि. A गृहस्थ to run an establishment requires possessions. Therefore all the five यमs cannot be absolute for a गृहस्थ. Therefore सन्न्यासाश्रम is called यम प्रधान आश्रम and गृहस्थाश्रम is नियम प्रधान आश्रम. One is मुख्यम् and another is अमुख्यम्. Between these two साधनs यम is अन्तरङ्ग साधन, which is closer to ज्ञानम्, without यम ज्ञानम् cannot take place. Whereas नियम is a remote बहिरङ्ग साधन and therefore a person should first focus on नियम in गृहस्थाश्रम and later he should focus on यम positively and for the practice of यम सन्न्यासाश्रम becomes conducive. Therefore a विविदिषा सन्न्यासि can happily practice यम for gaining knowledge whereas a गृहस्थ will have to practice यम for gaining ज्ञानम्. Therefore विविदिषा सन्न्यास is conducive for ज्ञानम्. This is शङ्कराचार्य's argument. Not only that विविदिषा सन्न्यास is prescribed in

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शास्त्रम् also. सन्न्यस्य श्रवणम् कुर्यात्. तस्मादेवंविच्छान्तो दान्त उपरतस्ति तिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥ There शम, दम उपरति is said. उपरति has got the primary meaning of सन्न्यास. In the साधन चतुष्टय सम्पत्ति the उपरति has got the primary meaning of सन्न्यास. This is श्रुति वाक्यम्. There is a स्मृति वाक्यम् also. संसारम् एव निःसारं दृष्ट्वा सार-दिदक्षया । प्रव्रजन्ति अकृतोद्वाहाः परं वैराग्यम् आश्रिताः ॥ इति बृहस्पतिः अपि कचं प्रति । There are certain ब्रह्मचारिs who see संसार as निःसार. In संसार there is no सार. Then what is सार? ब्रह्मन् or मोक्ष alone is सार. And what do they do? प्रव्रजन्ति अकृतोद्वाहाः without entering गृहस्थाश्रम they straight away take to विविदिषा सन्न्यास परं वैराग्यम् आश्रिताः because of their detachment. Thus विविदिषा सन्न्यास is not only logical but is also supported by शास्त्रम्. Thus शङ्कराचार्य establishes विद्वत् सन्न्यास and विविदिषा सन्न्यास.

Finally a practical question will come. What do you say, whether should we take to सन्न्यास or not? I have already discussed this before. But I will remind you once again. The question is not whether सन्न्यास is a must or not. Because the primary qualification for ज्ञानम् is साधन चतुष्टय सम्पत्ति plus यम and नियम, especially यम which is otherwise called अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम् and अप्रिग्रह otherwise called अमानित्वम् अदम्भित्वम्. These are a must for gaining ज्ञानम् and मोक्ष. Now if a गृहस्थ asks the question whether सन्न्यास is required or not, there will be a counter question can a person or can you follow साधन चतुष्टय सम्पत्ति etc.,

remaining in गृहस्थाश्रम. If that गृहस्थ says that 'fortunately I am in such a position, the family is also in such a situation that I have not compromised with the values till now and I am able to follow.' If a गृहस्थ claims that he is able to follow, then our answer is that in गृहस्थाश्रम a person can gain मोक्ष. In support of this we give the गीता example.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

And suppose a गृहस्थ argues you say that all virtues you should follow and it is impossible to follow the values and साधन चतुष्टय सम्पत्ति is impossible to follow if a person says, to that person we say in गृहस्थाश्रम since you are not able to follow साधन चतुष्टय सम्पत्ति, you cannot get ज्ञानम् and मोक्ष. Therefore the answer depends upon the questioner. If the questioner's is that he can have साधन चतुष्टय सम्पत्ति in गृहस्थाश्रम then the answer is he can get मोक्ष. If the questioner's view is that he cannot follow साधन चतुष्टय सम्पत्ति the answer is he cannot get मोक्ष. This is the view, साधन चतुष्टय सम्पत्ति is the primary qualification. With this सन्न्यास भाष्यम् is over. With this the fifth ब्राह्मणम् is also over. Now we will enter sixth and final ब्राह्मणम्.

4.6 वंश ब्राह्मणम्

This ब्राह्मणम् is known as वंश ब्राह्मणम्. It gives the गुरु शिष्य परम्परा. This गुरु शिष्य परम्परा is given as विद्या स्तुति, the glorification of this teaching. It is a time-tested wisdom and it has originated from the Lord himself. Therefore it is

trustworthy. It has come in the form of कर्ण परम्परा. It is a teaching which has never been written, it is an oral teaching. स्वामि दयानन्दजि gives a beautiful argument संस्कृत language doesn't have a संस्कृत script. Different people have used different scripts for this language. The present script that we are using is देवनागरी, which is of later origin. Even now in Tamil Nadu many of the *Vedantic* books are in ग्रन्थ अक्षरम्. We say देवनागरी script is संस्कृत script but देवनागरी script is not संस्कृत script, देवनागरी script is देवनागरी script. So संस्कृत does not have a script indicating that it has been an oral tradition. Now we will see the list of गुरु and शिष्य. We will read.

मन्त्र 4-6-1

अथ वंशः — पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः ॥ ४-६-१ ॥

मन्त्र 4-6-2

आग्निवेश्यात्, अग्निवेश्यो गार्ग्यात्, गार्ग्यो गार्ग्यात्, गार्ग्यो गौतमात्, गौतमः सैतवात्, सैतवः पाराशर्यायणात्, पाराशर्यायणो गार्ग्यायणात्, गार्ग्यायण उद्दालकायनात्, उद्दालकायनो जाबालायनात्, जाबालायनो माध्यन्दिनायनात्, माध्यन्दिनायनः सौकरायणात्, सौकरायणः काषायणात्, काषायणः सायकायनात्, सायकायनः कौशिकायनेः, कौशिकायनिः ॥ ४-६-२ ॥

मन्त्र 4-6-3

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च असुरायणस्त्रैवणेः त्रैवणिरौपजन्धनेः औपजन्धनिरासुरेः आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्,

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वंश ब्राह्मणम्

आत्रेयो माण्टेः, माण्टिगौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः
शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्,
कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो
बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्,
अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्,
विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्,
दध्यङ्ङाथर्वणोऽथर्वणोदैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः
प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः विप्रचित्तिर्व्यष्टे, व्यष्टिः सनारोः,
सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणो ; ब्रह्म
स्वयम्भु, ब्रह्मणे नमः ॥ ४-६-३ ॥

See what a big list it is! So this is just the list of गुरु and शिष्य. You just take the first word and how should you understand I would tell you. पौतिमाष्यो गौपवनात्. That पौतिमाष्य the student got the wisdom from गौपवनात्, from गौपवन. Then गौपवनः is a शिष्य who got ज्ञानम् from पौतिमाष्य number two. When the name is repeated it means in the same name two गुरुs are there. Similarly, we will have a pair in that pair first word will be प्रथमा विभक्ति which is the name of शिष्य and the second word ending in आत् will be पञ्चमी विभक्ति which is the name of the गुरु. The गुरु will become शिष्य in second pair and another गुरु will be there, that गुरु will become शिष्य in the next pair. Thus in the form of pairs the गुरु शिष्य परम्परा is given. Therefore it is called वंश ब्राह्मणम्. Towards the end we get सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः. परमेष्ठी means विराट्. ब्रह्म means हिरण्यगर्भ. The final pair is विराट् and हिरण्यगर्भ, विराट् got the wisdom from हिरण्यगर्भ. And how did हिरण्यगर्भ get the wisdom? ब्रह्म

स्वयम्भु. हिरण्यगर्भ is self-taught. स्वयम् भात वेदः. For him like intuition knowledge came. Intuition is accepted only in the case of हिरण्यगर्भ. For all others it is in tuition. Therefore he is आदि गुरु, ब्रह्मा देवानाम् प्रथमः संबभूव विश्वस्य कर्ता. Therefore we are offering the prostration to ब्रह्म the आदि गुरु. And when आदि गुरु is worshipped that worship will go to all the शिष्यs. So in short ब्रह्मणे नमः. In fact this वंश ब्राह्मणम् is very similar to the वंश ब्राह्मणम्, which occurred in the second chapter sixth section. 4.6 is almost the same as 2.6. In that वंश ब्राह्मणम् also three मन्त्रs are there. Of these three मन्त्रs the first and third are exactly the same of the previous वंश ब्राह्मण. Only in the second मन्त्र the गुरु शिष्य names have been changed. Perhaps some other parallel गुरु शिष्य परम्परा also might be there. The गुरु might have had many शिष्यs. Therefore second मन्त्र gives a slightly different list. It is a great tradition and therefore one should value this. With this the sixth ब्राह्मणम् is also over and fourth chapter is also over and the second काण्डम् is also over. Hereafterwards we have to go to third काण्डम् which has the fifth and sixth chapters which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

In the introduction to बृहदारण्यकोपनिषत् we saw that the बृहदारण्यकोपनिषत् consists of three काण्डम्s. Each काण्डम् consisting two chapters. Thus three काण्डम्s running to six chapters is the entire बृहदारण्यकोपनिषत्. Of the three, the first काण्डम् is called मधु काण्डम् or उपदेश काण्डम्. Because in this first काण्डम् the most popular section is मधु ब्राह्मणम् section. In keeping with मधु ब्राह्मणम् section the first काण्डम् is called मधु काण्डम्. And also the first काण्डम् happens to be in the form of teaching without involving any argument. It is just the presentation of the सिद्धान्त. So since it is teaching प्रधानम् it called उपदेश काण्डम् also. The second काण्डम् is called मुनि काण्डम् or उपपत्ति काण्डम्. It is called मुनि काण्डम् because here the teacher happens to be याज्ञवल्क्य मुनिः. Even though the students vary the teacher happens to be याज्ञवल्क्य मुनि and therefore it got the name मुनि काण्डम्. In this a lot of reasons are given in support of this teachings. Since the reasons are given it is called उपपत्ति काण्डम्. It is logic प्रधानम्. Thus मधु काण्डम् or उपदेश काण्डम् and मुनि काण्डम् or उपपत्ति काण्डम्. The final one is called खिल काण्डम् or उपासना काण्डम्. It is called खिल काण्डम् because it is more like a supplement and the word खिल means the supplement or an appendix. The word खिल has got another meaning also and that is collection. The खिल काण्डम् is not one topic but it is a collection of many unconnected topics. It

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contains many उपासनाs, it contains कर्मs, it contains values, and therefore it is called खिल काण्डम्. It is also called उपासना काण्डम् because predominantly it deals with varieties of उपासनाs. It does deal with some कर्मs, it does deal with some values but predominantly it deals with उपासनाs and therefore it is called उपासना काण्डम्. This is the distribution of the entire बृहदारण्यकोपनिषत्. This we saw in the introduction. Of these three काण्डम्s we have completed two काण्डम्s viz., मधु and मुनि काण्डम्s. Or we have completed four chapters.

Now we are going to enter the last खिल काण्डम्, i.e., the fifth and sixth chapters. This खिल काण्डम् starts with a ध्यान श्लोक or मङ्गल श्लोक, which is the well-known पूर्णमदः पूर्णमिदम् मन्त्र. This मन्त्र does not really occur in the beginning of the बृहदारण्यकोपनिषत् but it occurs only in the fifth chapter of this उपनिषत्. शङ्कराचार्य commentary on this मन्त्र also is in the fifth chapter only and he does not deal with it in the first chapter. But since it is a beautiful ध्यान श्लोक, we read this पूर्णमदः मन्त्र in the beginning of this उपनिषत् and I have explained the meaning of this मन्त्र but still since this मन्त्र is important one and a little bit seemingly complicating मन्त्र, I will discuss this मन्त्र once again and then we will go to the text proper. So first we will read the मङ्गल श्लोक of the खिल काण्डम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

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अदः पूर्णम् and अदः means that परमात्मा. Literally अदः means that and in this context that refers to परमात्मा. अदः पूर्णम् means that परमात्मा is limitless. And then इदम् पूर्णम्. The word इदम् literally means this and in this context this means जीवात्मा. And therefore इदम् पूर्णम् means this जीवात्मा is limitless. Thus these two sentences mean that परमात्मा is limitless and this जीवात्मा is limitless. Now joining these two sentences we get some important corollaries. We will see those corollaries.

We know that limitless can be only one. You cannot have two limitless entities and therefore the उपनिषत् says that परमात्मा is पूर्णम्, this जीवात्मा is पूर्णम्. If these two are separate ones it will mean there are two पूर्णम्s. One will be पूर्ण परमात्मा and another will पूर्ण जीवात्मा then there will be problem of two पूर्णम्s, which is illogical. Therefore there is only one possibility. Since the पूर्णम् is one only and since परमात्मा is पूर्णम्, जीवात्मा is also पूर्णम्, we can conclude that परमात्मा and जीवात्मा are one and the same. Therefore these two sentences convey परमात्मा जीवात्मा ऐक्यम्. These two sentences together is a महावाक्यम्. This is the first corollary.

Then we have to note another point also. When you say परमात्मा it can either refer to सोपाधिक परमात्मा or निरुपाधिक परमात्मा. What do we mean by सोपाधिक परमात्मा? The परमात्मा, i.e., the चैतन्यम् along with the समष्टि उपाधि, the total equipment – समष्टि स्थूल शरीरम्, समष्टि सूक्ष्म शरीरम्, समष्टि कारण शरीरम्. So the परमात्मा with the समष्टि उपाधि is called सोपाधिक परमात्मा and

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निरुपाधिक परमात्मा is परमात्मा as it is without any of the equipments or any of the उपाधिस, which is the शुद्ध चैतन्यम्. Similarly the word जीवात्मा also is of two types सोपाधिक जीवात्मा and निरुपाधिक जीवात्मा. The सोपाधिक जीवात्मा is the जीवात्मा with व्यष्टि उपाधि – स्थूल सूक्ष्म कारण शरीरम्. The निरुपाधिक जीवात्मा is जीवात्मा minus the व्यष्टि उपाधि, which is nothing but the शुद्ध चैतन्यम्. Now the question is as to when we talk about परमात्मा जीवात्मा ऐक्यम् which one we are referring to. On analysis we come to know that the सोपाधिक परमात्मा and सोपाधिक जीवात्मा can never be identical. सोपाधिक परमात्मा is सर्वज्ञ सर्वेश्वरः सर्वव्यापि, सर्वकर्ता सर्वस्रष्टा, सर्वभोक्ता सर्वसंहर्ता etc. In fact everything in him is cosmic, macrocosmic. Whereas सोपाधिक जीवात्मा is अल्पज्ञः, अल्पव्यापि, अल्पकर्ता, अल्पस्रष्टा etc. Therefore सोपाधिक परमात्मा and सोपाधिक जीवात्मा cannot be identical and therefore we conclude अदः पूर्णम् means निरुपाधिक परमात्मा is पूर्णम्, इदम् पूर्णम् means निरुपाधिक जीवात्मा is also पूर्णम्. Therefore निरुपाधिक परमात्मा and निरुपाधिक जीवात्मा are both one and the same. Thus पूर्णमदः पूर्णमिदम् reveals the निरुपाधिक दृष्ट्या ऐक्यम्. If you want to put it in another technical language; those who can understand this technical language it is fine because many of you are advanced student, and if you cannot understand this technical language you can ignore it. पूर्णमदः पूर्णमिदम् refers to तत्त्वम् पदार्थयोः ऐक्यम् लक्ष्यार्थं दृष्ट्या. This is the idea conveyed in the first two sentences.

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Then let us go to the third sentence पूर्णात् पूर्णम् उदच्यते. पूर्णात् means from the परमात्मा पूर्णम् the जीवात्मा उदच्यते arises, emerges or is born. पूर्णात् परमात्मनः पूर्णम् जीवात्मा उदच्यते उद्गच्छति, उत्पद्यते, जायते. What does it mean? The जीवात्मा is born out of परमात्मा. Now we have to study the corollaries of this one sentence. If you take the previous idea and this idea there seems to be a contradiction because in the previous two statements it was said जीवात्मा and परमात्मा are one. In this sentence the उपनिषत् says जीवात्मा is born out of परमात्मा that means one is कार्यम् and another is कारणम्, they have कार्य कारण सम्बन्ध. How is it possible? To say that there is ऐक्यम् between कारणम् and कार्यम् is like saying the father and son are identical. Therefore we have to understand it properly. There ऐक्यम् was mentioned from निरुपाधिक दृष्टि and here कार्य कारण सम्बन्ध is said from सोपाधिक दृष्टि. Therefore पूर्णात् from सोपाधिक परमात्मा, पूर्णम् उदच्यते the सोपाधिक जीवात्मा is born. This itself can be put in a technical language. वाच्यार्थं दृष्ट्या तत्त्वम् पदार्थयोः कार्य कारण सम्बन्धः. Earlier we said लक्ष्यार्थं दृष्ट्या तत्त्वम् पदार्थयोः ऐक्यम् सम्बन्धः. वाच्यार्थं दृष्ट्या तत्त्वम् पदार्थयोः कार्य कारण सम्बन्धः. So परमात्मा and जीवात्मा have got what relationship? If someone asks what is the relationship between जीव and ईश्वर, never answer the question. You should ask counter question, from what standpoint. If it is from अनात्मा standpoint, you should say कार्य कारण सम्बन्ध, if it is from आत्मा standpoint you should say it is ऐक्य सम्बन्ध. So the standpoint determines the relationship between जीव and ईश्वर.

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If you don't follow this, you cannot follow अद्वैत. They will say शङ्कराचार्य writes ध्यान श्लोक praying to Lord in the beginning and later the very same शङ्कराचार्य says Lord and I are one and the same. While praying the Lord, he says that I am small and Lord is great. While writing भजगोविन्दम् he is talking as though there is भेद and throughout his commentary he establishes अभेद and we don't understand whether he is teaching भेद or अभेद. Many people complain that शङ्कराचार्य himself is confused. They even make fun of him by saying that शङ्कर is सङ्कर. सङ्कर means mixing up. He himself is confused. While writing books he writes about भेद and then he philosophically establishes अद्वैतम्. When he himself is not clear about what he is saying how can we understand then? So शङ्कर can be understood only when सोपाधिक निरुपाधिक दृष्टिs are understood, वाच्यार्थ लक्ष्यार्थ दृष्टिs are understood. When he writes भजगोविन्दम् सोपाधिक दृष्ट्या नमस्कार and when he talks about ऐक्यम् निरुपाधिक दृष्ट्या ऐक्यम्. Where is सङ्कर? Therefore this must be very clear पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णम् उदव्यते.

Since जीवात्मा and परमात्मा are identical, we can remove these two words and we will retain only one word आत्मा. Now in the second line the मन्त्र says पूर्णस्य पूर्णम् आदाय. पूर्णस्य means सोपाधिक आत्मनः from the सोपाधिक आत्मा, पूर्णम् आदाय, पूर्णम् here means पूर्ण आत्मानम् आदाय. आदाय means after separating. That is after separating the पूर्ण आत्मा from the सोपाधिक आत्मा पूर्णम् एव अवशिष्यते what remains is the पूर्ण आत्मा alone. We will see what is the significance of

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the statement. सोपाधिक आत्मा means along with उपाधि, i.e., आत्मा plus उपाधि. Now we have got सोपाधिक आत्मा, i.e., आत्मा plus उपाधि, from that पूर्णम् आदाय suppose we remove आत्मा. Now what do we get? आत्मा plus उपाधि minus आत्मा. What should remain? $A + B - A = B$. So from आत्मा plus उपाधि if we remove आत्मा then उपाधि should be left out. But the उपनिषत् says that उपाधि does not remain if you remove the आत्मा. That is आत्मा एव अवशिष्यते means अनात्मा न अवशिष्यते, उपाधि न अवशिष्यते. What is the significance of this मन्त्र? Suppose from every one of us आत्मा is removed then the body should remain, technically speaking, because we have आत्मा and we have अनात्मा, if you remove आत्मा, अनात्मा should remain but the उपनिषत् says if you remove the आत्मा, अनात्मा does not remain. What is the significance of this idea? अनात्मा or उपाधि does not exist independent of आत्मा. And since it does not have an independent existence it is मिथ्या. It is unreal, it is अवास्तवम्, it is व्यावहारिकम्. Therefore both the समष्टि उपाधि, the world as well as the व्यष्टि उपाधि, the शरीरम्. The world is the समष्टि उपाधि of परमात्मा. Body is the व्यष्टि उपाधि of जीवात्मा; both the समष्टि उपाधि रूप प्रपञ्च and व्यष्टि उपाधि रूप शरीरम् are मिथ्या because they are zero when you remove आत्मा, the अधिष्ठानम् from them. It is like saying that the pot is defined as clay plus नामरूप. Pot minus clay what should remain technically? Pot minus clay is equal to clay plus नामरूप minus clay. What should remain? नामरूप should remain. But what do we find? When the clay is removed from the pot the

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नामरूप does not remain indicating that the नामरूप is मिथ्या. In the same way the उपाधि is मिथ्या, प्रपञ्च is मिथ्या, शरीरम् is मिथ्या, निरुपाधिक आत्मा एव सत्यः. This is the meaning of पूर्णमदः मन्त्र. What is the final translation? निरुपाधिक परमात्मा is limitless, निरुपाधिक जीवात्मा is limitless. From सोपाधिक परमात्मा सोपाधिक जीवात्मा is born, from सोपाधिक आत्मा when the आत्मा is removed आत्मा alone remains (उपाधि does not remain). This is the meaning of the शान्तिपाठ.

ईशावास्योपनिषत् is the first उपनिषत् of the ten. And many people start with the first उपनिषत्. When they start reading the first उपनिषत् this शान्तिपाठ comes. You can imagine the beginner trying to understand this शान्तिपाठ, it will not work. It gives the entire essence of all the उपनिषत्s. ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः. शङ्कराचार्य says this essence of ब्रह्मविद्या is given here as the conclusion of the previous two काण्डम्s as well as the introduction of the following काण्डम्. It serves two purposes. It is उपसंहार with regard to the previous two काण्डम्s and it is उपक्रम with regard to the following काण्डम्. In the previous two काण्डम्s ब्रह्मविद्या has been taught. And this पूर्णमदः is the summary of ब्रह्मविद्या taught in मधु काण्डम् and मुनि काण्डम्. At the same time this very same मन्त्र happens to be the ultimate goal of the उपासनाs, which are going to follow hereafter. In the following काण्डम्, उपासनाs are going to be prescribed and the question comes what is the purpose of the उपासना. Then we want to say that the उपासना will give the साधन चतुष्टय

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सम्पत्ति, which will take a person to वेदान्त विचार, which will take a person to ब्रह्मविद्या, which is ultimate goal of all the उपासनाs. And since ब्रह्मविद्या is the ultimate goal of all the उपासनाs, the पूर्णमदः मन्त्र introduces the ultimate goal of the following उपासनाs. Thus पूर्णमदः happens to be well sandwiched with regard to the previous section, which is summary and with regard to the following section it presents the goal. For उत्तम अधिकारि it serves as summary and for मध्यम and अधम अधिकारिs it serves as the goal. So मध्यदिपीकान्यायेन. Just as the light on the doorsill will illumine the both sides of the room similarly पूर्णमदः is kept in the middle as a summary of the previous two काण्डम्s and as an introduction of the following काण्डम्s also.

भाष्य विचारम् on the पूर्णमदः मन्त्र

Now I will discuss a small enquiry on this मन्त्र made by शङ्कराचार्य. There is a भाष्य विचार on this मन्त्र. पूर्णमदः विचारः or पूर्ण विचारः. This मन्त्र is interpreted by different people differently. And during शङ्कराचार्य's time there was a famous commentator known as भर्तृप्रपञ्च whose commentary got overshadowed by शङ्कराचार्य's commentary. And शङ्कराचार्य takes this commentary or the मतम्, the philosophy of भर्तृप्रपञ्च and refutes that commentary and that philosophy. In this portion भर्तृप्रपञ्च's interpretations and his philosophy is very close to विशिष्टाद्वैतम्. You should remember रामानुजाचार्य came only after शङ्कराचार्य. विशिष्टाद्वैतम् as propounded by रामानुजाचार्य did not exist during the time of शङ्कराचार्य. Some of the commentators

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had views which are very similar to the views propounded later by विशिष्टाद्वैतम् and भर्तृप्रपञ्च's interpretation here is close to that. Now we will discuss that.

Let us start with the पूर्वपक्षि, भर्तृप्रपञ्च मतम्. He says that the whole वेद consisting of कर्मकाण्ड and ज्ञानकाण्ड is प्रमाणम्, is valid. Now कर्मकाण्ड clearly talks about द्वैतम् or भेदः. Because कर्मकाण्ड involves a कर्ता, a doer of rituals, कर्मकाण्ड involves various देवताs propitiated, कर्मकाण्ड involves अग्निकुण्डम्, द्रव्यम् etc., and of course it involves स्वर्गादि लोकs which are the benefits of the कर्मs. Thus कर्मकाण्ड clearly teaches द्वैतम्. And ज्ञानकाण्ड clearly teaches अद्वैतम् एकम् एव अद्वितीयम् ब्रह्म, otherwise called अभेदम्, non-difference. Therefore when you take the whole वेद we come to know that वेद teaches both द्वैतम् and अद्वैतम्, both भेद and अभेद. The first part teaches द्वैतम् and last part teaches अद्वैतम्, the first portion teaches भेद and last part teaches अभेद. वेद conveys both of them. If a person wants to form a philosophy based on वेद that philosophy will be true to वेद only when that philosophy accepts both द्वैतम् and अद्वैतम्. Accepting any one of these two and forming a philosophy will be accepting only one part of the वेद. There will be defect of accepting only one part of the वेद if you accept only द्वैतम् or if you accept only अद्वैतम्. वेद एकदेश प्रामाण्य दोषः. Partial प्रामाण्यम् will come, अर्ध जरतीय न्याय will come. Like saying that a person is half वृद्ध and half युव. Can it be said he is half old and half young? The whole person is either old or young. And therefore he says all the द्वैत systems and अद्वैत system

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both are defective. The defect of द्वैतम् is that they accept द्वैत part of वेद and reject अद्वैत part of वेद. The defect of अद्वैत is that he accepts only अद्वैत part of वेद. In अद्वैत मतम् the दोष will be कर्मकाण्ड अप्रामाण्यम्. द्वैतम् will be dismissed, कर्मकाण्ड will be dismissed. The first defect of अद्वैतम् is कर्मकाण्ड अप्रामाण्यम्. This is the view of भर्तृप्रपञ्च.

And the second दोष is that if अद्वैतम् alone is accepted and if the द्वैत world is dismissed, it is as good as dismissing the प्रत्यक्ष प्रमाणम्. If you say that the world is not there it means प्रत्यक्ष प्रमाणम् is false. Because प्रत्यक्ष प्रमाणम् clearly reveals द्वैत प्रपञ्च. And if Advaitin dismisses द्वैत प्रपञ्च he is indirectly saying प्रत्यक्षम् is अप्रमाणम्. In fact all the प्रमाणम्s will get falsified if you don't accept द्वैतम्. Therefore the second defect according to him is प्रत्यक्षादि अप्रामाण्य दोषः. Thus भर्तृप्रपञ्च says अद्वैतम् cannot be accepted because of these two defects – कर्मकाण्ड अप्रामाण्य दोषः and प्रत्यक्षादि अप्रामाण्य दोषः. Therefore he says I am going to present a philosophy which is free from all these दोषs. What is that philosophy? ब्रह्म द्वैत-अद्वैतात्मकम्. ब्रह्मन् is both of the nature of द्वैतम् as well as अद्वैतम्. Or put it in another language ब्रह्मन् is भेद अभेदात्मकम्. Or put it in another language ब्रह्मन् is नानारसम् ब्रह्म. नानारसम् means भेद अभेदात्मकम्, द्वैत-अद्वैतात्मकम्. It is both non-dual as well as dual. What is the advantage of this system? The advantage is according to my system द्वैतम् is also accepted as reality and अद्वैतम् is also accepted as reality. द्वैतम् अपि सत्यम्, अद्वैतम् अपि सत्यम्. What is the advantage of that? कर्मकाण्ड also is प्रमाणम्

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talking about द्वैतम् and ज्ञानकाण्ड also is प्रमाणम् talking about अद्वैतम्. I am embracing the whole वेद whereas you are very partial, you have lopsided vision. In my system both कर्मकाण्ड and ज्ञानकाण्ड; वेद एकदेश प्रामाण्य दोष will not come because पूर्ण वेद becomes प्रमाणम् in my system. So first दोषम् is not there. And the second दोष which is प्रत्यक्षादि अप्रामाण्य दोषः is also not there. भर्तृप्रपञ्च says in my system प्रत्यक्षादि अप्रामाण्य दोषः also will not come because I accept द्वैतम् as reality and प्रत्यक्षादि प्रमाणs, which reveal duality are also valid. द्वैत प्रमाणम्s are also valid and अद्वैत प्रमाणम् is also valid and therefore you should accept नानारस ब्रह्म वाद, द्वैत-अद्वैतात्मकम् ब्रह्म वाद, भेद अभेदात्मकम् ब्रह्म वाद.. This is the contention of भर्तृप्रपञ्च, which शङ्कराचार्य refutes in this भाष्यम्, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

The उपनिषत् introduces the fifth chapter with the well-known मन्त्र पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णम् उदच्यते etc., and शङ्कराचार्य gave his commentary on this मन्त्र, which we saw in the last class. After giving his commentary he is discussing another commentary given by भर्तृपञ्च a well-known commentator of those times. शङ्कराचार्य gives various arguments against the भर्तृपञ्च मतम्. In the last class we saw what is भर्तृपञ्च मतम्. He said that ब्रह्मन् cannot be अद्वैतम्, ब्रह्मन् cannot be द्वैतम् also. ब्रह्मन् has to be accepted as द्वैत-अद्वैतम् consisting of both द्वैतम् and अद्वैतम्, otherwise called भेद-अभेदः otherwise called नानारसम् ब्रह्म. What is the advantage of such a view? They point out that if you accept both द्वैतम् and अद्वैतम् then we are accepting both कर्मकाण्ड as प्रमाणम् and ज्ञानकाण्ड as प्रमाणम्. Because we find कर्मकाण्ड clearly talks about द्वैतम् in the form of कर्ता, कर्म, करणम्, अधिकरणम्, सम्प्रदानम्, अपादानम् and ज्ञानकाण्ड talks about अद्वैतम्. If you accept द्वैतम् alone then ज्ञानकाण्ड gets rejected and if you accept अद्वैतम् alone then कर्मकाण्ड gets rejected and if you accept द्वैत-अद्वैतम् then we are accepting both कर्मकाण्ड and ज्ञानकाण्ड and the whole वेद gets accepted. whereas in the other systems वेद gets only partially accepted. वेद एकदेश प्रामाण्य दोष will come for

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them. This is the defect of अद्वैतम्, which is not there in द्वैत-अद्वैत वाद. There will be another defect also in अद्वैतम्. According to him an *Advaitin* does not accept द्वैतम् and when a person rejects द्वैतम् he is indirectly rejecting प्रत्यक्ष प्रमाणम्. Because प्रत्यक्ष प्रमाणम् alone is revealing द्वैतम्. प्रत्यक्ष includes अनुमान, उपमान अर्थापत्ति etc. All the प्रत्यक्षादि प्रमाणs reveal duality. When you dismiss duality, you are indirectly making the प्रत्यक्षादि as अप्रमाणम्. They become invalid. Whereas in द्वैत-अद्वैत वाद प्रत्यक्षादि प्रमाणम्s also get accepted, कर्मकाण्ड also gets accepted, ज्ञानकाण्ड also gets accepted; thus all the प्रमाणम्s will be in their proper position. This was the contention of भर्तृप्रपञ्च. Up to this we saw in the last class. Now we will see what are the answers given by शङ्कराचार्य.

शङ्कराचार्य says द्वैत-अद्वैतम् ब्रह्म cannot be accepted because it has got the defect of contradiction, विरुद्धत्व दोषः वर्तते. What do you mean by contradiction? It is based on this principle that any object cannot enjoy opposite attributes. It can have any number of non-opposite attributes. For example, a person can be both tall and fat there is no problem. Because tallness and fatness are not opposite attributes. Similarly, he can be tall, fat and fair. All these attributes you can add in one locus but you cannot say a person is tall and short. Tallness and shortness cannot exist in one person because they are opposite attributes. You cannot say a person is both fair and dark, he is heavy and light, he is fat and thin. Thus opposite attributes cannot coexist in one locus. So एकत्र विरुद्ध धर्म

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असमा वेषः this is the rule. शङ्कराचार्य extends this to ब्रह्मन् also. If you accept ब्रह्मन् as अद्वैतम् then it cannot be simultaneously द्वैतम् and if ब्रह्मन् is द्वैतम्, it cannot be simultaneously अद्वैतम्. Because duality and non-duality are विरुद्धधर्मौ, opposite attributes. This is the answer of सिद्धान्ति. विरुद्धत्वात् न अभ्युपगम्यते. It is not accepted. For this भर्तृप्रपञ्च gives a counter argument. We have to discuss it in the form of a dialogue. So शङ्कराचार्य or सिद्धान्ति has given his objection for which now भर्तृप्रपञ्च gives a counter argument. What does he say? He says that opposite attributes can exist in one locus. It is possible in two ways. One is अवस्था भेदेन from the standpoint of two conditions opposite attributes can exist in one locus. Or दृष्टि भेदेन from two different angles or points of view opposite attributes can be there. So अवस्था भेदेन, दृष्टि भेदेन विरुद्धधर्मौ सम्भवतः. He gives the example of a tree. वृक्षवत्. Whether a tree is द्वैतम् or अद्वैतम्? He says when the tree was in the causal condition, कारण अवस्थायाम् it was in the form of one indivisible seed. एक बीज रूपेण वर्तते. अद्वैत रूपेण वर्तते. Whereas the very same seed, the very same entity when it becomes a tree कार्य अवस्थायाम् तदेव द्वैत रूपेण वर्तते. The very same thing you see is endowed with trunk, endowed with many branches, many leaves, many fruits, many flowers, it is द्वैतात्मकम्. कार्य अवस्थायाम् द्वैतात्मकम् कारण अवस्थायाम् अद्वैतात्मकम्. एवम् एकम् वस्तु एव द्वैत-अद्वैतात्मकम् भवति अवस्था भेदेन वा काल भेदेन वा. अवस्था भेद is same as काल भेद. It is possible from another standpoint also. दृष्टि भेदेन

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अद्वैतात्मकम् वस्तु भवति. Let us take one tree. If you look at the tree as a whole, one piece, then it is called one tree. एकः वृक्षः. वृक्ष दृष्ट्या it is अद्वैत. But look at the same tree from the standpoint of leaves or flowers or branches. शाखा दृष्ट्या वा पर्ण दृष्ट्या वा पुष्प दृष्ट्या वा you say that there are many flowers, many leaves, many fruits. Therefore if you look at the very same entity from the standpoint of flowers etc., it is अनेकात्मकम् and as a tree it is एकात्मकम्. Similarly ब्रह्मन् also is one as a whole. But look at the same ब्रह्मन् from the standpoint of the लोकs, from the standpoint of the mountains, from the standpoint of the oceans etc., the very same Lord is अनेकात्मकम्. Thus अवस्था भेदेन दृष्टि भेदेन च द्वैत-अद्वैतात्मकम् वस्तु भवति. There is no contradiction. This is the answer of भर्तृप्रपञ्च.

For this शङ्कराचार्य gives his answer. शङ्कराचार्य says that it is very nice. If you look at the tree I accept that it is द्वैत-अद्वैतात्मकम्. I accept. अवस्था भेदेन दृष्टि भेदेन द्वैत-अद्वैतात्मकम् वस्तु. It is possible as in the case of a tree. In fact tree example I am giving. In the भाष्यम् the example given is of ocean. There also as the ocean it is one and at same time as the waves it is many. शङ्कराचार्य says that I accept this is possible. But you cannot give this example for ब्रह्मन्. How? शङ्कराचार्य says, no doubt a tree has got अद्वैत अवस्था and द्वैत अवस्था, the two अवस्थाs are there. अवस्था means condition, a state. In the case of a tree, द्वैत-अद्वैतात्मकम् is possible, because the tree happens to be सविकारम्, subject to change. The tree is subject to change and therefore it has got

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two अवस्थाs कारण अवस्थायाम् अद्वैतात्मकम् and thereafter it has underwent change and now कार्य अवस्थायाम् द्वैतात्मकम् and therefore wherever अवस्था भेदेन द्वैत-अद्वैतात्मकत्वम् भवति in all such cases it is subject to विकार or change. Therefore the first point to be noted is द्वैत-अद्वैतात्मकम् वस्तु सविकारम् भवति अवस्था भेदवत्वात्. This is the first problem.

Let us take the second argument. He said as a tree it is अद्वैतात्मकम्. From the standpoint of the leaves it is द्वैतात्मकम्. शङ्कराचार्य argues this is possible, because a tree has got many parts. When there is one entity with many parts it can be द्वैत-अद्वैतात्मकम्. मनुष्य can be द्वैत-अद्वैतात्मकम् because he is one entity with many parts like fingers, hairs etc. In the case of समुद्र द्वैत-अद्वैतात्मकम् is possible because as ocean it is one with many parts in the form of waves, bubbles, froth etc. Therefore the second point that शङ्कराचार्य says is whatever is द्वैत-अद्वैतात्मकम् it has to be सावयवम्. The first point is यत् द्वैत-अद्वैतात्मकम् तत् सविकारम्, the second point is यत् द्वैत-अद्वैतात्मकम् तत् सावयवम्. सावयवम् means that which is endowed with अवयवs, parts, limbs etc.

The third point शङ्कराचार्य derives from these two is this. Whatever यत् सविकारम् यत् सावयवम् तत् अनित्यम्. Tree is सविकारम् सावयवम् it is अनित्यम्, समुद्र is सविकारम् सावयवम् it is अनित्यम्. It is अनित्यम् in प्रलय काल. Therefore शङ्कराचार्य says यत् द्वैत-अद्वैतात्मकम् तत् सविकारम् सावयवम् अनित्यम्. Extending this argument शङ्कराचार्य says that if ब्रह्मन् is द्वैत-अद्वैतात्मकम् then that

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ब्रह्मन् will be सविकारम् सावयवम् अनित्यम्. These are the possibilities in द्वैत-अद्वैतात्मकम्.

For this भर्तृप्रपञ्च says, let ब्रह्मन् be सविकारम् and सावयवम्. He says पूर्णमदः when it says, what does it mean is that कारणम् ब्रह्म, this अद्वैतम् ब्रह्म is पूर्णम् and पूर्णमिदम् refers to this ब्रह्मन् is कार्यम् ब्रह्म, this द्वैतम् ब्रह्म is also पूर्णम्. Even before सृष्टि ब्रह्मन् was पूर्णम् as अद्वैतम् and that very same ब्रह्मन् is now इदम् पूर्णम् in the form of द्वैत-अद्वैतात्मकम्. What is wrong in accepting that? Let it be सावयवम्, let it be सविकारम्, what is wrong, asks भर्तृप्रपञ्च.

For that शङ्कराचार्य says that if you accept ब्रह्मन् is सावयवम् and सविकारम्, then there will be two दोषs – one दोष is it is श्रुति विरुद्धम्, it is against Vedic teaching. Because श्रुति says ब्रह्मन् is निर्विकारम्. It has no कारण, कार्य अवस्थाs. Similarly it does not have parts also because it is called निष्कलम् ब्रह्म, निर्गुणम्, निष्कलम् नित्यम् निराकारम्, निरञ्जनम्. हिरण्मये परे कोशे विरजम् ब्रह्म निष्कलम् । ॥ मुण्डकोपनिषत् २-२-९ ॥ Therefore द्वैत-अद्वैतात्मकम् ब्रह्म is सावयव सविकारम् ब्रह्म and सावयव सविकारम् ब्रह्म is श्रुति विरुद्धम् and therefore it is not acceptable. This is the first दोष.

What is the second दोष? The second दोष is अनिमोक्ष प्रसङ्गः. Reaching that ब्रह्मन् cannot give मोक्ष. The poor जीव the individual now is सावयव सविकार अनित्य जीव. This सावयव सविकार अनित्य जीव after having done साधन etc., goes to ब्रह्मन्. And that ब्रह्मन् also is सावयव सविकार अनित्यम् ब्रह्म. I have not improved my lot. Here I am having

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limbs which are giving me problems. Like that after sometime ब्रह्मन् also will have problem in his limbs. And it requires another big ब्रह्मन् doctor for treatment. Wherever अवयवम्s are there, there will be problems, old age, disease, death etc. Reaching such a ब्रह्मन् is of no use. In fact it is worse. As a small individual I had a small problem and by becoming big ब्रह्मन् with big limbs I will have bigger problems. Therefore it is from small संसार to महासंसार. भर्तृप्रपञ्च comes up with his reply. What does he say? He says O.k. If I talk about द्वैत-अद्वैतात्मकम् ब्रह्म you say I have got two दोषम्. I agree with that. I have no reply. I am cornered. I don't have defense. When I don't have defense, I will try to do some offence. He says you cannot blame my मतम् because in your मतम् also I have pointed out two दोषs. At least you cannot criticize me.

यत्रोभयोः समो दोषः परिहारोऽपि वा समः । नैकः पर्यनुयोक्तव्यस्तादृशविचारणे ॥ इति न्यायः.

When two philosophies have got similar types of दोषs then one philosophy has no right to criticize the other one. Therefore you also have two दोषs. This is the argument of भर्तृप्रपञ्च. What are those two दोषs? The first दोष is if you accept अद्वैतम्, कर्मकाण्ड becomes invalid, becomes falsified because कर्मकाण्ड teaches द्वैतम्. If you hold on to अद्वैतम्, you are negating कर्मकाण्ड because कर्मकाण्ड is teaching clean द्वैतम्. And you are dismissing that. The second दोष is प्रत्यक्षादि प्रमाणs reveal द्वैतम्. When you reject द्वैतम् the प्रत्यक्षादि प्रमाणs gets falsified. Hence I have two दोषs I

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accept but what you will do for your दोषs? We both are in the same boat. Isn't it? This is भर्तृप्रपञ्च's question.

For this शङ्कराचार्य gives his answer. It is very important answer. These are all the subtler points of *Advaitic* teaching. If these points are clearly understood अद्वैतम् is a walkover. If these points are not understood or if we refuse to understand because of some commitment to certain systems or because of some attachment to certain systems then we cannot help. शङ्कराचार्य says that कर्मकाण्ड never teaches द्वैतम्. कर्मकाण्ड cannot teach द्वैतम्. Why? The reason is this. If you say that कर्मकाण्ड is teaching द्वैतम्, it will mean whoever has not studied कर्मकाण्ड will not know द्वैतम्. All अवैदिक पुरुषs must be *Advaitins*. If they do not know द्वैतम् they must be *Advaitins*. All Americans must be *Advaitins*. Chinese must be *Advaitins*. Wherever there is no कर्मकाण्ड, they all will be *Advaitins*. After reading कर्मकाण्ड alone, they will come to know of द्वैतम्. So शङ्कराचार्य says everybody is born *Dvaitin*. Nobody need come to कर्मकाण्ड for learning द्वैतम्. कर्मकाण्ड does not teach द्वैतम् because it need not teach द्वैतम्, because everybody is born *Dvaitin*. Then can you say कर्मकाण्ड is teaching the reality of द्वैतम्? शङ्कराचार्य says that कर्मकाण्ड does not teach the reality of द्वैतम् also. कर्मकाण्ड neither teaches द्वैतम् nor does it teach द्वैत सत्यत्वम्. Why? The same argument is given here. Suppose we say that कर्मकाण्ड teaches द्वैत सत्यत्वम्, the reality of द्वैतम् then what will be the problem, whoever has not studied कर्मकाण्ड will not know the reality of द्वैतम्. So they should

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think that द्वैतम् is unreal. If you say कर्मकाण्ड is teaching the reality of द्वैतम्, what does it mean? It means whoever has not studied कर्मकाण्ड for him the reality of द्वैतम् is unknown. Therefore he must be thinking that द्वैतम् is unreal. So everybody must be thinking that द्वैतम् is unreal. And after studying the कर्मकाण्ड they come to know that द्वैतम् is real. Therefore शङ्कराचार्य says that everybody is born *Dvaitin* and everybody is द्वैत सत्यत्ववादि. Even without reading वेद everybody is a *Dvaitin*. And everybody takes द्वैतम् as real alone. Therefore शङ्कराचार्य says that वेद neither teaches द्वैतम् nor does वेद teach द्वैत सत्यत्वम्. Because everybody is born a *Dvaitin* and द्वैत सत्यत्ववादि. Then वेद is meant to teach something which is not known. We all take द्वैतम् as reality and वेद is meant to teach द्वैत मिथ्यात्वम् which is the truth. ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः. To use the technical मीमांसा language that alone is अपूर्व वस्तु.

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

द्वैतम् is not अपूर्वम् and there is no need to teach. अद्वैतम् is alone अपूर्व वस्तु and वेद does teach this. वेद never teaches द्वैतम् or द्वैत सत्यत्वम्. It is meant to teach द्वैत मिथ्यात्वम्. This is point number one.

Now the second point is this. Even though वेद wants to teach द्वैत मिथ्यात्वम्, वेद finds that most of the people are not ready to swallow this startling teaching, the shocking revelation. Even after studying for twenty-five years majority

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of us cannot accept this जगन्मिथ्यात्वम् fact. Some students will say that while attending the classes they keep अद्वैतम् but at home he keeps द्वैतम्. Like they have one set of dress at home and outside they have different sets of dress. In the class I and God are one and for the rest of the transactions I and God are different. So it is a shocking revelation which a person cannot easily assimilate therefore वेद wants to prepare the person for that teaching and for that preparation वेद makes use of the already obtaining द्वैतम्. वेद makes use of द्वैतम् not that it wants to teach द्वैतम्, not that it wants to accept the reality of द्वैतम् but it only makes use of the apparent द्वैतम् for some more time. This method is called अनुवादः. अनुवादः means temporary acceptance of द्वैतम् which people already accept. It is not a teaching. The difference between teaching and अनुवादः is this. Teaching means to imparting the knowledge about something which one does not know. अनुवादम् means temporary acceptance of द्वैत, which people have already accepted. Even during the temporary acceptance वेद never says it is reality. वेद never says यजमान सत्यम्. Do कर्म being a यजमान. It has not said that कर्म is सत्यम्. This person during कर्मकाण्ड assumes द्वैतम् as सत्यम्. When performing कर्म, वेद does not point out that he is wrong. Let him make use of duality, let him assume that duality is real and I don't want to shake that misconception. Accepting द्वैतम् let me teach something else that is new. What is the new teaching of कर्मकाण्ड? द्वैतम् is not the teaching of कर्मकाण्ड. द्वैत सत्यत्वम् is not the teaching of कर्मकाण्ड. On the other

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hand the subject matter of कर्मकाण्ड is धर्मः. धर्मः is what is proper and what is improper, which a person cannot know without studying कर्मकाण्ड. An अवैदिक पुरुष knows द्वैतम् and an अवैदिक पुरुष takes द्वैत सत्यत्वम् but अवैदिक पुरुष cannot know what is धर्म and अधर्म. Because धर्मप्रमाणम् वेदोऽखिलो धर्ममूलम् स्मृतिशीले च तद्विदम् । Therefore कर्मकाण्ड does not get falsified, Advaitin accepts कर्मकाण्ड for leaning धर्म. We are not contradicting कर्मकाण्ड because कर्मकाण्ड has never talked about द्वैत सत्यत्वम्. We also do not talk about द्वैत सत्यत्वम्. Where is contradiction? Therefore कर्मकाण्ड अप्रामाण्य दोष is not there. Everybody should use कर्मकाण्ड, learn धर्म अधर्म, get the qualification, come to ज्ञानकाण्ड, falsify द्वैतम् and be free. And finally once a person has gone through कर्मकाण्ड and ज्ञानकाण्ड and attained the knowledge for that wise man both कर्मकाण्ड and ज्ञानकाण्ड become irrelevant, invalid. कर्मकाण्ड is relevant for a कर्ता and ज्ञानकाण्ड is relevant for a ज्ञाता or प्रमाता. Once a person becomes wise he is neither a कर्ता nor a प्रमाता. न शास्ता न शास्त्रम् न शिष्यो न शिक्षा न च त्वम् न चाहम् न चायम् प्रपञ्चः स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ अथ दशश्लोकी - ७ ॥ But they are all प्रमाण for an अज्ञानि. In the first stage कर्मकाण्ड is प्रमाणम् not for revealing द्वैतम् or द्वैत सत्यत्वम् but कर्मकाण्ड is प्रमाणम् for धर्म ज्ञानम् and then come to ज्ञानकाण्ड and ज्ञानकाण्ड is प्रमाणम् for अद्वैतम् द्वैत सत्यत्व निवृत्तिः.. Thereafterwards, he does not require the entire वेद. तत्र वेदा अवेदाः भवन्ति.

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Therefore कर्मकाण्ड अप्रामाण्य दोष is not there. The first दोष is answered.

The second दोष he said is the प्रत्यक्षादि अप्रामाण्य दोष. प्रत्यक्ष etc., gets falsified. For that also we answer प्रत्यक्षम् reveals द्वैतम्. Nobody questions that. *Advaitin* also accepts this. But what we say is that प्रत्यक्षम् does not say this द्वैतम् is सत्यम् or मिथ्या. Exactly like the eyes see the star as a small star. But whether the smallness is real or unreal, science is required to verify. Science has to come and clear this fact to us. Smallness is only a misconception because every star is many more times bigger than the sun and the earth. Similarly, the flat earth is प्रत्यक्षम् science has to come and tell that experience is not real. Sunrise is प्रत्यक्षम् and science has to come and tells sun neither rises nor it sets. Thus प्रत्यक्ष reveals द्वैतम् and it is empirically o.k. But it never says द्वैतम् is सत्यम्. द्वैत सत्यत्वम् is our false conclusion. वेदान्त does not negate प्रत्यक्षम् but it negates our false conclusions of द्वैत सत्यत्वम्. वेदान्त does not question anything. *Vedantins* do not question the प्रत्यक्षादि प्रमाणs. So वेदान्त never negates the प्रमाण, वेदान्त negates our false conclusions that this द्वैतम् is the Ultimate Reality. Therefore प्रत्यक्षादि अप्रामाण्य दोष also does not come and therefore this अद्वैतम् ब्रह्म alone is correct. द्वैत-अद्वैतात्मकम् ब्रह्म is not acceptable. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्वावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

I will start this with a story. The moral of the story is that वेद does not teach द्वैतम्. It is a favorite story of स्वामि दयानन्दजी. I will just share with you. It seems there was an अद्वैत आचार्य teaching वेदान्त. There were many disciples learning under him. He was teaching the essence of the शास्त्र, which is जीव ईश्वर ऐक्यम् through the महावाक्यम्. Of the disciples there was one disciple who was not satisfied with his teaching. He could never swallow the idea that जीव and ईश्वर can ever be identical. He tried his best to accept the teaching giving the benefit of doubt to the आचार्य. And even after month and years he could not swallow जीव ईश्वर ऐक्यम्. Therefore he told the teacher that I don't think वेदs are teaching जीव ईश्वर ऐक्यम् and I feel that the वेदs are teaching जीव ईश्वर भेद only. He quit the class and no more wanted to be a disciple of this आचार्य and he went in search of another आचार्य. After some searching at last he found one आचार्य who was teaching जीव ईश्वर भेद. So he thought that I have found a right teacher by the grace of Lord and started learning under him. So all the commentaries because there also there are literature talking about जीव ईश्वर भेदम्, प्रस्थान त्रय भाष्यम्s are available etc. He studied all of them and in support of his learning he studied तर्क, व्याकरण, मीमांसा etc. After an

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elaborate twelve years of intensive study he was convinced that the वेदs are teaching जीव ईश्वर भेद only. He was so enthusiastic about his learning that he wanted to come back to his ex-आचार्य that is the *Advaitic* आचार्य and challenge him in a debate. He came back to this आचार्य and said that he has studied the शास्त्रs for twelve years and he was very sure that वेदs were teaching जीव ईश्वर भेद only and he wants to convince him also about that and therefore he has come to challenge him for a debate. *Advaitic* आचार्य was surprised that after twelve years he has come back. And he said that certainly we can have a debate. Before that I have one request. Today happens to be a पौर्णमी and as a सन्न्यासि this is my shaving day and the barber has come and if I leave him now it is difficult to get him therefore I will just get shaved. It is not different types of crop etc. It will take no time and be over in five minutes, I will go through that ritual, you please wait here, I will come back. And he offered an आसना and that शिष्य was seated there. गुरु was going through the shaving process. That boy, the ब्रह्मचारि was thinking of the future of debate. What has to be presented and the replies, where all in the वेदs द्वैत वाक्यम्s are there द्वा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते । like this all the द्वैत उपनिषत् वाक्यम्s he was committing to memory and he was planning the whole debate. Meanwhile the आचार्य got shaven completely. And that barber ultimately showed the mirror. Still as a ritual perhaps the barber showed the mirror. When he showed the mirror the आचार्य said wonderful. Because when it

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is completely shaven it appears as though the person has got some तेजस्. When it is completely shaven it will be shining. So it looks as though the barber has given तेजस् to this आचार्य. And therefore आचार्य said to the barber you are indeed a great one and you have added तेजस् to me and if you have to add तेजस् to me so you must be a महातेजस्वि पुरुषः therefore you must be साक्षात् इश्वर himself and therefore I offer my prostrations to you. So saying that Advaitic आचार्य did साष्टाङ्ग नमस्कार to the barber. Then the barber who was afraid of पुण्यम् and पापम् immediately jumped shouting, अपचारम् अपचारम्. He said, you are a great आचार्य, महात्मा, I am an ordinary barber, how can you do नमस्कार to me, how can I be ईश्वर. I am not ईश्वर shouting this, he was running away not even waiting for the payment. When the barber was running like that the आचार्य glanced at the boy seated there. The moment आचार्य looked at the boy the boy understood the significance of the glance immediately and came and apologized to the teacher even without a debate. He said हे आचार्य! A barber without studying any शास्त्र, तर्क, मीमांसा or व्याकरण or any भाष्यम्, he is so sure that जीव ईश्वर भेद; without undergoing any Shastric training. What have you done? You have undergone twelve years of elaborate Shastric training, and what you have learnt is जीव ईश्वर भेद. Why should you study for twelve years for something which you are convinced even before going to the शास्त्रs? Therefore he said for भेद दर्शनम्, for द्वैत दर्शनम् Shastric study is not required because everybody is born Dvaitin. Everybody is

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born भेद वादि and even a barber who is illiterate is a born *Dvaitin*, nobody has to do गुरुकुलवास for द्वैत दर्शनम्. You can extend this to प्रपञ्च सत्यत्वम् also. Everybody is born प्रपञ्च सत्यत्वम् वादि, the world is real. Nobody needs to go to a गुरुकुल, live there for twelve years and study तर्क, मीमांसा, व्याकरण and come and declare that the world is real. Therefore वेद never teaches द्वैतम् because it need not teach द्वैतम्. वेद never teaches प्रपञ्च सत्यत्वम् because it need not teach प्रपञ्च सत्यत्वम्. If at all वेद has to teach it has to teach something which we do not know.

प्रत्यक्षेणानुमित्या वा यस्तूपायो न विद्यते । एवम् विदन्ति वेदेन तस्मात् वेदस्य वेदता ॥ वैदिकसाहित्यम् ॥

The very definition of वेद tells what a person cannot know through प्रत्यक्ष अनुमान etc., that alone वेद has to teach. प्रपञ्च मिथ्यात्वम् we do not know. जीव ईश्वर अभेद we do not know. शास्त्र is required only for teaching that. Therefore wherever भेद वाक्यम्s are there in the वेदs they are all secondary. भेद वाक्यम्s means statements of difference. Even in the उपनिषत् if भेद वाक्यम्s are there they are secondary because they have nothing new to teach me. They are secondary because they are अनुवाद वाक्यम्s and therefore they are not प्रमाण वाक्यम्s. What is the मीमांसा Whatever is अनुवाद वाक्यम्, whatever is not अपूर्व वाक्यम् whatever does not teach a new thing they are all अप्रामाणिकम्, they are all secondary. The well-known example given in शास्त्रम् is अग्निः हिमस्य भेषजम्. The fire is the remedy for coldness. In Himalayan ranges during winter people will light fire because fire is the remedy for the cold.

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This is a statement given by वेद. Now this knowledge is taught by वेद or is already known by experience? If you go the Himalayas you will see people doing that. Does it mean that they all have done वेदाध्ययनम्? Because they know अग्निः हिमस्य भेषजम्. They might not have even heard the word वेद. So अग्निः हिमस्य भेषजम् is an अनुवाद वाक्यम् and अपूर्व वाक्यम्. Therefore it is अप्रमाणम्, it is secondary. Like this all the द्वैत वाक्यम्s, all भेद वाक्यम्s including द्वा सुपर्णा सयुजा सखाया are all अनुवाद वाक्यम्s because they are not अपूर्व वाक्यम् and therefore they are अप्रमाण वाक्यम्. Then what is प्रमाण वाक्यम्? महावाक्यम् alone is प्रमाण वाक्यम्. Why it is प्रमाण वाक्यम्? It teaches something new. It teaches something अपूर्वम्. Therefore it is प्रामाणिकम्. So पूर्णमदः पूर्णमिदम् is महावाक्यम्. पूर्णमदः परमात्मा is पूर्ण and पूर्णमिदम् जीवात्मा is पूर्ण and therefore जीवात्मपरमात्मनौ अभिन्नौ. Similarly पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते कारणम् सत्यम् कार्यम् मिथ्या therefore द्वैतम् is मिथ्या like this one should understand and therefore भर्तृप्रपञ्च व्याख्यानम् is not proper. This is the conclusion. With this पूर्णमदः मन्त्र is over.

Now we will see chapter five section one मन्त्र one of बृहदारण्यकोपनिषत्.

5.1 खम् ब्राह्मणम्

मन्त्र 5-1-1

ओं खं ब्रह्म । खं पुराणम् ; वायुरं खमिति ह स्माह कौरव्यायणीपुत्रः ; वेदोऽयं ब्राह्मणा विदुः ; वेदैरेन यद्वेदितव्यम् ॥ ५-१-१ ॥

As I said before these two chapters are going to deal primarily with उपासनाs meant for मध्यम अधिकारिs, mediocre students. For उत्तम अधिकारिs निर्गुण ब्रह्म has been taught in the previous chapters. That is the difference between छान्दोग्य and बृहदारण्यक. In छान्दोग्योपनिषत्, the first five chapters deal with उपासनाs and the last three chapters deal with निर्गुण ब्रह्म. It starts from सगुण ब्रह्म and ends with निर्गुण ब्रह्म. Whereas in बृहदारण्यकोपनिषत् we find that निर्गुण ब्रह्म is dealt with in the beginning four chapters and सगुण ब्रह्म उपासना comes in the last two chapters. This fifth chapter contains fifteen ब्राह्मणम्s, all small ब्राह्मणम्s consisting of two or three मन्त्रs dealing with different types of उपासनाs. And in some places certain values are also given because the efficacy of उपासना is directly proportional to the character of a person. This is a very important thing to be remembered. That is why in Indian systems many of the things whether it is आयुर्वेद or astrology, a doctor or an astrologer has to be an उपासक also. The efficacy of the medicine depends upon the उपासना and the efficacy of the उपासना depends upon the character of that person. Therefore in Indian tradition success in any field requires character also unlike allopathic system. A Crocin is effective whether a crow gives or man gives with or without character. In Indian system most of them depends upon उपासना. And the success of उपासना depends upon the character. You attend any आयुर्वेद college they have part of the teaching on उपासना also. Anyway in the fifth chapter along with उपासना, certain

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values are also going to be given indicating that only a धार्मिक पुरुष can use उपासना positively, beneficially. These are the two topics of the fifth chapter. Now that does not mean for उपासना you need character and for ज्ञानम् there is no need of character. वेदान्त requires चित्तनैश्चल्यम्, चित्तैकाग्रता. चित्तैकाग्रता requires उपासना. Therefore there also उपासना is required, character is required. Character is the common plank on which कर्मयोग, उपासना, and वेदान्त rests. Why do you say that? It is not my view, it is clearly said in कठोपनिषत् नाविरतो दुश्चरितात् नाशान्तो नासमाहितः । नाशान्तमानसो वाऽपि प्रज्ञानैर्नमाप्नुयात् ॥ कठोपनिषत् १-२-२४ ॥

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः । न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ कठोपनिषत् १-३-७ ॥

The one who is having unrefined intellect, mind and sense organs he स तत्पदम् न आप्नोति not only that he संसारं चाधिगच्छति. In वेदान्त character is mentioned in the name साधन चतुष्टय सम्पत्ति. In the उपासना काण्ड some of the values are going to be specifically mentioned later. This is the background of this ब्राह्मणम्. The first ब्राह्मणम् begins the teaching with ॐ स्वम् ब्रह्म. Therefore this ब्राह्मणम् is called ॐ स्वम् ब्रह्म ब्राह्मणम्. You see that this ब्राह्मणम् contains only one मन्त्र. What is the essence of the उपासना taught here? Here the उपनिषत् teaches ॐकार उपासना. It is a meditation upon ॐकार. Here ॐकार is presented as a symbol, an आलम्बनम् or प्रतीकम् for both निर्गुण ब्रह्म as well as सगुण ब्रह्म.

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ॐ खम् ब्रह्म ब्राह्मणम्

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा
ब्रह्मलोके महीयते ॥ कठोपनिषत् १-२-१७ ॥

The glory of ॐकार is it can represent both निर्गुण ब्रह्म and सगुण ब्रह्म. That is the essence of this section. We will see the meaning. ॐ खम् ब्रह्म is a quotation of a मन्त्र. The rest of the portion is ब्राह्मण portion which is a commentary on the मन्त्र. बृहदारण्यकोपनिषत् comes under ब्राह्मणोपनिषत् whereas ईशावास्योपनिषत् is मन्त्रोपनिषत्. ब्राह्मणोपनिषत् is considered to be a commentary upon the मन्त्रोपनिषत्. Both belong to the वेद only. मुण्डकोपनिषत् is a मन्त्रोपनिषत् of अथर्वण वेद. प्रश्नोपनिषत् is ब्राह्मणोपनिषत् of the अथर्वण वेद. Therefore प्रश्नोपनिषत् is taken as a commentary upon मुण्डकोपनिषत्. So प्रश्नोपनिषत् is मुण्डकोपनिषत् व्याख्यानम् and बृहदारण्यकोपनिषत् is ईशावास्य व्याख्यानम्. This is the convention in the tradition. Here ॐ खम् ब्रह्म is मन्त्र भाग and the rest खं पुराणं वायुरं खमिति etc., is ब्राह्मण भाग. What does it say? ॐ खम् ब्रह्म इति उपासीत. खम् means आकाश, space. ब्रह्म means ब्रह्मन्. So खम् ब्रह्म means आकाश रूपम् ब्रह्मन्. What is आकाश रूपम् ब्रह्म? ॐ is the आकाश रूपम् ब्रह्मन्. इति उपासीत – may one meditate upon the ॐकार symbol taking the symbol as आकाश रूपम् ब्रह्म, space like ब्रह्मन्. This is the मन्त्र भाग. Then ब्राह्मण भाग elaborates what is आकाश रूपम् ब्रह्म. Which ऋषि has given this commentary? कौरव्यायणीपुत्रः. कौरव्यायणी is the name of a ऋषि whose son has given this commentary. ह रम आह – he revealed this fact. What is that fact? What is meant by आकाश रूपम् ब्रह्म. He says that there are two types of आकाश. One is

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called चिदाकाश, the आकाश which is none other than the space like Consciousness. And therefore it is निर्गुण आकाश and therefore it is निरुपाधिक आकाश. चिदाकाश, निर्गुण आकाश or निरुपाधिक आकाश is one आकाश. Therefore ॐ चिदाकाशम् ब्रह्म इति उपासीत – may you look upon ॐकार as निर्गुण चैतन्यम् ब्रह्म which alone is done in माण्डूक्य while तुरीय पाद is talked about.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत । एवमोकार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ माण्डूक्योपनिषत् १२ ॥

This is one आकाश. The second आकाश is the popular one – भूताकाश, which is one of the five elements. And भूताकाश is none other than सगुण ब्रह्म. आकाश is also, why only आकाश, the whole creation is nothing but ब्रह्मन् with नामरूप. Therefore what is mic? According to वेदान्त सगुण ब्रह्म. What is book? सगुण ब्रह्म. Everything is सगुण ब्रह्म. Why we say that? Because everything is ब्रह्मन् with different नामरूप. Therefore भूताकाशम् is सगुण ब्रह्म, सोपाधिकम् ब्रह्म. So thus ॐकार is equal to चिदाकाश रूपम् ब्रह्म and ॐकार is equal to भूताकाशम् ब्रह्म. Or ॐकार is equal to निरुपाधिकम् ब्रह्म and ॐकार is equal to सोपाधिकम् ब्रह्म. Or ॐकार is equal to निर्गुण ब्रह्म and ॐकार is equal to सगुण ब्रह्म. Like this ॐकार can be seen in two ways. This is the essence. Look at this, ब्राह्मण भाग says स्वम् पुराणम्. पुराणम् literally means eternal. Therefore पुराणम् स्वम् means eternal space. शङ्कराचार्य asks the question what can be the eternal space? Is it भूताकाश or चिदाकाश? We know भूताकाश is not eternal because it is one

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ॐ स्वम् ब्रह्म ब्राह्मणम्

of the five elements. भूताकाश is not eternal, why? What is the logic? The logic is तस्मादा एतस्मादात्मन आकाशः संभूतः । It has a birth or origination it has got death also. Therefore पुराणम् स्वम् शङ्कराचार्य says पुराणम् स्वम् is equal to विदाकाश. This is the first आकाश.

The second आकाश is वायुरम् स्वम् which is nothing but भूताकाश. वायुरम् means that which has got वायु in it. वायु means air. र means has. वायुः अस्मिन्विद्यत इति वायुरम्. वायुना सह वर्तते इति वायुरम्. That in which there is wind or air. Where is वायु? In भूताकाश.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥ गीता ९-६ ॥

So वायुरम् स्वम् means that भूताकाश in which wind is moving. Therefore the final meaning of वायुरम् स्वम् is भूताकाश. With this commentary we have to go back to the मन्त्र. Now there are two meanings for ॐ स्वम् ब्रह्म. ॐ विदाकाशम् ब्रह्म and ॐ भूताकाशम् ब्रह्म, ॐ निर्गुण ब्रह्म and ॐ सगुण ब्रह्म, ॐ निरुपाधिकम् ब्रह्म and ॐ सोपाधिकम् ब्रह्म. Thus ॐकार is a symbol for both. इति कौर्व्यायणीपुत्रः आह. And thereafterwards, the next portion is the glorification of ॐकार, ॐकार स्तुति. Why ॐकार is glorified? Then only all will follow it. ॐकार उपासने अभिरुचि उत्पादनार्थम् स्तुतिः. To create an interest in ॐकार उपासना ॐकार glorification is done. There is another places ॐकार उपासना is given and glorification follows. शीक्षावल्ली of तैत्तिरीयोपनिषत्,

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ओमिति ब्रह्म । ओमितीदँसर्वम् । ओमित्येतदनुकृतिर्हस्म वा
अप्योश्चावयेत्याश्चावयन्ति । ओमिति सामानि गायन्ति । ओँ
शोमिति शस्त्राणि शँ सन्ति । ॥ तैत्तिरीयोपनिषत् १-७-१ ॥

In fact उपासना is small but the स्तुति is very big. And how does he glorify? He says अयं ॐकारः वेदः. ॐकार is equal to the whole वेद. It is not an ordinary मन्त्र. It is not one of the words. It is that word in which the whole वेद is packed. It is like a microchip or something in which everything is packed. इति ब्राह्मणाः विदुः – thus all the ऋषिs declare that ॐकार is वेद itself. Why? What is the reason? The reason is also given. वेद एनेन यत् वेदितव्यम् – एनेन ॐकारेण यत् वेदितव्यम् तत् वेद – through this ॐकार whatever you want to know you can know. Whatever you want to know in the creation can be only two things. Everyone in the world can desire to know only two things. There is no third thing. One is सगुण ब्रह्म and another is निर्गुण ब्रह्म. Any topic in the world will come under सगुण ब्रह्म. Physics, chemistry, mathematics, dance, music etc., you name anything it is nothing but ब्रह्मन् with नामरूप. In the उपनिषत् we are learning ब्रह्मन् without नामरूप.

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च
॥ मुण्डकोपनिषत् १-१-४ ॥

And the glory of ॐकार is through ॐकार a person can know both सगुण ब्रह्म and निर्गुण ब्रह्म. If you remember माण्डूक्य you can understand this statement very clearly. Through the first three मात्राs सगुण ब्रह्म and through the fourth मात्रा निर्गुण ब्रह्म. Both सगुणम् and निर्गुणम् one can understand.

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Through the entire वेद you learn only two things: the वेद पूर्व deals with सगुण ब्रह्म and वेदान्त deals with the निर्गुण ब्रह्म. वेद deals with ब्रह्म द्वयम्, ॐकार deals with ब्रह्म द्वयम्. Therefore वेद is equal to ॐकार. Therefore he says एनेन ॐकारेण यत् वेदितव्यम् तत्सर्वं वेद तस्मात् ॐकारः एव वेदः वेदः एव ॐकारः. This is one logic given here. We know another logic, which have we learnt in शीक्षावल्ली of तैत्तिरीयोपनिषत्. यश्छन्दसामृषभो विश्वरूपः ।

छन्दोभ्योऽध्यमृतात्सम्बभूव । There we saw that by churning the entire वेद ब्रह्माजि has taken the butter of ॐकार. Therefore ॐकार is the churned essence of the वेद. So वेद is ॐकार and ॐकार diluted is वेद. Therefore ॐकार expanded is वेद and वेद contracted is ॐकार. But here a different logic is given. Either way the topic is ॐकार is as great as वेद. Therefore may you choose ॐकार आलम्बनम् for both सगुण ब्रह्म and निर्गुण ब्रह्म. The उपनिषत् does not give the फलम्. We have to understand the फलम् is यथा यथा उपारते तत् एव भवति. If he takes ॐकार as निर्गुण ब्रह्म he will attain the निर्गुण ब्रह्म and if he takes ॐकार as सगुणम् the फलम् also will be सगुण ब्रह्म. This also has been mentioned in कठोपनिषत्,

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् । एतद्ध्येवाक्षरं ज्ञात्वा यो यदित्छति तस्य तत् ॥ कठोपनिषत् १-२-१६ ॥

Whatever one wants, one gains. If you want निर्गुणम् you will get निर्गुणम् and if you want सगुणम् you will get सगुणम्. So this is the first ब्राह्मणम्. Now we will enter the second ब्राह्मणम्.

5.2 प्राजापत्य ब्राह्मणम्

मन्त्र 5-2-1

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः — देवा मनुष्या असुराः ;
 उषित्वा ब्रह्मचर्यं देवा ऊचुः, ब्रवीतु नो भवानिति ; तेभ्यो हैतदक्षरमुवाच द इति ;
 व्यज्ञासिष्टा इति ; व्यज्ञासिष्मेति होचुः, दाम्यतेति न आत्थेति ; ओमिति होवाच,
 व्यज्ञासिष्टेति ॥ ५-२-१ ॥

This ब्राह्मणम् tells a story and through the story, three values are talked about which values give the necessary character for the उपासक. Because I said उपासना minus character is as good as no उपासना. Three values are given which should accompany all the उपासनाs. For the previous खम् ब्रह्म उपासना as well as all the following उपासनाs these three values are important. The story is the incidents taking place between प्रजापतिः or ब्रह्माजि as the गुरु and देव, असुर and मनुष्य as the disciples. प्रजापतिः happens to be the teacher and देव, असुर and मनुष्य happen to be the disciples. Therefore this ब्राह्मणम् is called प्राजापत्य ब्राह्मणम्, because here the teacher happens to be प्रजापति. What are the three values emphasized here? They are दमः, दया, and दानम्. दमः means sense control, दया means compassion, दानम् means giving charity, generosity, sharing tendency. Since प्रजापतिः has taught these three values they are considered to be the basic values to be followed by all and even भगवान् कृष्ण has borrowed these three values alone in the गीता as the basic values.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ गीता १६-२१ ॥

He says the basic value is three-fold renunciation काम त्यागः, क्रोध त्यागः and लोभ त्यागः. काम त्यागः is called दमः, renunciation of desire is sense control. क्रोध त्यागः is दया, renunciation of anger is compassion. लोभ त्यागः is दानम्, renunciation of miserliness is nothing but दानम्. So ब्रह्माजि has put it positively, it is following दम दानम् and दया, in the form of प्रवृत्ति रूपम्, कृष्ण put it in निवृत्ति रूप. These three are supposed to be the basic values. The details of the story we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the first ब्राह्मणम् of fifth chapter ॐकार उपासना was talked about which is considered to be the primary उपासना because of the greatness of ॐकार. And now in the second ब्राह्मणम्, known as प्राजापत्य ब्राह्मणम् the उपनिषत् gives certain values, which should go along with all other उपासनाs. Because the efficacy of उपासना depends upon the character of the उपासक also. And therefore these values should be there not only for ॐकार उपासना but they should be there for all the following उपासनाs. Therefore this ब्राह्मणम् is common to all the other ब्राह्मणम्s. We saw in the last class that three values are highlighted here known as दम, दानम्, and दया. Sense control, charitable nature and compassion. If you put it in the negative language दम represents काम त्यागः, renunciation of काम; दया indicates क्रोध त्यागः, renunciation of anger and दानम् represents लोभ त्यागः, renunciation of miserliness. That is why कृष्ण borrowed this idea in the sixteenth chapter of गीता. The only difference is in the sixteenth chapter of the गीता these three values are given to avoid नरकम् but in this ब्राह्मण these three values are given as a means of gaining higher लोकs including मोक्ष. This teaching is given in the form of a dialogue between प्रजापतिः or ब्रह्माजि and the three types of beings देवs, असुरs and मनुष्यs. All

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these three देवs, असुरs and मनुष्यs are called here as प्राजापत्याः because they are all born of ब्रह्म alone ultimately. We will see the story part and then the value part we will see. So त्रयाः प्राजापत्याः – the three groups of children of प्रजापतिः पुत्राः and they are देवाः मनुष्याः असुराः. प्रजापतौ पितरि ब्रह्मचर्यं ऊषुः – they lived a life of ब्रह्मचर्यं or they underwent गुरुकुलवास. शङ्कराचार्य says in his भाष्यम् that ब्रह्मचर्यम् or celibacy is the primary value followed by every student in गुरुकुलम्. A student in गुरुकुलम् has many disciplines but the most important one is ब्रह्मचर्यम्. Therefore by extension the word ब्रह्मचर्यम् indicates गुरुकुलवास. Thus these three groups of people had गुरुकुलवास in the कुलम् of their father ब्रह्म. The father ब्रह्म was not only their father but their गुरु also. What did they do? उषित्वा ब्रह्मचर्यं देवाः ऊचुः – after living such a disciplined life, देवs approached ब्रह्माजि. So from this we come to know another tradition that is a student had no right to ask for the teaching immediately. After going to the teacher he cannot ask for the teaching immediately and the गुरु also will not give the teaching immediately. Then what should they do? They should live with the teacher for a length of time. In छान्दोग्योपनिषत् towards the end we saw how इन्द्र and विरोचन went to the teacher and each time they had to live with him for a long time serving him. Thereafterwards only they were taught. So it is an important method because the student also should know the teacher and more than that the teacher should know where the student is, fit for receiving the wisdom. In the गुरुकुलवास if the teacher

find the student is unfit, he will not have any regrets or compulsion in saying that you go back and get qualified and come back. Because giving knowledge to a wrong person can be counterproductive, न बुद्धि-भेदम् जनयेत् ॥ गीता ३-२६ ॥ We get that clue here also. ब्रह्मचर्यम् उषित्वा – after spending some time in a disciplined way and thereafter only देवाः ऊचुः पप्रच्छुः – देवः asked the question. They asked प्राजापतिः ब्रवीतु नः भवानिति – you please instruct us, भवान् ब्रह्म प्राजापतिः नः अस्मभ्यम् ब्रवीतु कथयतु may you teach us. That is whatever we require you teach us. Whatever is lacking in us that you know, so you better instruct us. तेभ्यः ह एतदक्षरं उवाच – ब्रह्माजि gave the smallest teaching in the world and said द इति. Then he asked them व्यज्ञासिष्टा३ इति – did you understand what I taught. Did you understand the meaning of my teaching द? There a number 3 written after व्यज्ञासिष्टा it means an elongation which is for asking the question. Do you understand? Do you have any doubt? In that meaning the प्लुतम्, that elongation is used. Here प्लुतम् is to find out whether you have any doubt regarding this teaching. And what did देवः do? व्यज्ञासिष्टम् इति ऊचुः – because they already knew what their problem was. Everybody knows their weakness. As स्वामिजि says ignorance is not the problem. Nobody need tell the values. What is required is the value of the values is to be assimilated. देवः knew their weakness and immediately they understood this. And they said व्यज्ञासिष्टम् we have understood your teaching. Then ब्रह्माजि looked at them and said ‘it is not enough that you say we have

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understood, repeat what have you understood'. देवs said दाम्यत इति नः आत्थ – you are advising us to follow दम. Therefore may you be self-restrained, may you be self-controlled, may you avoid sensual indulgences, may you avoid sensory excesses. इति नः आत्थ – नः अस्मान् – this is what you have taught us. ब्रह्माजि said you are right. ओमिति होवाच – all right, o.k. व्यज्ञासिष्टेति – so you have understood. Why देवs have the problem? Because due to their पुण्य कर्म they enjoy a better लोक in which all sense objects are available in full measure making them more and more extroverts. That is why in पुराणs, always they shoe देवs and often इन्द्र also in a bad light perhaps it is a little bit exaggeration also all the time taking सोम पानम् and always there is music round the year. They have got better equipment and better लोकs and therefore the tendency is to get lost. That is why in ईशावास्योपनिषत् it is said that the higher लोकs are of greater darkness. अन्धम् तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥ ईशावास्योपनिषत् ९ ॥ So कर्मफलम् is dark लोक and उपासना फलम् is darker लोक. Normally, we think कर्मफलम् is स्वर्गम् and it should be bright. उपासना फलम् is ब्रह्मलोक and it must be still brighter. But how does the उपनिषत् says अन्धम् तमः, ततो भूय इव ते तमः? शङ्कराचार्य says those लोकs make a person more extroverts taking them away from आत्मा. पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् । The more external pleasures are the more away from आत्मा we are. And therefore the advice for देवs is do get lost in the external

objects. देवs understood and he said that ॐ, you are right. The first advice was दमः. देव उपदेश is over. Now hereafter मनुष्यs come. We will read मन्त्र two.

मन्त्र 5-2-2

अथ हैनं मनुष्या ऊचुः, ब्रवीतु नो भवानिति ; तेभ्यो हैतदेवाक्षरमुवाच द इति ; व्यज्ञासिष्टा३ इति ; व्यज्ञासिष्मेति होचुः, दत्तेति न आत्थेति ;ओमिति होवाच, व्यज्ञासिष्टेति ॥ ५-२-२ ॥

Now मनुष्यs went to ब्रह्माजि. And then asked for the teaching. I am not going for word for word because it is similar to the previous मन्त्र. ब्रह्माजि said that for you also I have the same उपदेश द. Then he asked the question do you understand my teaching and मनुष्यs know what is their weakness. In spite of knowledge they are not able to get over it. Therefore these मनुष्यs said दत्तेति – दानम् कुरु your advice is to give charity, don't be a miser. First give, then whatever you give give that with श्रद्धा. श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । दानम् alone leads you to त्याग and त्याग alone leads to मोक्ष. The rehearsal for सन्न्यास is charity. Without सन्न्यास no मोक्ष. Then people will say I will do सन्न्यास of मोक्ष. It is very difficult because money is as good as ourselves. For an ignorant person money is ourselves because for an ignorant person I means अनात्मा and money represents the entire अनात्मा प्रपञ्च. Physical energy condensed is money. Similarly his knowledge he sells by working in company and that knowledge is converted into money. Therefore money

represents our स्थूल सूक्ष्म शरीरम्. I have converted body into money, knowledge into money, energy into money. Therefore money represents शरीर त्रयम्. For an अज्ञानि giving up money is giving up शरीर त्रयम्. And for an अज्ञानि शरीर त्रयम् is himself. So I am अनात्मा and अनात्मा is money and giving up money is like committing suicide. Only he who knows himself to be आत्मा can give the money to others without a second thought. That is what स्वामिजि said nicely in his one of his lectures. That money is a problem for an अज्ञानि. Whether you have it or not it is a problem. The only way to solve that problem is remember this law that लक्ष्मी can handled by and नारायण only. Become नारायण then लक्ष्मी will not be a problem. Becoming नारायण means discovering आत्मा. So दानम् is difficult because it is like committing suicide because money is myself. Therefore मनुष्य finds it difficult to do दानम् and therefore ब्रह्माजि advise us दत्त. इति नः आत्थ. ब्रह्माजि said that you are correct. So ओमिति होवाच व्यज्ञासिष्टेति – you have understood. Whether you follow it or not is a different problem. Understanding the weakness is one thing and getting over the weakness is another thing. Getting over the weakness requires our initiative. For understanding the weakness others can help. God can help. Teachers can help. शास्त्रs can help. All can help only to make one to understand the weakness. But getting over the weakness requires will power, initiative, commitment. That is what दयानन्द स्वामिजि says fake it and make it. First you give even though your heart bleeds at the time of giving. In the

beginning you give though halfheartedly. After some time it will become natural giving out of fullness. Similarly all other values also. Therefore initiative is required for following and a little bit common sense is required for understanding. Therefore the second value is दानम्. Then comes the third value.

मन्त्र 5-2-3

अथ हैमसुरा ऊचुः ब्रवीतु नो भवानिति ; तेभ्यो हैतदेवाक्षरमुवाच द इति ; व्यज्ञासिष्टा३ इति ; व्यज्ञासिष्मेति होचुः, दयध्वमिति न आत्थेति ; ओमिति होवाच, व्यज्ञासिष्टेति ; तदेतदेवैषा दैवी वागनुवदति स्तनयितुर्द द द इति — दाम्यत दत्त दयध्वमिति ; तदेतत्त्रयं शिक्षेत् दमं दानं दयामिति ॥ ५-२-३ ॥

So असुरs approached ब्रह्माजि and asked for instructions. ब्रह्माजि said the same word द. And he asked do you understand what I teach? Then असुरs also knew their problem and they said yes we have understood. दयध्वमिति – may you show compassion to all people. Prevention of cruelty to animals. Therefore may you show दया to all. Why such an advice is given to असुरs? Because we know what असुरs do. We saw आसुरी सम्पत् in the sixteenth chapter of गीता

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ गीता १६-१३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ॥ गीता १६-१४ ॥

I have destroyed this competitor, I have destroyed that competitor and I want money only and whoever stands between I will finish them off. This cruelty is the problem of

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the असुरs. Giving up of this cruelty and anger is दया. क्रोध त्यागः. इति होवाच. And ब्रह्माजि said ok, that is the advice for you. With that the story part is over. Thereafterwards the उपनिषत् makes a nice comment. तदेतदेवैषा दैवी वागनुवदति – this teaching really took place long time before given by ब्रह्माजि and this teaching is repeated by the divine words even now. दैवी वाक् means the word of the Lord. So the divine words are repeating the प्रजापति's teaching even now. Then you may ask where are the divine words I don't hear anything. They say the divine words are the thunder. स्तनयित्नुः. Therefore thunder during the rainy season or at any other season is the words of the Lord. How does the thunder comes? द द द इति. दाम्यत दत्त दयध्वमिति. All the three words begin with the word द only. दाम्यत दत्त दयध्वम्. This is the word of the Lord. Therefore the उपनिषत् itself says दाम्यत दत्त दयध्वमिति दैवी वाक् स्तनयित्नुः अनुवदति. अनुवदति means the repetition of the teachings already given. What is the moral of the story? उपनिषत् is worried therefore it tells तत् एतन्नयम् शिक्षेत् – every student should learn these three values. शङ्कराचार्य makes small enquiry here. A person may argue that after all these three advices or instructions are for देवs, असुरs and मनुष्यs. Now we the students are मनुष्यs. That means we need not follow all the three. Because दाम्यत is directed to देवs and we are not देवs. दयध्वम् is not directed to मनुष्यs, we are not असुरs. So only one advise we have to follow. And even if we go by शिष्टाचार, assuming that we have to go by शिष्टाचार, i.e., whatever is practiced by our

forefathers, we have to follow only the human beings and असुरs do not come under शिष्टा at all, therefore we need follow the value followed by असुरs. For this शङ्कराचार्य gives a nice answer. You don't ask the question to whom it was taught. You ask the question who taught it. प्रजापति has given a teaching therefore it is valid for all. Whoever required that value, for whichever person it is relevant that person should take it because it is the teaching of प्रजापति. Therefore all the three values must be followed. Then शङ्कराचार्य gives another remark, which is very interesting. He says really speaking we are not bothered whether देवs or असुरs are there in some other world. It is a question of belief. We don't care about that. They may be or may not be. It is नित्यपरोक्षम्. As far as we are concerned, देवs, असुरs and मनुष्यs are all in one single individual. Every individual is either देव or मनुष्य or असुर or every individual is a mixture of the three. And at different times different things manifest. Whenever a person has done a lot of पुण्यम् and there are lot of prosperity, sensory pleasures available and he tends to enjoy them and he is a देव. These are all because of पुण्यम्. Whoever has done पुण्यम् and has a lot of pleasures around he is a देव and therefore to him the advice is be careful, don't not get lost in the sense pleasures. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । ॥ गीता ५-२२ ॥ When a person becomes greedy and miserly earning as much as possible and giving as less as possible and whenever such tendency comes he is a मनुष्य; that लोभ is attacking him and to him the advice is to develop, start charity. Whenever a

human being tends to be cruel to any one including the family member, child abuse, wife abuse, etc., and cruelty need not be physical there can be subtle verbal cruelty. That is also cruelty. At that time he is an असुर husband. To him the advice is understand the other person also has got a mind, he is also sensitive and he also gets wounded and therefore be aware of that. Therefore शङ्कराचार्य concludes that we are देवs, we are मनुष्यs and we are असुरs and therefore all the three values are relevant for all of us. With this the second प्राजापत्य ब्राह्मणम् is over. Now we will go to the third ब्राह्मणम्.

5.3 हृदय ब्राह्मणम्

मन्त्र 5-3-1

एष प्रजापतिर्यद्दृदयम् ; एतद्ब्रह्म, एतत्सर्वम् ; तदेतत्त्यक्षरम् — हृदयमिति ; ह इत्येकमक्षरम् ; अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद ; द इत्येकमक्षरम् ; ददत्यस्मै स्वाश्चान्ये च य एवं वेद ; यमित्येकमक्षरम् ; एति स्वर्गं लोकं य एवं वेद ॥

५-३-१ ॥

So a small ब्राह्मणम्. In this ब्राह्मणम् हृदय उपासना is taught. Therefore it is called हृदय ब्राह्मणम्. Here हृदयम् is आलम्बनम् or symbol, the locus on which प्रजापति or हिरण्यगर्भ is to be invoked. Just as Lord शिव is invoked on शिवलिङ्ग and विष्णु on शालिग्राम similarly हृदयम् is the symbol on which प्रजापति or हिरण्यगर्भ is to be invoked. Therefore it is called हृदय उपासना. Here हृदयम् represents the अन्तःकरणम्, the mind, which is in the heart. अन्तःकरणम् is the आलम्बनम्. यद्दृदयं एष प्रजापतिः – this हृदयम् is to be meditated upon as प्रजापति, the समष्टि अन्तःकरणम्, the

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हृदय ब्राह्मणम्

हिरण्यगर्भ. Who is this प्रजापति? एतत् ब्रह्म – the प्रजापति रूपम् हृदयम् is ब्रह्म, the infinite, the biggest. So here ब्रह्म does not mean निर्गुणम् सत्यम् ज्ञानम् अनन्तम् ब्रह्म. We are taking the derivative meaning of the word ब्रह्म. That which is बृहत्तमम्, is the biggest being the समष्टि the total. In शीक्षावल्ली we have seen मह इति । तद्ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । There मह इति । तद्ब्रह्म. There it was व्याहृत्युपासनम् व्याहृति आलम्बनम्. Here it is हृदय आलम्बनम्. And तत्सर्व – this हृदयम् being प्रजापति or ब्रह्माजि is everything in the creation. So शङ्कराचार्य here reminds one previous topic that is पञ्चविध हिरण्यगर्भ उपासना. We had पञ्चविध हिरण्यगर्भ उपासना and अष्टविध हिरण्यगर्भ उपासना in which हिरण्यगर्भ is seen in the mind. That he reminds here. In this उपासना a little bit more details are given. हृदयम् has got three अक्षरs and each अक्षर indicates certain faculty of हृदयम् i.e., the mind. What are they? One is ह which letter indicates bringing. हरति to bring, आनयति. What does it indicate? It indicates the mind is that to which all the sense organs and the sense objects bring the experiences. स्वाश्चान्ये च. स्वाः represents sense organs अन्ये represents sense objects. They bring शब्द अनुभव, स्पर्श अनुभव, रूप अनुभव etc. The place to which they are brought is called ह. Not only that this mind takes experiences and hands over them to जीवात्मा, the experiencer. Sense organs and sense objects bring experiences to the mind and mind takes these experiences to भोक्ता जीवात्मा. Since the mind is associated with bringng it is called ह. The second letter is द. द represents nourishing or giving.

शङ्कराचार्य says स्वं स्वं वीर्यं ददति इति द. So the sense organs and the sense objects give their power, their nourishment to the mind. They feed the mind. Therefore द indicates the nourishing, that which receives nourishment. Who is the giver? स्वाः च अन्ये च. Sense organs and sense objects give to the mind and nourish the mind. Because of giving it is called ह and because of nourishment it is called द. The letter य represents going to स्वर्ग लोक or any लोक according to पुण्य and पापकर्म, it goes to various लोक and therefore it is य. Therefore ह द य represents these three receiving, nourishing and also traveling. This is taking the हृदयम् as the mind. Some people define हृदयम् based on physical heart. It is said in the अयुर्वेद ग्रन्थ. The heart is called हृदयम् because it receives impure blood from the body and gives pure blood to the body. Hence it is called हृदयम् that is physical heart. Thereafterwards the उपनिषत् gives the फलम् also. The फलम् is if a person does हृदय उपासना then all the people will bring him all offerings and gifts. By doing the उपासना of हरति just as the sense organs and sense objects gift experiences to the mind the people of the world also will gift various things to the उपासक. Because the rule is यथा यथा उपासते तथैव भवति. If you do gifting उपासना you get many gifts. Similarly if you do द उपासना since sense organs and sense objects are nourishing the mind so the people will nourish him well. Firstly he will get gifts, secondly he will get nourishment. Finally by doing the उपासना of यम् he will go to स्वर्ग लोक. The letter य is from √इ to go. The net result is

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he will get gifts, he will get nourishment and finally he will go to स्वर्ग लोक. This is हृदय ब्राह्मण, हृदय अक्षर ध्यानम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

Having introduced the three basic values of दम, दया and दानम् the उपनिषत् gives उपासनाs for the मध्यम अधिकारिs who are not ready for वेदान्त ज्ञानम्. And here all the उपासनाs are in the form of हिरण्यगर्भ उपासना. हिरण्यगर्भ who is समष्टि सूक्ष्म शरीर उपहित चैतन्यम्. Some times हिरण्यगर्भ is called ब्रह्मा and sometime हिरण्यगर्भ is called प्रजापति and this हिरण्यगर्भ उपासना in various ways is prescribed in the ब्राह्मणम्s beginning from the third ब्राह्मणम् onwards up to ninth ब्राह्मणम्. Seven ब्राह्मणम्s or sections deal with हिरण्यगर्भ उपासना. Of this we saw third ब्राह्मणम् in which हिरण्यगर्भ उपासना is prescribed as हृदयम्. हृदय रूपेण हिरण्यगर्भ उपासना. हृदयम् literally means the physical heart and in this context हृदयम् means अन्तःकरणम् or the mind which is supposed to be located in the physical heart. Therefore हृदय रूपेण उपासना means अन्तःकरण रूपेण हिरण्यगर्भ उपासना. Because हिरण्यगर्भ is समष्टि अन्तःकरणम्, the total mind. That समष्टि अन्तःकरण is meditated upon as the व्यष्टि अन्तःकरणम्, which is accessible to us. To glorify this उपासनम् the उपनिषत् points out that even the very letters of the word हृदयम् are sacred. हृदय नामाक्षर उपासना अपि उत्तमम्. हृदय नामाक्षरम् means the letters contained in हृदय नाम. ह इति एकम् अक्षरम्, द इति

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द्वितीयम् अक्षरम् यम् इति तृतीय अक्षरम्. Even this very हृदय नामाक्षर उपासनम् is very sacred then what to talk of हृदय रूपेण उपासना. Up to this we saw in the last class. Now the फलम् also we saw. Everybody offers gifts to him, everybody gives nourishment to him, and he will go to स्वर्ग लोक if he wants to. If he wants वित्तशुद्धि he will get, otherwise he will get the फलम् of that उपासनम्. These are the फलम्s given. Now will go to the fourth ब्राह्मणम्.

5.4 सत्य ब्राह्मणम्

मन्त्र 5-4-1

तद्वै तदेतदेव तदास — सत्यमेव; स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमांल्लोकान् ; जित इन्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति ; सत्यं ह्येव ब्रह्म ॥ ५-४-१ ॥

It is another small ब्राह्मणम् with one मन्त्र. In this also we get हिरण्यगर्भ उपासनम्. All are हिरण्यगर्भ उपासनम् only. Here हिरण्यगर्भ is meditated upon as सत्यम्. सत्य रूपेण हिरण्यगर्भ उपासना. Because of this reason this ब्राह्मणम् is called सत्य ब्राह्मणम्. I am not going to analyze every word because these are all उपासना portions. I will deal with the essential content of each मन्त्र. So what type of हिरण्यगर्भ is worshiped or meditated upon here? हिरण्यगर्भ as महत् यक्षम् प्रथमजम्. महत् means infinite, vast, limit-less. यक्षम् means adorable, पूज्यम्, वन्दनीयम्, उपास्यम्. The word यक्षम् must be familiar to you. In केनोपनिषत् यक्ष came. It is derived from the √यज् means पूजायाम्. यज् means worship. From this only यागम् word has come. And also the word यज्ञ and also

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सत्य ब्राह्मणम्

the word यक्ष. यजनीयम्, पूजा योग्यम्. So हिरण्यगर्भ is infinite, हिरण्यगर्भ is adorable and हिरण्यगर्भ is प्रथमजम्, the first-born. ब्रह्मा देवानाम् प्रथमः सम्बभूव. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेकासीत् । स दाधार पृथ्वीं ध्यामुतेमां कर्मै देवायहविषा विधेम ॥ The people who have learnt महान्यास मन्त्र, in that महान्यास अष्टाङ्ग प्रणाम, eight-fold नमस्कारम् comes which is a famous portion and there the first मन्त्र is हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेकासीत् । हिरण्यगर्भः अग्रे समवर्तत. First हिरण्यगर्भ came. And therefore he gets the name प्रथमजः. This महत् यक्ष प्रथमज रूप हिरण्यगर्भस्य उपासनम् is taken as सत्यम्. What is सत्यम्? The word सत्यम् has got a special meaning, which we have seen बृहदारण्यकोपनिषत् मूर्तामूर्त ब्राह्मणम् we saw. Here the word सत्यम् is not that सत्यम् ब्रह्म which is त्रिकाते अपि अबाधितम्, the absolute truth but it is a word formed by the combination of सत् and त्यद्. सत्त्व त्यच्चाभवत् । सत् means मूर्त प्रपञ्च and त्यद् means अमूर्त प्रपञ्च. So सत्यम् means मूर्तामूर्त प्रपञ्च रूपेण. For example आकाश and वायु will come under अमूर्त प्रपञ्च and अग्नि, जलम् and भूमि will come under मूर्त प्रपञ्च. Our सूक्ष्म शरीरम् comes under अमूर्त प्रपञ्च and our ल प्रपञ्च will come under मूर्त प्रपञ्च. And हिरण्यगर्भ is one whose physical body is समष्टि मूर्तामूर्त प्रपञ्च. Thus समष्टि प्रपञ्च रूपेण हिरण्यगर्भस्य उपासना. And this we have seen in the शीक्षावल्ली of तैत्तिरीयोपनिषत् सत्यात्म प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीन योग्योपास्व ॥ शङ्कराचार्य writes भाष्यम् there, सत्यात्म means मूर्तामूर्त प्रपञ्च शरीरः. आत्मा means शरीरम्. सत्यात्म means मूर्तामूर्त

प्रपञ्च एव आत्मा शरीरम् यस्य हिरण्यगर्भस्य. This is the हिरण्यगर्भ उपासनम् प्रपञ्च रूपेण. What is the फलम्? Of course it depends upon the motive of the उपासक. If he is a materialistic उपासक the फलम् is लोक जयः and शत्रु जयः. He will win higher लोकs in future birth, he can go to भूलोकः or भुवर्लोक. The second फलम् is शत्रु जयः. Winning over his enemies. There शङ्कराचार्य adds the primary शत्रु for सत्यम् is असत्यम्. सत्य रूपेण हिरण्यगर्भ उपासनस्य फलम् असत्य शत्रु जयः. Winning over the असत्यम् or lie. Now we have the weakness of telling lies. The weakness of telling lies will go if you do this उपासना. This is the second फलम् of this सत्य ब्रह्म उपासनम्. For those people who are not interested in worldly benefit, लोक जयः he will get चित्तशुद्धि, चित्त एकाग्रता, चित्त विशालता etc. With this the fourth ब्राह्मणम् is over. Now we will go to the fifth ब्राह्मणम्.

5.5 सत्य ब्राह्मणम्

मन्त्र 5-5-1

आप एवेदमग्र आसुः, ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिम्, प्रजापतिर्देवान् ; ते देवाः सत्यमेवोपासते ; तदेतत्त्यक्षरम् — सत्यमिति ; स इत्येकमक्षरम्, तीत्येकमक्षरम्, यमित्येकमक्षरम् ; प्रथमोत्तमे अक्षरे सत्यं, मध्यतोऽनृतम् ; तदेतदनृतमुभयतः सत्येन परिगृहीतम्, सत्यभूयमेव भवति ; नैवं विद्वांसमनृतं हिनस्ति ॥ ५-५-१ ॥

This ब्राह्मणम् also deals with हिरण्यगर्भ उपासनम् and certain other details of the उपासनम्s are given. The उपासनाs prescribed here are अङ्ग उपासनानि, which are part of the main हिरण्यगर्भ उपासना. Before going to the details of those

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उपासनम् the first मन्त्र glorifies हिरण्यगर्भ. The उपनिषत् points out that the glory of हिरण्यगर्भ is that he is महत् यक्षम् प्रथमजम्. This phrase शङ्कराचार्य quotes very often. Wherever हिरण्यगर्भ is mentioned there all शङ्कराचार्य uses these three words. Here the first मन्त्र explains these three words – why हिरण्यगर्भ is महान्, यक्षम् and प्रथमजम्. To explain this the उपनिषत् talks about सृष्टि how the creation took place. आप एवेदमब्र आसुः – in the beginning everything was in अव्यक्त रूपम् and that अव्यक्त प्रपञ्च or कारण प्रपञ्च was there which the उपनिषत् refers to as आपः. आपः means अव्यक्तम् or you can take it as ईश्वर. आपो वा इदमासन् सलिलमेव । स प्रजापतिरेकः पुष्करपर्णे समभवत् । तस्यान्तर्मनसि कामः समवर्तत इदं सृजेयमिति । तस्माद्यत्पुरुषो मनसाभिगच्छति तद्वाचा वदति तत्कर्मणा करोति । Those who have learnt the सूर्यनमस्कार मन्त्रs they will be familiar with this. आपो वा इदमासन् सलिलमेव. जलम् here means not local water but अव्यक्त जलम्. Why it is called as जलम् is analyzed by शङ्कराचार्य and I don't want to go the details. It is enough if you know it is अव्यक्तम्. From that ईश्वर who is born first? हिरण्यगर्भ is born first. So सत्यमसृजन्त सत्यं ब्रह्म the सत्यम् ब्रह्म, i.e., the हिरण्यगर्भ was born out of ईश्वर. Then, ब्रह्म प्रजापतिम् – हिरण्यगर्भ created विराट्. First ईश्वर was there which is समष्टि कारण प्रपञ्च, from ईश्वर came हिरण्यगर्भ which is समष्टि सूक्ष्म प्रपञ्च and from हिरण्यगर्भ विराट् came who is समष्टि स्थूल प्रपञ्च. This is the order. विराट् created all देवs, मनुष्यs, animals etc. This is the सृष्टि. In this सृष्टि हिरण्यगर्भ alone who came first is responsible for the later

creation of the whole world. If you remember मुण्डकोपनिषत् you can appreciate this better. ब्रह्मा देवानाम् प्रथमः सम्बभूव. First ब्रह्माजि came out of the नाभि of विष्णु. Who is that ब्रह्मा? विश्वस्य कर्ता भुवनस्य गोप्ता he is the creator of the whole universe, he is both निमित्त कारणम् and उपादान कारणम्. So ब्रह्माजि is all pervading. Since ब्रह्माजि is creator of the whole universe as the कारणम् he pervades the whole universe therefore he is called महत्. सर्व कारणत्वात् महत् इत्युच्यते. Since he is born first out of ईश्वर he is called प्रथमजः.. He is महत् because he is the कारणम् of the whole universe and he is प्रथमजः because he is born first. Why he is यक्षम्? Because all the देवs worship हिरण्यगर्भ. सर्वेऽस्मै देवा बलिमावहन्ति ॥ तैत्तिरीयोपनिषत् १-७-३॥ No doubt देवताs are born out of विशाट्. विशाट् is like father but हिरण्यगर्भ is the cause of even विशाट् and therefore he is called परम पितामहः, the ultimate father of all of us and therefore all the देवताs worship him, therefore he is called यक्षम्. Thus we get हिरण्यगर्भ स्तुति. This is the first part of the मन्त्र.

And हिरण्यगर्भ is known as सत्यम्. And the उपनिषत् says that the word सत्यम् itself is a great word. Why it is great? It has got three letters. स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरम्. स ति यम्. The उपनिषत् says of these three letters the first and the last letters represent reality स and य. The middle letter ति represents the unreality, अनृतम्, असत्यम्. The उपनिषत् does not give the reason. But the commentators give some interesting reason. The letters स and य have got vowels in them which have got independent

existence. Since they have got vowels, vowels can independently exist, because they can be pronounced independently. The middle letter is a consonant, it does not have independent existence, you can never pronounce a consonant independently. That is why if I ask you what are the consonants? When you want to utter the consonants you say क, ख, ग, घ, ङ etc. When you say क there are two parts क् is the consonant part and अ is the vowel part. For pronunciation purpose you are adding the vowel अ whenever you enumerate consonant. अकार उत्त्वारणार्थः. Then what is the real consonant? क् etc., which cannot be pronounced separately. Therefore the मध्य तकारः अनृतः सकार यकार सत्यम्. Therefore the उपनिषत् says the word सत्यम् has got reality predominantly, which overpowers the unreality. स and य of सत्यम् conceals the त the unreality. Whoever understands this fact, and whoever practices सत्य हिरण्यगर्भ उपासना, they will not tell lies very often. They will be predominantly speaking truth. Their lies will be minimal. Then शङ्कराचार्य is worried. It looks minimum lies are allowed. But some people may think that the उपनिषत् is permitting certain lies. So शङ्कराचार्य says that is not so. A person's life should be predominantly truthful but there can be inadvertent lies. Without consciously planning sometimes we may speak which may prove to be not true. it is not done with an ulterior motive for gain for misleading, inadvertent lies are possible and remember according to शास्त्र inadvertent lies, unplanned lies will bring limited पापम्. But the punishment is limited. Now

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शङ्कराचार्य says if a person does सत्य हिरण्यगर्भ उपासना, the inadvertent lies will not produce पापम् for him. For the other people inadvertent lies will produce limited पापम्s. हिरण्यगर्भ उपासना will save the उपासकs. सत्यभूयमेव भवति. his life is predominantly truthful. And he is हिरण्यगर्भ उपासक. हिरण्यगर्भ is also सत्यस्वरूप which is predominantly truthful therefore lies will be minimum and it will be inadvertent lies and even for such inadvertent lies he will not get the पापम्. So नैवं विद्वांसमनृतं हिनस्ति. Not only that they go one more steps further which is not said here. If a person has led a life of truth even without planning there is some untruth भगवान् will make it that his words somehow or the other will become truth. लौकिकानां हि साधूनामर्थं वागनुवर्तते । ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥ The ordinary people speak words and they try to use the words in keeping with what is happening in the world but if a person speaks truth for twelve years thereafterwards whatever he speaks will become truthful. That is why in पुराणs they say that दशरथ got a शाप that he should die of पुत्रशोक. Now some पौराणिकs say in that शाप there is a beauty. Because he did not have पुत्र for long time but if a ऋषि gives him a शाप that he should die of पुत्रशोक now for the शाप to fructify दशरथ should get a child. Because it is the words of a person. So similarly they say that if a person uses a word even if it has not happened it will happen in future also. That is called सत्यसङ्कल्प. तमेवं विद्वांसम् अनृतं कदाचित् प्रमादोक्तं न हिनस्ति. Continuing;

तद्यत्तत्सत्यमसौ स आदित्यः — य एष एतस्मिन्मण्डले पुरुषः यश्चायं दक्षिणेऽक्षन्पुरुषः तावेतावन्योन्यस्मिन् प्रतिष्ठितौ ; रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः, प्राणैरयममुष्मिन् स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति ; नैनमेते रश्मयः प्रत्यायन्ति ॥ ५-५-२ ॥

The previous मन्त्र talked about the glory of हिरण्यगर्भ, how he is महत्, how is यक्ष and how he is प्रथमज and how his very name सत्यम् is predominantly truthful. So that is सत्य नामाक्षर महिमा all of them were talked about. Here हिरण्यगर्भ उपासनम् is talked about upon two different locus. स्थान द्वये हिरण्यगर्भ उपासनम्. Meditation on हिरण्यगर्भ upon two different locus. What are they? The first one is आदित्य मण्डले हिरण्यगर्भ उपासनम्. Seeing हिरण्यगर्भ upon the solar disc, which is the समाष्टि aspect, आधिदैविक रूपम्. The हिरण्यगर्भ obtaining in the सूर्य मण्डलम् is आधिदैविक रूपम्, the समाष्टि. The same हिरण्यगर्भ is seen upon the right eye also दक्षिण अक्षि which is the व्यष्टि रूपम् of the हिरण्यगर्भ or आध्यात्मिक रूपम्. So आधिदैविक रूपेण सूर्य मण्डले आध्यात्मिक रूपेण दक्षिणे अक्षि च हिरण्यगर्भस्य उपासनम्. This is the essence of this मन्त्र. Some incidental ideas are given here. One idea given here is that आध्यात्मिकम् and आधिदैविकम् are mutually dependent. The आधिदैविकम् is called देवता, आध्यात्मिकम् is called जीव, and जीव and देवता are interdependent. This alone is beautifully brought out in the गीता.

देवाऽभावयतानेन ते देवा भावयन्तु वः । ॥ गीता ३-११ ॥

The हिरण्यगर्भ in the Sun blesses जीवs by giving the solar rays or रश्मिs.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १५-१३ ॥

I am present in the sun and from there through the रश्मिs bless everyone. So रश्मि द्वारा the समष्टि blesses the व्यष्टि. And how does the जीव reciprocates that? By offering oblations to that देवता. ब्रह्मणे स्वाहा प्रजापतये स्वाहा परमेष्ठिने स्वाहा. It comes in महानारायण उपनिषत्. Through sense organs the जीव offers oblations and help the देवताs and देवताs help in return by giving the solar energy free of cost. Therefore they are mutually dependent. This is one idea. Both are हिरण्यगर्भ रूपम् only.

Then another idea is also given which the commentators call अरिष्टदर्शनम्, अरिष्टम् means bad omen. It talks about some bad omen. What is that? Now I said that the समष्टि हिरण्यगर्भ is blessing all of us व्यष्टि through solar rays. When the time of death comes naturally the देवताs withdraw their blessings.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ गीता १८-१४ ॥

Without the देवता अनुग्रहम् अधिष्ठानं कर्ता करणम् all of them cannot function. Because they are the presiding deities. When हिरण्यगर्भ withdraws his blessings it means it is time for the death of जीव. How does we know? The उपनिषत् says that when the हिरण्यगर्भ withdraws his blessings and that

person who is about to die if he sees the सूर्य भगवान्, the rays coming from the सूर्य will be reduced. Since the rays are arriving in a lesser intensity, the sun will be like moon and it will not be glaring so that he will be able to see the sun comfortably as he is able to see the moon. That is what अरिष्टम् means. अरिष्टम् means दोष. What is the दोष? The दोष is that person is about to die. When a person can see the sun without any glare in his eyes it means the time of death has come because हिरण्यगर्भ who is residing in the sun has withdrawn the rays and through the rays the blessings also. नैनमेते रश्मयः प्रत्यायन्ति. The solar rays are no more coming to him. So these are incidental ideas. One idea in interdependence and another idea is अरिष्टदर्शनम्. But the main topic is हिरण्यगर्भ उपासनम् आदित्य मण्डले दक्षिणे अक्षि च. Continuing;

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य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः ; एकं शिरः, एकमेतदक्षरम् ; भुव इति बाहू, द्वौ बाहू, द्वे एते अक्षरे, स्वरिति प्रतिष्ठा ; द्वे प्रतिष्ठे, द्वे एते अक्षरे ; तस्योपनिषदहरिति ; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ५-५-३ ॥

Here another हिरण्यगर्भ उपासना is mentioned which is also अङ्ग उपासनम्. This is the आदित्य मण्डले हिरण्यगर्भ उपासनम् only which is an extension of the previous उपासना. But here the addition is along with the अवयवम्s of हिरण्यगर्भ, along with the limbs of हिरण्यगर्भ. We are going to imagine certain limbs of हिरण्यगर्भ and they are one head, two hands and two legs. The अवयवम्s of हिरण्यगर्भ are the व्याहृति

मन्त्रs. व्याहृति मन्त्र we have seen in तैत्तिरीय शीक्षावल्ली. भूर्भुवः सुवरिति वा एतारित्तस्रो व्याहृतयः । तासामुहस्मै तां चतुर्थीम् । माहाचमस्यः प्रवेदयते । The three व्याहृतिs भूः भुवः and सुवः. Of this भूः is the head of हिरण्यगर्भ, भुवः is the two hands of हिरण्यगर्भ and सुवः is the two legs of हिरण्यगर्भ. Then you may get doubt. See भूः is one व्याहृति and head is one. It is all right. But भुवः is one व्याहृति and how can it represent two hands? सुवः is one व्याहृति and how can it represent two legs? उपनिषत् says भूः व्याहृति has got one letter and therefore it is one head. भुवः व्याहृति has got two letters and therefore there are two hands. One letter one hand and another letter is another hand. So also सुवः has two letters and hence two legs. द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे. शिर बाहू पादौ रूपेण भूः भुवः सुवः इति व्याहृतिनाम् दर्शनम् and this is the अवयव of हिरण्यगर्भ and such a हिरण्यगर्भ should be meditated upon आदित्य मण्डल. To put it in one sentence आदित्य मण्डले व्याहृति अवयवक हिरण्यगर्भ उपासनम्. Finally this मन्त्र gives a secret name for this हिरण्यगर्भ. रहस्य नामधेयम् which is otherwise called उपनिषत्. उपनिषत् has got different meanings. One meaning of the word उपनिषत् is secret name, रहस्य नामधेयम्. Once upon a time we gave a रहस्य नामधेयम् for ब्रह्मन्. We had a very elaborate analysis सत्यस्य सत्यम्. मूर्तामूर्तं प्रपञ्च रूपस्य सत्यस्य सत्यम् अधिष्ठानम्. If you can remember well and good else don't mind. Because after all it is रहस्य नामधेयम्, if you don't understand it will remain रहस्यम् only. so similarly for हिरण्यगर्भ who is आदित्य मण्डलस्थ हिरण्यगर्भ

there is one रहस्य नामधेयम् and that is a अहः. Why this आधिदैविक हिरण्यगर्भ is called a अहः? The उपनिषत् says that this word is derived from two different roots. One is आ√हन् आहन्ति to destroy. Another root is आहा. आ√हा. So आहा आजहाति to give up. This हिरण्यगर्भ is called अहः because through this हिरण्यगर्भ or through the हिरण्यगर्भ उपासना, the उपासक destroys all the पापम्s and he gives up all the पापम्s. आहन्ति सर्वाणि पापानि आजहाति सर्वाणि पापानि इति अहः. That हिरण्यगर्भ with the help of whom a person destroys all the पापs or a person gives up all the पापम्s and therefore आहन्ति इति अहः आजहाति इति अहः. Therefore the उपनिषत् says पाप्मानं हन्ति पाप्मानं जहाति. Therefore the secret name of हिरण्यगर्भ is अहः. आदित्य मण्डलस्थ हिरण्यगर्भ. The secret name of आदित्य मण्डलस्थ हिरण्यगर्भ is अहः. There is another secret name for the visible sun हिरण्यगर्भ which is in the next मन्त्र which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

सत्य ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

This उपनिषत् is giving varieties of उपासनाs for the मध्यम अधिकारिs so that they can get the qualifications required for Self-Knowledge. These उपासना can be used for material gains also by the people who are interested in them. The most of the उपासनाs are हिरण्यगर्भ उपासनाs and in the fifth ब्राह्मणम् we saw हिरण्यगर्भ उपासना in two different locus. One is आदित्य मण्डले हिरण्यगर्भ उपासना and another is दक्षिण अक्षिणि हिरण्यगर्भ उपासना. There itself the हिरण्यगर्भ was given various अवयवs or limbs in the form of व्याहृति मन्त्रs. So आदित्य मण्डले दक्षिण अक्षिणि च व्याहृति अवयव हिरण्यगर्भ उपासना. The भूः व्याहृति was taken as the head of हिरण्यगर्भ, the व्याहृति भुवः consisting of two letters is taken as the two hands of हिरण्यगर्भ and व्याहृति सुवः consisting of two letters is taken as the two feet of हिरण्यगर्भ. Up to this we saw in the last class.

मन्त्र 5-5-4

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः ; एकं शिरः, एकमेतदक्षरम् ; भुव इति बाहू ; द्वौ बाहू, द्वे एते अक्षरे ; स्वरिति प्रतिष्ठा ; द्वे प्रतिष्ठे, द्वे एते अक्षरे ; तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ५-५-४ ॥

Now in the fourth मन्त्र of the fifth ब्राह्मणम् we get व्याहृति अवयव हिरण्यगर्भ उपासना but this हिरण्यगर्भ is seen in the

locus of right eye. In the third मन्त्र the same हिरण्यगर्भ is meditated upon आदित्य मण्डल whereas in the fourth मन्त्र the same हिरण्यगर्भ is meditated upon the right eye. Therefore there is no difference in the उपास्य देवता, there is only a difference in the locus in which it is meditated upon. In the third मन्त्र it is आदित्य मण्डलस्थः हिरण्यगर्भ and in the fourth मन्त्र it is दक्षिण अक्षिस्थः हिरण्यगर्भ. One is आधिदैविक स्थानम् and the other is आध्यात्मिक स्थानम्. There is only स्थान भेदः न तु उपास्य भेदः. The limbs of हिरण्यगर्भ are the same भू व्याहृति is head भुव व्याहृति is the two hands and सुव व्याहृति is the two legs. भूरिति शिर एकं शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे. If you look at the मन्त्र three and मन्त्र four, both are almost the same. There is only one additional information given in the fourth मन्त्र, which is with regard to the secret name of हिरण्यगर्भ. Here the word used for the secret name is उपनिषत् उपनिषत् means रहस्य नामधेयम्. For हिरण्यगर्भ also two secret names are given. One secret name is for आदित्य मण्डलस्थः हिरण्यगर्भ and another secret name is for दक्षिण अक्षिस्थः हिरण्यगर्भ. Both are हिरण्यगर्भ's secret names only. The difference is स्थान विशेषात् रहस्य नामधेय विशेषः. What was the secret name given for the हिरण्यगर्भ in the आदित्य मण्डल? It was given in the third मन्त्र – अहः. Why it was given the name? I gave you the derivation आहन्ति आजहाति पापानि. So that हिरण्यगर्भ which will destroy all the पापम्s and which will release or remove all the पापम्s of the उपासकs. This we saw in the last class. Now we have to see

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the रहस्य नामधेयम् of हिरण्यगर्भ who is located in दक्षिण अक्षि and that रहस्य नामधेयम् is अहम्. There it was अहः and here it is अहम्. Why it is called अहम्? Because the हिरण्यगर्भ obtaining in the individual is identified as I. शङ्कराचार्य writes प्रत्यगात्मभूतत्वात् अहम् इति रहस्य नामधेयम्. The हिरण्यगर्भ obtaining in the individual is identified as अहम् I and therefore अहम् is the उपनिषत्. Whoever does this उपासना will be free from all the पापs. हन्ति पाप्मानं जहाति च य एवं वेद. This is आदित्य मण्डलस्थः दक्षिण अक्षिस्थः व्याहति अवयव हिरण्यगर्भ उपासनम् and since हिरण्यगर्भ is called सत्यः, this ब्राह्मणम् also called सत्य ब्राह्मण. Thus both the fourth ब्राह्मणम् and fifth ब्राह्मणम् are called सत्य ब्राह्मणम्. One is सत्य ब्राह्मणम् one and another is सत्य ब्राह्मणम् two. The word सत्यम् refers to हिरण्यगर्भ. Now we will go to the sixth ब्राह्मणम्.

5.6 मनोमय ब्राह्मणम्

मन्त्र 5-6-1

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये, यथा व्रीहिर्वा यवो वा ; स एष सर्वस्येशानः, सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किं च ॥ ५-६-१ ॥

The sixth ब्राह्मणम् also is another type of हिरण्यगर्भ उपासना only. हिरण्यगर्भ as endowed with various गुणs, various glories, गुण विशिष्ट हिरण्यगर्भ उपासना. The locus in which the हिरण्यगर्भ is seen is our own heart, our own हृदयम्. अन्तर्हृदये हिरण्यगर्भ उपासना. Five गुणs of हिरण्यगर्भ are given. The first गुण is मनोमयः, the one who obtains in the form of mind in all beings. मनो रूपेण सर्वेषु प्राणिषु

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उपलभ्यमानत्वा मनोमयः. This is one गुण of हिरण्यगर्भ. Then the second गुण is भाःसत्यः. भाःसत्यः means प्रकाश स्वरूपः. भाः means प्रकाश सत्यः means स्वरूपः. हिरण्यगर्भ is प्रकाश रूपः because he is in the form of all knowledge, he is endowed with विदाभास, the reflected Consciousness. This is the second गुण. The third गुण is सर्वस्य ईशानः. He is the ruler of all. He is the समष्टि देवता and as the समष्टि देवता he alone blesses every organ. So every ज्ञानेन्द्रियम्, every कर्मेन्द्रियम् and every अन्तःकरणम् all these are blessed by हिरण्यगर्भ only because he is the समष्टि देवता. The fourth गुण is सर्वस्य अधिपतिः he is the controller of all. The fifth गुण is सर्वमिदं प्रशास्ति सर्वस्य प्रशास्त he is the ruler and the Lord of all. In fact, all the three words have got almost similar meaning only with subtle differences have been made by शङ्कराचार्य, which we need not bother about. Therefore मनोमयः भाःसत्यः सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति this मनोमयत्वादि गुण विशिष्ट, हिरण्यगर्भ has to be meditated upon in अन्तर्हृदये. If you have to visualize that हिरण्यगर्भ within the heart what will be his size? Even though हिरण्यगर्भ is all pervading, if the locus is limited, naturally the Lord obtaining there also will be limited and therefore the उपनिषत् says यथा त्रीहिर्वा यवो वा he is very small like the grain of rice or barley. So like त्रीहि or यव हिरण्यगर्भ is visualized within the heart even though he is all pervading. This is the उपासना. This उपासना is very similar to the one we get in शीक्षावल्ली. स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । There also गुणs are mentioned. वाक्पतिश्चक्षुष्पतिः ।

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श्रोत्रपतिर्विज्ञानपतिः । Here also he is said to be सर्वस्य ईशानः and सर्वस्याधिपतिः. So both उपासनाs are one and the same only. Since here हिरण्यगर्भ is seen as मनोमयः this ब्राह्मणम् is called मनोमयः ब्राह्मणम्. Thus the sixth ब्राह्मणम् is मनोमयः ब्राह्मणम्. Now we will go the next ब्राह्मणम्.

5.7 विद्युत् ब्राह्मणम्

मन्त्र 5-7-1

विद्युद्ब्रह्मेत्याहुः ; विद्वानाद्विद्युत् ; विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति ; विद्युद्ध्येव ब्रह्म ॥ ५-७-१ ॥

Here also we get another type of हिरण्यगर्भ उपासना, which is in the form of lightning. विद्युत् ब्रह्म उपासनम्. Here the word ब्रह्म means सगुण ब्रह्म, हिरण्यगर्भ. So विद्युत् ब्रह्म उपासनम् means विद्युत् रूप हिरण्यगर्भ उपासनम्. This lightning उपासना also must be familiar to you. We have seen a similar उपासना in one of the previous उपनिषत्.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३ इतीन् व्यमीमिषदा३ इत्यधिदैवतम् ॥ केनोपनिषत् ४-४ ॥

There in केनोपनिषत् we had विद्युत् रूप उपासनम्. There lightning was taken because of the story there a यक्ष appeared like a lightning and यक्ष disappeared like the lightning. Because of the momentariness, there the Lord was compared to the lightning. Here हिरण्यगर्भ is meditated as lightning for another reason. The उपनिषत् itself mentions the reason. It gives the derivation of the word विद्युत् as the one, which destroys darkness. It is derived from the √द्यो द्यति. Fourth

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विद्युत् ब्राह्मणम्

conjugation द्यति द्यतः द्यन्त. And वि is the prefix, therefore विद्यति इति विद्युत्. विद्यति means to destroy, that which cuts and destroys. Here lightning is the destroyer of darkness. अन्धकारम् विद्यति नाशयति इति विद्युत्. Of course sometimes it destroys the trees and sometimes it destroys people also. That need not taken into account but generally it destroys darkness. Therefore the उपनिषत् says विद्युद्ब्रह्मेत्याहुः विदानात् विद्युत्. विदानम् means अवखण्डनात् नाशनात्. If a person does the meditation of विद्युत् ब्रह्म, the फलम् is पाप्मनः विद्यति – this उपासना also will be a destroyer. Just as the lightning is the destroyer, the lightning उपासना also will become a destroyer. It is not that the उपासक does this as quickly as lightning. It is उपासना of lightning. षष्ठी तत्पुरुष न तु कर्मधारय. Because of the lightning उपासना the उपासना also becomes a destroyer of पाप्मनः हन्ति विद्यति it destroys all the पापम्s, all the sins. It is useful even for a Vedantic seeker because पापम्s or obstacles for गुरु प्राप्तिः, for श्रवण प्राप्तिः, for ज्ञानप्राप्ति for all of them our own पापम्s can become obstacles and this उपासना will remove all the मोक्ष प्रतिबन्धरूप पापानि. So this is the seventh ब्राह्मणम्. Since here the हिरण्यगर्भ is meditated upon as विद्युत् this ब्रह्मन् is called lightning ब्राह्मणम्, विद्युत् ब्राह्मणम्. We will go to the eighth ब्राह्मणम्.

5.8 वाग्धेनु ब्राह्मणम्

मन्त्र 5-8-1

बृहदारण्यक उपनिषत्

वाग्धेनु ब्राह्मणम्

वाचं धेनुमुपासीत ; तस्याश्चत्वारः स्तनाः — स्वाहाकारो वषट्कारो हन्तकारः
स्वधाकारः तस्यै द्वौ स्तनौ देवा उपजीवन्ति — स्वाहाकारं च वषट्कारं च,
हन्तकारं मनुष्याः, स्वधाकारं पितरः ; तस्याः प्राण ऋषभः मनो वत्सः ॥ ५-८-१ ॥

Here we get another type of हिरण्यगर्भ उपासना. It is वेद रूपेण हिरण्यगर्भ उपासनम्. हिरण्यगर्भ is seen as the very वेदs themselves. It is a very important aspect in our culture that we look upon the वेदs as हिरण्यगर्भ or ब्रह्म. That is why वेद is sometime called ब्रह्म.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥ गीता ३-१७ ॥

So there the word ब्रह्म has got the meaning of वेद. ब्रह्म has four faces and वेद has four parts. One face of ब्रह्म represents ऋग् वेद and another यजुर्वेद etc. Here the beauty is वेद is called वाक् धेनुः. It is compared to कामधेनु in the form of words. It is highly imaginative, a poetic approach. It is compared to cow that gives milk. कामधेनु is called so because कामम् कामम् दोग्धि इति कामधेनुः, that which milks all your desires. So here वेद is also a कामधेनु which is in the form of वाक् शब्दः रूपेण वर्तते. Once it is a milking cow, our attention is turned towards its udder, which has got four nipples or four teats. The वेद कामधेनु also has got an udder with four nipples. The four nipples are स्वाहा, वषट्, हन्त and स्वधा. स्वाहा is one nipple; वषट् is another; हन्त is the third and स्वधा is the fourth one. We compare the four वेदs to the four nipples because through the nipple alone the cow is giving the milk or the feeding. In the same way when we utter the word स्वाहा in rituals immediately it becomes the feeding for all देवs. वषट् is

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another मन्त्र which is uttered during the rituals The moment वषट् is uttered the food comes to another type of देवs. Two nipples are meant for देवs. And third one is हन्त. The उपनिषत् says हन्तकारं मनुष्याः. The मनुष्यs eat food, they are given food with the expression हन्त. हन्त means well, this is it please take. Therefore हन्त the expression is like the third nipple through which expression the मनुष्यs get their food. The fourth one is स्वधा. After the utterance of which the पितृ देवताs get their food. स्वधाकारं पितरः ; स्वधाकारेण हि पितृभ्यः स्वधां प्रयच्छन्ति. Because of such वेद मन्त्रs they all get their food. Therefore वेद is like a धेनुः feeding all these people. Therefore वेद is called वाक् धेनुः. If the वेद शब्द is called वाक् धेनुः then what is the bull called? A ऋषभ is required which has to support or sustain the cow. Therefore for वाग्धेनुः the उपनिषत् says प्राणः is the ऋषभः. प्राण शक्ति is the bull. Because the वाक्, our power of speech is sustained by, supported by, blessed by प्राण शक्ति alone. When the प्राण goes we cannot speak. If you remember छान्दोग्य the गुरु asks शिष्य to be on fast for a few days. Thereafterwards गुरु asked him to chant सामवेद. Nothing comes only the air comes out of the mouth why because प्राण is required for chanting. Therefore chanting is the धेनुः and प्राण is the bull ऋषभः. The next question is what is the calf. The उपनिषत् says मनो वत्सः. The mind is the calf. Why? Because of the calf alone the cow gives out the milk. Therefore we can say calf stimulates the secretion of the milk. That is why they say the terrible thing to hear if the calf has died they make a false calf,

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keep it before the cow and milk the cow. Just as in भगवद्गीता we say even though कृष्ण has got the knowledge for the knowledge to come out of कृष्ण we required a वत्सः, who is अर्जुन. For the गुरु cow to give out the teaching the student calf is required. The mind alone stimulates for the utterance of the वेदs. वेद शब्द उत्त्वारणार्थम् mind is the stimulant. A person should have desire to utter the वेद, he should have desire to feed the देवs, he should have desire for कर्मफल, or to fulfill his duties to the देवताs, for some reason or the other he should utter वेदs and therefore मनः इति वत्सः. Thus when the mind stimulates the प्राण शक्ति sustains the वाक् धेनु, वेद धेनु comes out. This is the idea. What is the उपासनम् here? वाक् धेनु रूपेण हिरण्यगर्भ उपासनम् कर्तव्यम्. Therefore this ब्राह्मण is called वाक् धेनु ब्राह्मणम्. Now we will go the next ब्राह्मणम्.

5.9 वैश्वानराग्नि ब्राह्मणम्

मन्त्र 5-9-1

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते यदिदमद्यते ; तस्यैष घोषो भवति यमेतत्कर्णाविपिधाय शृणोति ; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ ५-९-१ ॥

Here is another हिरण्यगर्भ उपासना which is in the form of वैश्वानर अग्नि in the stomach. वैश्वानराग्नि रूपेण हिरण्यगर्भ उपासनम्. जाठराग्नि रूपेण हिरण्यगर्भ उपासनम्. How do you know वैश्वानर अग्नि is inside? The उपनिषत् says you can hear the presence of the वैश्वानर अग्नि in the stomach if you close your ears. Of course when you get angry you hear the

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sound. But उपनिषत् does not say that. कर्णौ अपिधाय you close your ears it seems you can hear a sound in the stomach and that sound is एष घोषो is वैश्वानर अग्नि घोष. The presence of the sound indicates that हिरण्यगर्भ from within blesses us all. Therefore वैश्वानराग्नि शब्द रूपेण घोष रूपेण हिरण्यगर्भ उपासनम् अन्तः पुरुषे within the body, in the stomach. How does that हिरण्यगर्भ bless? इदमन्नं पच्यते by cooking the food, by assimilating the food, by digesting the food हिरण्यगर्भ blesses an individual. Thereafterwards an incidental idea is given which is अरिष्टदर्शनम्, the bad omen. This word has come before in the previous topic. We said that हिरण्यगर्भ blesses a person through the rays of sun and if the हिरण्यगर्भ is withdrawing his blessing then his rays will not come to him and he will be able to look at the sun without glare i.e., the time of death has come. In the same manner it is another type of अरिष्टदर्शनम्. The उपनिषत् said that हिरण्यगर्भ is blessing an individual which is indicated by the वैश्वानर अग्नि घोष. The sound is the indication of हिरण्यगर्भ's blessings. At the time of death, हिरण्यगर्भ withdraws that blessings in the form of digestion and that internal sound will become less and less audible. At the time of death if you close your ears the घोष will not be heard. स यदा उत्क्रमिष्यन्भवति when he is about to die नैनं घोषं शृणोति he does not get the internal sound from the stomach. That is a bad omen which is called here as अरिष्टदर्शनम्. अरिष्टम् means दोषम्. Since हिरण्यगर्भ is meditated upon as वैश्वानर अग्नि, this ब्राह्मणम् is called

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वैश्वानर अग्नि ब्राह्मणम्. I will introduce one more मन्त्र and stop.

5.10 गति ब्राह्मणम्

मन्त्र 5-10-1

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति ; तस्मै स तत्र विजिहिते यथा रथचक्रस्य खम्, तेन स ऊर्ध्व आक्रमते ; स आदित्यमागच्छति, तस्मै स तत्र विजिहिते यथा लम्बरस्य खम्, तेन स ऊर्ध्व आक्रमते ; स चन्द्रमसमागच्छति, तस्मै स तत्र विजिहिते यथा दुन्दुभेः खम्, तेन स ऊर्ध्व आक्रमते ; स लोकमागच्छत्यशोकमहिमं, तस्मिन्वसति शाश्वतीः समाः ॥ ५-१०-१ ॥

Up to the previous ब्राह्मणम् varieties of हिरण्यगर्भ उपासनाs were prescribed. In this ब्राह्मणम् हिरण्यगर्भ उपासना फलम् is given. The उपासना has got two-fold फलम्s. If it is निष्काम उपासना the फलम् is चित्तशुद्धि, चित्त एकाग्रता, चित्त विशालता, चित्त संस्कारः. But if it is सकाम उपासनम् the फलम् is ब्रह्मलोक प्राप्तिः. After मरणम् one will attain ब्रह्मलोकम्. Here the उपनिषत् talks about the गति of an उपासक. Therefore this ब्राह्मणम् is called गति ब्राह्मणम्. गति means travel. गति of an उपासक after death. The destination is ब्रह्मलोक. While going to ब्रह्मलोक he crosses three stages and those stages are वायु देवता, आदित्य देवता and चन्द्र देवता. The उपासक first goes to वायु, then he crosses him and then he goes to आदित्य, then he crosses him and then he goes to चन्द्र and then he crosses that देवता also. And it is said first they will welcome the उपासक and the उपासक has to get the permission to travel further. There will be gates which will be closed. One by one the देवताs open the gates to allow him to

travel further. Then the उपनिषत् talks about the size of the gate. The first gate is रथ चक्रम् meaning the wheel of a chariot and the second one is लम्बर a big drum and the third gate is दुन्दुभि, which is another type of drum that will be the size of the gate. So रथ चक्र आकाशवत् लम्बर आकाशवत् दुन्दुभि आकाशवत् three types of gates are there, the उपासक crosses them and goes to ब्रह्मलोक and he lives long. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

We are seeing the tenth ब्राह्मणम् of the fifth chapter which is known as गति ब्राह्मणम् because it is dealing with the travel of the उपासकs after his death. What type of उपासक? The उपासक who has done various types of हिरण्यगर्भ उपासना as described in the previous ब्राह्मणम्s. We already know about the गति of the उपासकs and it is the शुक्ल गति. The उपासक travels by शुक्ल गति whereas कर्मि, the ritualist travels by the कृष्ण गति. The ज्ञानि does not travel. So ज्ञानि is अगति, गति रहितः. By traveling through शुक्ल गति the उपासक attains हिरण्यगर्भ लोक or ब्रह्मलोक. And from ब्रह्मलोक what will happen to him will be determined later. Some people may get क्रममुक्ति by gaining knowledge there and some people may not gain knowledge and they will once again come back. So remember all people will not get क्रममुक्ति in ब्रह्मलोक. Who will get and who will not get is discussed in ब्रह्मसूत्र. Here in this गति ब्राह्मण the route map is given as it were. And generally in the scriptures the route of शुक्ल गति is identified by the देवताs who guide the उपासकs. Just as we identify the route in terms of various places in terms of the intermediary places the route is identified whereas शुक्ल गति and कृष्ण गति are identified in terms of देवताs who guide the उपासकs. The guiding देवताs are called आतिवाहिक देवताs. They are

देवताs who take उपासक from one place to another place. Then the next stretch is guided by another देवता like a relay race they take charge. And these आतिवाहिक देवताs were mentioned in eighth chapter of गीता

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ॥ गीता ८-२४ ॥

where the names of six देवताs are mentioned as अग्नि देवता, धूम देवता, अहर्देवता, शुक्लः पक्ष देवता, उत्तरायणदेवता. In this गति ब्राह्मण three देवताs are mentioned as the आतिवाहिक देवताs guiding the उपासकs. They are वायु देवता, आदित्य देवता and चन्द्र देवता. The मन्त्र says the उपासक first reaches वायु देवता. Then वायु देवता guides him to आदित्य देवता and आदित्य देवता guides him to चन्द्र देवता. Then चन्द्र देवता will guide him to ब्रह्मलोक. Here only three देवताs are mentioned although there are more देवताs. Then the मन्त्र says each देवता is in charge of that particular place and from there if the उपासक has to go to the next देवता the door has to be opened. If the देवता does not open the door, the उपासक has to remain there only. Therefore in each intermediary center the देवता opens the gate for the उपासक to pass through. What is the size of the opening? So रथचक्रस्य खं, the वायु देवता opens and that opening space is of the size of रथ चक्रम् the wheel of a chariot. The next is आदित्य देवता who opens the gate which space is as big as the लम्बरस्य खं. लम्बर is the name of an musical percussion instrument which is of a very big size. Travelling through that he will go to चन्द्र देवता who will open which is of the size of दुन्दुभेः खं which is of the size of another percussion instrument. It is like a big drum. There is

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one verb which is repeated विजिहीते which means leaves out, opens, separates. Then each these देवताs will finally take the उपासक to तेन स ऊर्ध्व आक्रमते by travelling through this final opening he goes upwards. स लोकं प्रजापतिलोकम् आगच्छति he comes to ब्रह्मलोक. The greatness of ब्रह्मलोक is अशोकं अहिम् free from sorrow, free from mental affliction and not only there are no mental afflictions but also हिमवर्जितं शारीरदुःखवर्जितमित्यर्थः he will be free from physical affliction. अहिम् literally हिम means cold. The snow is called हिम. अहिम् means without snow, that means it is not too cold. And we also have to supply it is not too hot also. That means it is nice weather. So he is free from physical and mental affliction. There are no problems physically or mentally and he will be having a very nice life. For how many days? The उपनिषत् says तस्मिन्वसति शाश्वतीः समाः he will live there for many years, eternally. We have seen this in eighth chapter of गीता.

सहस्रयुगपर्यन्तमह्यद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ गीता ८-१७ ॥

Our two thousand चतुर्युगs is equal to one day of ब्रह्माजि. Like that hundred years is ब्रह्माजि's life. Therefore शाश्वतीः for long time. and within that time if he manages to attend ब्रह्माजि's classes and gain अहम् ब्रह्मारिम ज्ञानम् he will get विदेहमुक्ति else

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । ॥ गीता ८-१६ ॥

So this is गति ब्राह्मणम्. We will go to the eleventh ब्राह्मणम्.

मन्त्र 5-11-1

एतद्वै परमं तपो यद्व्याहितस्तप्यते, परमं हैव लोकं जयति य एवं वेद ; एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति ; परमं हैव लोकं जयति य एवं वेद ; एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति, परमं हैव लोकं जयति य एवं वेद ॥ ५-११-१ ॥

This is a very useful ब्राह्मणम् worth remembering by all of us. What does it say? So if a person falls sick how should he look upon his sickness. With what attitude a person should see his sickness which is certainly a pain, a तापः, an affliction. The उपनिषत् says whenever sickness comes take it as a type of तपस्. Because by definition तपस् is शरीर पीडनम् तपः, willfully consciously giving some pain to the body. When we do उपवास certainly it is some kind of affliction only, hunger is a pain. But still that affliction is looked upon as तपस् when we take to hunger voluntarily, consciously. The difference between starving and fasting is purely attitudinal. The physical pain is the same in starving and fasting. By pain is meant physical discomfort. It is a suffering when somebody forces it upon me. It is तपस् when I take it voluntarily. All types of तपस् involves give us the शरीर पीडनम्. There is no comfortable तपस्. Now what the उपनिषत् says is when you undergo some suffering voluntarily it is a तपस् but sometimes the suffering comes due to our कर्म or it is given by Lord because of the प्रारब्ध कर्म. When such a suffering comes you change your attitude and say that I am going to willfully go through the suffering. I am going to accept the suffering and I

will not resist the suffering and I am going to willfully go through the sufferings. And once I accept the suffering and voluntarily go through the sufferings without grumbling, murmuring and complaining. शङ्कराचार्य writes अनिन्दतः अविषीदतः. One should not go on advertising the suffering seeking sympathy from others. Even if other people sympathize tell them that body means this will come and go. I don't care about that. The moment that attitude is taken the व्याधि becomes a तपस्. Not only that the उपनिषत् says that तपस् can give rise to पुण्यम् also. Disease is being converted into पुण्य कर्म. If I accept the fever of three days or seven days, it becomes those many days of तपस्. If the doctor asks me not to eat anything, then those days becomes the days of एकादशी उपवासम्. At the end of those days I have increased my पुण्यम् or चित्तशुद्धि and I will go to higher लोक for going through fever or any other diseases. That is the first type of तपस्. व्याहितः तप्यते एतत् परमं तपः. व्याहितः means व्याधितः, sick person. The suffering which is undergone by a sick person is परमं तपः is a great तपस् provided he does not complains of his sickness. So अनिन्दतः. That is the important condition. What is the फलम् for that? परमं हैव लोकं जयति – he will get higher लोक. Suppose it is a disease, an incurable disease and death is going to come, naturally the worry comes that I will die and people will carry me to the cremation ground or forest for disposal of the body. The उपनिषत् says convert that also into another तपस्. How to do that? We are supposed to go to the forest even while living during वानप्रस्थ

or सन्न्यासाश्रम. But we refused to go. So at least after death I am going to वानप्रस्थ आश्रम. I am going to सन्न्यास आश्रम. I am going to अरण्यम् to do तपस्. Therefore take this प्रेत गमनम् as अरण्य गमनम्. प्रेत गमनम् means take the carrying of dead body to the forest as going for वानप्रस्थ आश्रम. Of course this thought is not after death, he should change the attitude before death itself. Just before death he should begin thinking he should begin thinking I am now going to the next आश्रम. Instead of saying I am going to die say that I am going to the next आश्रम. Therefore it says एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति. People take the dead body to the forest that is also तपस् if that attitude is developed. For this उपासना, i.e., taking the travel after death as वानप्रस्थ आश्रम, परमं हैव लोकं जयति the उपासक will go to higher लोकs for this change of attitude. This is the second तपस्, मरण उपासना. Because we always avoid the thought of मरणम्. The उपनिषत् says never try to avoid death, never try to forget death and welcome death and see the death as another type of तपस्. Then what is the third उपासना? After taking to the forest the body is consigned to flames, it is cremated. The body is given to अग्नि, it is certainly शरीरस्य तापः भवति. The body undergoes burning which is a type of तपस्. This तपस्, i.e., the acceptance of heat and cold should be practiced by all of us even while living itself. शीतोष्णसुखदुःखादि सहिष्णुत्वम् तितिक्षा. It is a very important तपस्.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

Summer heat we are supposed to accept without grumbling. When we are sweating we are supposed to accept it as a type of तपस्. There are people who practice पञ्चाग्नि तपस् wherein they keep the fire on all the four sides and sit under the hot sun. we need do such type of तपस्, at in summer when the power shutdown is there without complaining if you accept it that would will be a wonderful तपस्. Now the उपनिषत् says while living you did not accept the heat, at least after the death let the body face the heat of fire. You look upon the cremation as that तपस्. Instead of worrying that body will go away, it will be consigned to fire accept the cremation of the body as a तपस्. That is what is said here. एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति. अभ्यादधति means offer, place. In the end, the body itself is offered to the fire. If a person accepts the burning of the dead body as तपस् then परमं हैव लोकं जयति he will attain the higher of लोकs. Thus three wonderful तपस् are prescribed here. the first तपस् is accept sickness, at least inevitable sickness. That sickness in which you take to medicine and it will go in seven days and without medicine it will go in one week. Accept it as तपस्. Taking the body to cremation ground after death accept it as तपस् while alive and burning the body in the cremation ground accept it as another तपस्. These three-fold तपस् will lead to higher लोकs. For निष्काम उपासना it will lead to वित्तशुद्धि. The practical advantage is मरण भयम् will go away. Incidentally this ब्राह्मणम् is called व्याहित ब्राह्मणम्. व्याहित means a sick person. Continuing;

5.12 प्रातृद ब्राह्मणम्

12.Pratrida ब्राह्मणम्

मन्त्र 5-12-1

अन्नं ब्रह्मेत्येक आहुः तन्न तथा, पूयति वा अन्नमृते प्राणात् ; प्राणो ब्रह्मेत्येक आहुः तन्न तथा शुष्यति वै प्राण ऋतेऽन्नात् ; एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः तद्ध स्माह प्रातृदः पितरम्, किं स्विदेवैवं विदुषे साधु कुर्याम्, किमेवास्मा असाधु कुर्यामिति ; स ह स्माह पाणिना, मा प्रातृद कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति ; तस्मा उ हैतदुवाच वीति ; अन्नं वै वि, अन्ने हीमानि सर्वाणि भूतानि विष्टानि ; रमिति ; प्राणो वै रम्, प्राणे हीमानि सर्वाणि भूतानि रमन्ते ; सर्वाणि ह वा अस्मिन्भूतानि विशन्ति, सर्वाणि भूतानि रमन्ते, य एवं वेद ॥ ५-१२-१ ॥

Now we are going to get some more हिरण्यगर्भ उपासनाs. In fact, the गति ब्राह्मणम् should have come at the end, later. गति ब्राह्मणम् talks about उपासना फलम्. But the उपनिषत् does not go in an orderly manner. Anyway it is the Upanishadic order. But for our understanding we can read all the उपासनाs and finally read the गति ब्राह्मणम्, that will be in order. Here we get the अन्न प्राण रूपेण हिरण्यगर्भ उपासना. There is a specialty. The अन्न प्राण as endowed with a glory which is वीर गुणः. Therefore वीर गुण विशिष्ट अन्न प्राण रूपेण हिरण्यगर्भ उपासना. हिरण्यगर्भ is none other than अन्न प्राण which is वीर गुण विशिष्ट अन्न प्राण. This is the सार of this ब्राह्मणम्. For this purpose first the उपनिषत् points out that अन्नम् and प्राणम् are great together. They are not great independently but they are great when they are together. For that the उपनिषत् nicely presents the अन्नम् itself is not great

if it is not supported by प्राण. Because अन्नम् is there in the form of अन्नमय कोश and this अन्नमय कोश will survive and it is wonderful only as long as it is blessed by प्राण. Everybody worships it, washes it, perfumes it, cleans it, decorates it only until he has प्राण and the moment प्राण goes away we no longer the body as him or her but we say it or that. Not only that after twelve hours it begins to putrefy and even the wife who embraced this body will be frightened of that dead body and everybody wants to dispose it off at the earliest. Therefore the उपनिषत् says अन्नं प्राणम् विना पूयति. पूयति means putrefy, begins to stink. So therefore केवल अन्नम् न ब्रह्म. it means the food by itself is not great. And similarly केवल प्राण also is not great. If the life should continue in the physical body it has to be nourished by अन्नम्. Only if you take food the प्राण will remain in the शरीरम्. Without food the प्राण cannot continue in the body. उपनिषत् says without अन्नम् प्राण dries up, शुष्यति. Since प्राण is वायु तत्त्वम् it uses the word शुष्यति. Therefore without प्राण the अन्नम् putrefies and without अन्नम् प्राण dries up and so both of them are not great independently and so they must be worshipped always together, एकधाभूयं. This idea is given out by a person called प्रातृदः. It is a proper name of a person. Therefore this प्रातृदः addresses his father. He says अन्नम् is not great independently, प्राण is not great independently, therefore meditate upon them together to become a great person. Not only that he will not be affected by good and bad. The person who meditates upon हिरण्यगर्भ उपासना in the

form of अन्न and प्राण together will not be affected by good and bad. This is said by प्रातृदः to his father. Then his father replies ‘no no no this is not the perfect उपासना’. This is an incomplete उपासना. Because in this you are seeing अन्न and प्राण together but you are not seeing their glory. What type of glory you should see? वीर गुण विशिष्ट अन्न प्राण रूपेण हिरण्यगर्भ उपासना. The son talks about केवल अन्न प्राण उपासना. The father says see अन्न प्राण with वीर गुण. What is वीर गुण? The father says you should see अन्नम् as represented with the letter वि. And the letter रम् goes along with प्राण. So in अन्नम् वि is there and in प्राण रम् is there, joining both अन्नम् and प्राण we get वीरम्. Why do you say अन्नम् has got वि? The उपनिषत् says वै व्यन्ने हीमानि सर्वाणि भूतानि विष्टानि. विष्टानि आश्रितानि, अतः अन्नं वि इत्युच्यते. विष्टम्भनात् वि. विष्टम्भनम् means supporting. From this only the word स्तम्भ has come. स्तम्भ is the one that supports the building. अन्नम् is वि because विष्टम्भनात् वि. All living beings survive because of अन्नम् only. You will know this if you don’t take food for a few days. Then प्राण is रम्. Why it is रम्? रमिति प्राणो वै रं. रमन्ते अतो रं प्राणः. People can revel only if he has got life, a lively person revels. A sick person cannot revel. Therefore for revelry we should become lively and to be lively we require life and life is none other than प्राण and if प्राण is good you will be lively and if weak you will be sickly. अन्नम् plus प्राण is equal to वि plus रम् is equal to वीरम्. Therefore वीर गुण विशिष्ट अन्न प्राण. This अन्न प्राण is none other than हिरण्यगर्भ. This is the उपासना and the फलम्

बृहदारण्यक उपनिषत्

प्रातृद ब्राह्मणम्

is सर्वाणि भूतानि अस्मिन् विशन्ति. All the beings will come to the उपासक for support. Because he meditates upon supporting अन्नम् and therefore all beings come to उपासक asking for support. All the living beings will revel in the presence of this उपासक. All will love to be in his presence. Incidentally this ब्राह्मणम् is called प्रातृद ब्राह्मणम् because of the association of the person प्रातृदः. Now we will go to the thirteenth ब्राह्मणम्.

5.13 उक्थ ब्राह्मणम्

मन्त्र 5-13-1

उक्थम् ; प्राणो वा उक्थम्, प्राणो हीदं सर्वमुत्थापयति ; उद्धास्मादुक्थविद्वीरस्तिष्ठति, उक्थस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ ५-१३-१ ॥

In this ब्राह्मणम् also we get हिरण्यगर्भ उपासनम् in the form of प्राण. प्राण रूपेण हिरण्यगर्भ उपासनम्. What type of प्राण? That प्राण which is endowed with four types of glories. गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. What are those glories? The first मन्त्र gives the glory of उक्थ गुण. उक्थ गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. The second मन्त्र talks about यजुः. यजुष्ट्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. The third मन्त्र gives सामत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. The fourth मन्त्र gives क्षात्रत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. We have to see the glories for these four उपासनाs and their फलम् which we will do in the next class.

बृहदारण्यक उपनिषत्

उक्थ ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

उपथ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the fifth chapter different types of हिरण्यगर्भ उपासनाs are mentioned. And in the twelfth ब्राह्मणम् known as प्रातृद ब्राह्मणम् we get a type of हिरण्यगर्भ उपासना called वीर गुण विशिष्ट अन्न प्राण रूपेण हिरण्यगर्भ उपासना. Seeing हिरण्यगर्भ as वीर गुण विशिष्ट अन्न प्राण. Why वीर गुण also we saw. अन्नम् has got वि गुण and प्राण has got रम् गुण. वि indicating इमानि सर्वाणि भूतानि अस्मिन् विष्टानि आश्रितानि, अतः अन्नं वि इत्युच्यते, all the being are supported by अन्नम् and therefore वि गुण and प्राण has got रम् गुण because all beings revel in प्राण alone because of प्राण alone. Therefore when there is no प्राण or life in the body a person cannot be alive, active and happy. This अन्नम् and प्राण are mutually dependent and therefore the meditation is done together. Without प्राण, the अन्नम् or अन्नमय begins to rot, पूयति. Without अन्नम् प्राण begins to dry up शुष्यति and therefore they should go together. That is why in our life also अन्नमय and प्राणमय should be together only for an individual to live. Thus वीर गुण विशिष्ट अन्न प्राण रूपेण हिरण्यगर्भ उपासनम्. And since प्रातृद was involved here as a शिष्य of his own father, this ब्राह्मणम् is known after the शिष्य who received this wisdom. The फलम् of this उपासना also was mentioned सर्वाणि भूतानि विशन्ति. Since वि गुणम् of अन्न was meditated

upon all the beings enter into him and they all come to him for help, for support etc. The उपासक will become a popular person. वि गुण विशिष्ट अन्न उपासनात् सर्वाणि भूतानि विशन्ति. वि गुण उपासनात् विशन्ति and thereafterwards रम् गुण विशिष्ट प्राण उपासनात् रमन्ते. All the people revel in his presence. That अक्षर सामान्यत must be appreciated. Up to this we saw in the last class. With this the twelfth ब्राह्मणम् is over. Now we are entering the thirteenth ब्राह्मणम् of the fifth chapter.

मन्त्र 5-13-1 continuation

उक्थम् ; प्राणो वा उक्थम्, प्राणो हीदं सर्वमुत्थापयति ; उद्धास्मादुक्थविद्वीरस्तिष्ठति, उक्थस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ ५-१३-१ ॥

In this thirteenth ब्राह्मणम् also we get हिरण्यगर्भ उपासनम् only in the form of प्राण रूपेण हिरण्यगर्भ उपासनम्. Because हिरण्यगर्भ manifests in every individual as प्राण. What type of प्राण? That प्राण as endowed with four types of glories. गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. What are those glories of प्राण? Four गुणs are going to be talked about here and तत् तत् गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. And since four गुणs are talked about we get four उपासनम्s in this section. All the उपासनाs are प्राण रूपेण हिरण्यगर्भ उपासनम् only. The difference is in each उपासना the गुण of प्राण will be different. गुण भेदात् उपासना भेदः परन्तु सर्वत्र प्राण रूपेण एव हिरण्यगर्भ उपासना. I will enumerate first so that each मन्त्र we can quickly go through. The first गुण is उक्थत्व गुण

विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. In the second मन्त्र the first word is यजुः and hence it is called यजुष्ट्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. The third is सामत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. The fourth one is the क्षात्रत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. Now we will come to the first उपासनम् the उक्थत्व गुण. उक्थम् is a particular type of मन्त्र, which is used in the Vedic ritual. That word is brought here. But here we are not taking the मन्त्र but we are taking the derivative meaning of the word उक्थम्. The popular meaning is a type of मन्त्र but here we are going to take the derivative meaning. In संस्कृत whenever you take the popular meaning it is called रूढि and when you take derivative meaning it is take योगः. The derivative meaning of उक्थम् means that which supports, uplifts, takes upwards उत्थापयति. This particular glory is there for प्राण because प्राण is the one which lifts every people, every person to activity. If प्राण is weak life is weak a person cannot even sit on the bed. If I am able to sit up it is because of प्राण, if I am able to stand it is because of प्राण, if I am able to come to the class it is because of प्राण. Therefore प्राणः हि इदं सर्वम् उत्थापयति उत्थापनात् उक्थं प्राणः. Therefore may you do the उपासना of प्राण as the energizer, the activator, and the life giver. This is the first उपासना. What is the फलम्? The फलम् for निष्काम उपासना is चित्तशुद्धि, चित्त एकाग्रता, चित्त विशालता, चित्त संस्कारः. For सकाम उपासना two फलम्s are given. One is इहलोक फलम् and परलोक फलम्. He will get a nice son, पुत्र प्राप्तिः, a son who also is उक्थविद्भीरुस्तिष्ठति an उपासक or a

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religious and cultured person. उक्थवित् प्राणवित् वीरः पुत्रः उत्तिष्ठति. This is the इहलोक फलम् परलोक फलम् is of two types depending upon the quality of the उपासना. One is called हिरण्यगर्भ सात्विकम् and the other called हिरण्यगर्भ सायुज्यम्. सात्विकम् means going to the world of हिरण्यगर्भ. सायुज्यम् means हिरण्यगर्भेन ऐक्यम्. Both are the फलम्s after death. The first qualification for you to get the फलम् of this उपासना is that you should die. Why these two फलम्s? It is because उपासना quality can vary, the duration can vary, intensity can vary, distraction can vary, श्रद्धा can vary. Because of the तारतम्य of the उपासना फले अपि तारतम्यम्. This is the first one. Now we will go to the second one.

मन्त्र 5-13-2

यजुः ; प्राणो वै यजुः, प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते ; युज्यन्ते हास्मै सर्वाणि भूतानि श्रेष्ठ्याय, यजुषः सायुज्यं सलोकतां जयति, य एवं वेद ॥ ५-१३-२ ॥

You know the second उपासना. यजुष्ट्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. Here प्राण is supposed to have the glory of यजुष्ट्वम्. The word यजुः has got a popular meaning that is one of the types of वेद मन्त्र. यजुः is a वेद मन्त्र but in this context we are not taking the रूढि, the popular meaning but we are taking the योग अर्थः, the derived meaning. Here यजुः is derived from the √युज् योजनात् यजुः. That which brings people together, that which makes the interaction possible. Not remaining as an island. This glory the प्राण has got when a person has got प्राण then alone he is alive and only

when he is alive he can interact with the people. That is why somebody said if there are no differences of opinion, there is only place where people lie down without any difference of opinion. That is the burial ground. The moment they get up the whole thing is that they fight or friendship starts. Interaction requires life. Even when the प्राण is weak, then also we find this person's interaction reduces. Or even after being grown up if a person is not well he quietly comes and also attends function sitting in a corner, won't talk with anybody – either physically sick or mentally sick. That is why प्राण is called liveliness. Whenever a person is highly interacting we use the word we use the word he is a lively person. Lively means it is with life and with life means with प्राण. So प्राण is called यजुः because सर्वेषाम् प्राणिनाम् योजनात् प्राणः यजुः इतुच्यते. Therefore प्राण has got यजुष्ट्व गुणः. Meditate upon हिरण्यगर्भ as यजुष्ट्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. The फलम् are two for this उपासना इहलोक फलम् and परलोक फलम्. इहलोक फलम् is that all the people will join him, will cooperate with him for his growth. Without manpower a person cannot accomplish anything. He will get a lot of manpower. He has done योजन गुण विशिष्ट उपासना so he will have lot of people to help. श्रेष्ठ्याय श्रेष्ठभावाय सर्वे जनाः तम् उपकुर्वन्ति. This is इहलोक फलम्. The परलोक फलम् is सालोक्यम् सायुज्यम् च. सालोक्यम् means हिरण्यगर्भ लोक प्राप्तिः and सायुज्यम् means हिरण्यगर्भ ऐक्य प्राप्तिः. This is the second उपासना.

बृहदारण्यक उपनिषत्

उक्थ ब्राह्मणम्

साम ; प्राणो वै साम, प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि ; सम्यञ्चि हास्मै
सर्वाणि भूतानि, श्रैष्ठ्याय कल्पन्ते, साम्नः सायुज्यं सलोकतां जयति, य एवं वेद ॥
५-१३-३ ॥

The third उपासना is सामत्व गुण विशिष्ट प्राण रूपेण
हिरण्यगर्भ उपासनम्. Here the glory of हिरण्यगर्भ is साम.
Here also the word साम has got a popular meaning which is
साममन्त्र which is रूढि and it should not be taken. What is the
योग अर्थः? शङ्कराचार्य writes सङ्गमनात् साम which is the
same as the previous one योजनम्, i.e., people coming
together, interaction, cooperation. Therefore the उपनिषत् says
सम्यञ्चि which means सङ्गच्छन्ते. Here there is a slight
addition in the meaning. When you talk of यजुस्, it only
mentions people come together. When you talk about साम it
means not only they come together but there is a harmony,
there is a compatibility. People coming together is wonderful
only if there is harmony amongst them. Else it will become a
big problem. And again प्राण has got साम गुण because only in
the presence of प्राण people can come together. Dead bodies
do not assemble by themselves. The फलम् is similar, इहलोक
फलम् is people can come together and live in harmony,
compatibility is there. परलोक फलम् is हिरण्यगर्भ सालोक्यम्
and हिरण्यगर्भ सायुज्यम्. This is the third उपासनम्. Now we
will go to the fourth one.

मन्त्र 5-13-4

क्षत्रम् ; प्राणो वै क्षत्रम्, प्राणो हि वै क्षत्रम्, त्रायते हैनं प्राणः क्षणितो ; प्र
क्षत्रमत्रमाप्नोति, क्षत्रस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ ५-१३-४ ॥

So क्षत्रत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. Here प्राण has the glory of क्षत्रम्. The रूढि अर्थम्, the popular meaning is क्षत्रिय जाति, the group of क्षत्रियस but the योग अर्थ, the derived meaning in this context is a protector, a savior. He saves the society from अधर्म. This protector-ship is there for प्राण. So प्राण is called protector here. The प्राण protects the body from wounds. If there are some wounds in the body then it naturally gets healed which is the sign of healthy life. If there is no प्राण or if the प्राण is weaker then wound will not get cured. So what is the of health? If anything comes that should go away naturally in a few days. This is the sign of health and health is because of प्राण शक्ति. क्षणितोः त्रायते इति क्षत्रम्. क्षणितुः means wound. Therefore क्षत्रत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. The फलम् is the उपासक will get प्राणं प्राप्नोति, क्षत्रमत्रम् प्राप्नोति he attains good प्राण, gets good immunity, get good health, that is इहलोक फलम्. प्राण has been given two words here क्षत्रम् and अत्रम्. क्षत्रम् means the protector, अत्रम् means not protected by anyone. He is the protector of all but he does not need the protection from anyone. ब्रह्मन् supports all but ब्रह्मन् itself does not need any support. ब्रह्मन् is the supporter but not the supported. Unsupported supporter. Like that प्राण is unprotected protector. Unprotected means the one who does not need the protection. This is इहलोक फलम्. परलोक फलम् is as stated earlier हिरण्यगर्भ सालोवयम् and हिरण्यगर्भ सायुज्यम्. Thus we have got four हिरण्यगर्भ उपासनाs in the form of प्राण endowed with four different विभूतिs, four different गुणs or

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महिमाs. This ब्राह्मणम् is called उक्थ ब्राह्मणम् because that is the first गुण mentioned here. With this the thirteenth ब्राह्मणम् is over. Now we will enter the fourteenth ब्राह्मणम्.

5.14 गायत्री ब्राह्मणम्

मन्त्र 5-14-1

भूमिन्तरिक्षं द्यौरित्यष्टावक्षराणि ; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु
हैवास्या एतत् ; स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥
५-१४-१ ॥

We are going to get another set of हिरण्यगर्भ उपासनाs. So how important हिरण्यगर्भ we know. Here हिरण्यगर्भ उपासना is गायत्री पाद रूपेण हिरण्यगर्भ उपासना. Why गायत्री has been taken? गायत्री is the name of a *Vedic* meter. And गायत्री मन्त्र got its name because the गायत्री मन्त्र itself is in गायत्री meter. But remember गायत्री मन्त्र is not the only one but all the मन्त्रs falling under the गायत्री meter are called गायत्री मन्त्रs in general. That is why we have रुद्र गायत्री, गणपति गायत्री etc. The sign of गायत्री meter is that it should have three lines with eight letters each. Each line is called one, one पादम्. So अष्ट अक्षर युक्त त्रिपदा गायत्री. This गायत्री meter is very famous in the वेदs because the very word indicates गायन्तम् त्रायते इति गायत्री. Any गायत्री मन्त्र is a person chants he is protected from all the evil forces, black magic forces. The वेद has already provided protection and regular सन्ध्यावन्दनम् itself is the best protection and there is no other better protection required. No होम is required if you do the daily सन्ध्यावन्दनम्. All those कवचम्s are for those people who

are not qualified for गायत्री chanting. What we find now is even those who are permitted to chant गायत्री मन्त्र give up गायत्री and take to the कवचम्. So they give up the original wonderful कवचम् and they take to all secondary कवचम्s. गायत्री is the best कवचम् against all the evil forces at grosser level, subtle level, causal level and at any level. Therefore गायत्री is a great meter. That is why in the गीता कृष्ण said गायत्री छन्दसामहम् । Among the *Vedic* meters I am गायत्री. Even in सन्ध्यावन्दनम् when they enumerate the *Vedic* meters the first meter enumerated is गायत्री. गायत्री उष्णिक् अनुष्टुप् बृहती-पङ्क्ति-तृष्टुप्-जगत्यः छन्दांसि ॥ So गायत्री रूपेण हिरण्यगर्भ उपासना. In that गायत्री for each पाद one उपासना is prescribed. So गायत्री प्रथम पाद रूपेण हिरण्यगर्भ उपासनम्, द्वितीय पाद रूपेण हिरण्यगर्भ उपासनम् and तृतीय पाद रूपेण हिरण्यगर्भ उपासनम्. And each पाद is described in each मन्त्र. Now let us take the first पाद. The first पाद has eight letters. And the मन्त्र says that this first पाद can be equated to the three लोकs. They are भूमिः, अन्तरिक्षम् and द्यौः which are the earth, the intermediary world, भुवः and स्वर्ग लोक respectively. Why do you equate प्रथम पाद with the three लोकs? The उपनिषत् gives an interesting reason. गायत्री पाद has eight letters and these three लोकs also have got eight अक्षरम्s – भूमि (2) अन्तरिक्ष (4) द्यौः (2, including विसर्ग). So लोकत्रयम् अष्टाक्षरम् गायत्री पादः अष्टाक्षरः अष्टाक्षर सामान्यात् the प्रथम पाद represents the लोकत्रयम्. So the first उपासना is लोकत्रयात्मक प्रथम पाद रूपेण हिरण्यगर्भ उपासना. The only difference is instead of using the पाद (पुल्लिङ्गः),

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गायत्री ब्राह्मणम्

the मन्त्र uses the word पदम् (नपुंसकलिङ्गम्), both have the same meaning. The फलम् is लोकेषु सर्वम् जयति. He wins everything that is in the three लोकs. Now we will go to the second उपासना.

मन्त्र 5-14-2

ऋचो यजूंषि सामानीत्यष्टावक्षराणि ; अष्टाक्षरं ह वा एकं गायत्र्यै पदम् ; एतदु
हैवास्या एतत् स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ ५-
१४-२ ॥

Now we are coming to the second पाद of गायत्री, which also has अष्ट अक्षराणि and this second पाद is equated to वेद त्रयात्मकम्. They are ऋचः यजूंषि सामानि ऋच् वेद, यजुर्वेद and सामवेद. Why do you choose these three वेदs? These three वेदs are chosen because of अष्टावक्षराणि. ऋचः (2) यजूंषि (3) सामानि (3) totaling eight letters. Therefore वेद त्रयम् अष्ट अक्षरात्मकम्. गायत्री पादः अक्षरात्मकः अष्टाक्षर सामान्यात् वेद त्रयात्मकः द्वितीय पादः. So what is the उपासनम्? वेद त्रयात्मक द्वितीय पाद रूपेण हिरण्यगर्भ उपासनम्. The फलम् is whatever फलम्s are offered in the three वेदs that all the कर्म उपासना फलम्s he can get. वेदे यानि फलानि उक्तानि तानि सर्वाणि अपि प्राप्यन्ते अनया उपासनया. Then the third उपासना.

मन्त्र 5-14-3

प्राणोऽपानो व्यान इत्यष्टावक्षराणि ; अष्टाक्षरं ह वा एकं गायत्र्यै पदम् ; एतदु
हैवास्या एतत् ; स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद ;

प्राणः अपानः व्यानः. प्राण त्रयात्मक गायत्री पाद रूपेण हिरण्यगर्भ उपासनम्. What are the प्राण त्रयम्? प्राणः(2) अपानः (3) व्यानः(2). They contain seven letters only. For this, वेद allows for the sake of meter certain compound letters to be taken as two. So व्यान can be taken as वि या न. In fact in the very गायत्री मन्त्र itself in तत्सवितुर्वरेण्यम् the ण्यम् is separated as णि यम् and thus we get twenty-four letters. Like that here we take वि या न. Therefore प्राण त्रयम् अष्टावक्षराणि गायत्री पाद अष्टाक्षर and therefore प्राण त्रयात्मक तृतीय पाद रूपेण हिरण्यगर्भ उपासनम्. The फलम् is सर्व प्राणि जयति he wins over all the people and all beings. This is the third उपासनम्. Hereafterwards the fourth पाद of गायत्री is talked about which is not at all popular which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

गायत्री ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this fourteenth section of the fifth chapter we get another type of हिरण्यगर्भ उपासनम् wherein हिरण्यगर्भ is seen as गायत्री छन्दः, the Vedic meter गायत्री. The गायत्री meter has been taken because it is considered the greatest of all metres and therefore when you study this section the word गायत्री should be understood as the meter and not the popular गायत्री मन्त्र. गायत्री मन्त्र is a मन्त्र, which happens to be in गायत्री meter and here not the मन्त्र but the meter is taken. As I said in the last class गायत्री meter is that composition in which there are three lines and each line consists of eight letters. Totally twenty-four letters are distributed in three lines. It is in the form of this गायत्री हिरण्यगर्भ is meditated upon and the उपनिषत् says that each पाद of गायत्री can be meditated upon as हिरण्यगर्भ. So गायत्री प्रथम पाद रूपेण हिरण्यगर्भ उपासना, गायत्री द्वितीय पाद रूपेण हिरण्यगर्भ उपासना and गायत्री तृतीय पाद रूपेण हिरण्यगर्भ उपासना. Each पाद is glorified in these मन्त्रs. The first पाद is taken as three लोकs or लोक त्रयम्. The उपनिषत् gives an interesting reason. लोकत्रयम् has अष्ट अक्षराणि and प्रथम also has अष्ट अक्षराणि. So अष्टाक्षर सामान्यात्. Therefore the first उपासना is लोक त्रयात्मक गायत्री प्रथम पाद रूपेण हिरण्यगर्भ उपासनम्. The second पाद was seen as वेद त्रयम्, because वेद

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त्रयम् has अष्ट अक्षराणि and the second पाद has also अष्ट अक्षराणि. वेद त्रयात्मक गायत्री द्वितीय पाद रूपेण हिरण्यगर्भ उपासनम्. Similarly the third पाद was seen as प्राण त्रयम्. The third उपासना is प्राण त्रयात्मक गायत्री तृतीय पाद रूपेण हिरण्यगर्भ उपासनम्. Since गायत्री is taken here as representing हिरण्यगर्भ this section is called गायत्री ब्राह्मणम्. Up to this we saw in the last class. Now we have to see the fourth पाद of गायत्री.

मन्त्र 5-14-3 continuation

अथास्या एतदेव तुरीयं दर्शितं पदं परोरजा य एष तपति ; यद्वै चतुर्थं तत्तुरीयम् ; दर्शितं पदमिति ददृश इव ह्येषः ; परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपति ; एवं हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ५-१४-३ ॥

So अथ अस्याः तुरीयं पदम् now comes the fourth पाद of गायत्री. Now this appears a contradiction because we have defined गायत्री as having three पादम्. Then how can you talk about the fourth पाद of गायत्री? Of course it is true that the गायत्री has three पादम्s only for chanting. The chanted गायत्री or chantable गायत्री has only three पादs and the fourth पाद is not in the form of शब्द. It is not in शब्द रूपेण whereas the first three पादs are शब्द रूप पादs and you can repeat or chant them whereas the fourth पाद is not शब्द रूप but it is अर्थ रूप, which is the essence of the first three पादs. One of the commentators writes that the first three पादs are अभिधानात्मकम्, the fourth पाद is अभिधेयात्मकम्. अभिधान means शब्द and अभिधेय means अर्थ. Therefore nobody can chant the fourth पाद and one can only visualize the fourth पाद

which is the essence of the three पादs. Now the question is what is the essence of the three पादs, which is taken as तुरीय पाद? उपनिषत् says हिरण्यगर्भ is the fourth पाद which is the inner essence of the first three पादs. We know that हिरण्यगर्भ happens to be the समष्टि सूक्ष्म शरीरम् and therefore the समष्टि has to be the inner essence of all the व्यष्टिs. This हिरण्यगर्भ is invisible because he is सूक्ष्म रूप. हिरण्यगर्भ being समष्टि सूक्ष्म शरीरम् or समष्टि सूक्ष्म प्रपञ्च he is invisible. Therefore generally in our tradition हिरण्यगर्भ is represented by आदित्य or सूर्य. The sun represents हिरण्यगर्भ also in our tradition. We come to know that the sun can represent three things. One is the आदित्य देवता who is the presiding deity of the eye and that सूर्य देवता can be seen in सूर्य मण्डल. Or the sun can represent हिरण्यगर्भ, the समष्टि देवता also or the sun can represent ईश्वर also. When you say आदित्य देवता there is only one देवता, when you say हिरण्यगर्भ it is all देवताs put together and the difference between हिरण्यगर्भ and ईश्वर is हिरण्यगर्भ is समष्टि सूक्ष्म शरीर सहित चैतन्यम् whereas ईश्वर is समष्टि कारण शरीर सहित चैतन्यम्. ईश्वर is the father and हिरण्यगर्भ is the son. They have father son relationship. सूर्य can represent any one of these three and therefore from the context you should decide what does it represent. For example in तैत्तिरीयोपनिषत् स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥

There आदित्य represents हिरण्यगर्भ because just before that 'स एको ब्रह्मण आनन्दः' हिरण्यगर्भ has been talked about. In सन्ध्यावन्दनम्,

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः
सरसिजासनसंनिविष्टः । केयूरवान्मकरकुण्डलवान् किरीटी
हारी हिरण्यवपुर्धृतशङ्खचक्रः ॥

There when we worship आदित्य it represents ईश्वर. In this context, हिरण्यगर्भ is represented by आदित्य, the sun god. Therefore the teacher here says the fourth पाद of गायत्री is सूर्य. This सूर्य or आदित्य is given two adjectives or two names. परोरजा one name of सूर्य is परोरजा. पर represents higher or above and रजस् represents the लोकाः, the चतुर्दश भुवनानि. So परोरजा means the one who is above the fourteen लोकs, the one who shines higher. The one who shines above the लोकs is सूर्य only. Therefore परोरजा. It is called दर्शतं पदम् the visible पाद of गायत्री. दर्शतं means दर्शन योग्यम्. Because the previous three पादs are not visible they are audible पादs because they are chanted. The first three पादs being शब्दात्मकम् they are audible पादs. The fourth being सूर्यात्मक it is दर्शत पद the visible पाद. The उपनिषत् talks about the फलम् of the चतुर्थ पाद उपासना. श्रिया यशसा सर्वेषाम् उपरि तपति like the sun he will shine brilliantly in the world with श्रिया prosperity and also यशसा with name and fame. So this is the चतुर्थ पाद of गायत्री and some more details are going to be given in the next मन्त्र. We will read.

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सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता ; तद्वै तत्सत्ये प्रतिष्ठितम् ; चक्षुर्वै सत्यम्, चक्षुर्हि वै सत्यम् ; तस्माद्यदिदानीं द्वौ विवदमानावेयाताम्, अमहमदर्शम्, अहमश्रौषमिति, य एवं ब्रूयादहमदर्शमिति, तस्मा एव श्रद्धध्याम ; तद्वै तत्सत्यं बले प्रतिष्ठितम् ; प्राणो वै बलम्, तत्प्राणे प्रतिष्ठितम् ; तस्मादाहुर्बलं सत्यादोगीय इति ; एवं वैषा गायत्र्यध्यात्मं प्रतिष्ठिता ; सा हैषा गयांस्तत्रे ; प्राणा वै गयाः, तत्प्राणांस्तत्रे ; तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम ; स यामेवामूं सावित्रीमन्वाह, एषैव सा ; स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ ५-१४-४ ॥

It is a complicated मन्त्र and I am not going after word by word. I will give you essence of this मन्त्र. Two topics are dealt with in this मन्त्र. One is the two forms of हिरण्यगर्भ is discussed here. हिरण्यगर्भस्य द्विविध रूपम्. One रूपम् is आधिदैविक रूपम् and another is आध्यात्मिक रूपम्. The आधिदैविक रूपम् means it is at macrocosmic level or समष्टि level. And that रूपम् is सूर्य or आदित्य. The आध्यात्मिक रूपम् of हिरण्यगर्भ is प्राणः. Thus आदित्य रूपेण प्राण रूपेण च हिरण्यगर्भ एव वर्तते. Previously we said that हिरण्यगर्भ is the essence of गायत्री, the fourth पाद. The fourth पाद is the essence of the first three पादs. And that fourth पाद is हिरण्यगर्भ. So हिरण्यगर्भ is the essence of गायत्री. Joining this we can say गायत्री हिरण्यगर्भ रूपेण वर्तते. Since हिरण्यगर्भ is the essence of गायत्री, सार of गायत्री and गायत्र्याः स्वरूपम् हिरण्यगर्भ. This हिरण्यगर्भ has got आध्यात्मिक रूपम् and आधिदैविक रूपम्. So we can say replace हिरण्यगर्भ with गायत्री. So now we say गायत्री has got आधिदैविक रूपम्, which is आदित्य and गायत्री has got आध्यात्मिक रूपम्, which is प्राण. This is the first topic. The second topic is गायत्र्याः

निर्वचनम्, the definition of the word गायत्री. How did the गायत्री meter get the name? For that also a seemingly complicated approach is there. गायत्री is in the form of प्राण. Because गायत्र्याः आध्यात्मिक रूपम् is प्राण. So we can equate गायत्री with प्राण. The job of प्राण is to protect all the organs. The उपनिषत् says that the organs are called गयाः. प्राण is the protector of गयाः and therefore गयान् त्रायते इति गायत्री. Normally we give a different derivation. गायन्तं त्रायते इति गायत्री is the popular definition which means whoever chants गायत्री will be protected, is the normal derivation. Here there is special derivation गयान् सर्वाणि कारणान्नि त्रायते इति गायत्री. Now the question is why do you call the organs by the name गयाः. For that the commentators say that among all the organs one of the most important organ is वाक्, the organ of speech is very important. Vedic chanting teaching requires the organ of speech. Thus वाक् is very important. This वाक् is called गयाः. गायति इति गयः. गायति means that which sings or that which speaks is called गयः. गयः is the organ of speech. The organ of speech represents all other organs and therefore गयाः means all organs represented by the organ of speech. All these organs the प्राण protects. गयान् तत्रे इति गायत्री. Therefore it got the name गायत्री. प्राण रूपेण सर्वाणि कारणान्नि गय रूपाणि कारणान्नि त्रायते इति गायत्री. This is the second topic, which is the main thing. Incidentally two topics are given. It is interesting, I will just mention this as an aside topic. In the course of discussion in this मन्त्र the उपनिषत् uses the word सत्यम् to represent the eye. The name

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of the eye is called here as सत्यम्. चक्षुर्वै सत्यम्. The उपनिषत् itself asks the question why do you call the eyes as सत्यम्? And the उपनिषत् tells a story. Suppose some incident has happened and there is a confusion about what really happened. There are contradictory reports. Therefore I want to know the truth through somebody and two people come. One gives a version and the second person gives another version. The first person says I have heard from another like this. The second person tells I am giving this version because I have seen this happening. When these two versions are presented which one the listener will take as सत्यम्? What has been seen is accepted as सत्यम्. Since चक्षु reveals the सत्यम् therefore the चक्षु is called सत्यम्. That is said here. द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहमदर्शमिति. This is one aside topic. Then one more topic is there. प्राण is given the name of बलम्, the strength. We can easily understand this. प्राण is called बलम् because प्राण alone gives strength to every organ and once the प्राण is weaker thereafterwards he cannot talk, he cannot see, he cannot sit at all and he has to lie down. Thus two names are given in the course of discussion. This may be noted as an aside topic. Then we will go to the next मन्त्र.

मन्त्र 5-14-5

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः ; वागनुष्टुप्, तद्वाचमनुब्रूम इति ; न तथा कुर्यात् ; गायत्रीमेव सावित्रीमनुब्रूयात् ; यदि ह वा अप्येवंविद्धद्विव प्रतिगृह्णाति, न हैव तद्वायत्र्या एकञ्चन पदं प्रति ॥ ५-१४-५ ॥

In this मन्त्र the glory of गायत्री meter is talked about, गायत्री महिमा or गायत्री स्तुति. Remember the word गायत्री here refers to the meter, गायत्री छन्दः and not a particular मन्त्र. It is presented in a particular way. During उपनयन ceremony, the boy is initiated into a मन्त्र, which is popularly known as गायत्री मन्त्र but whose real name is सावित्री मन्त्र. Thus during initiation the teacher gives him the सावित्री मन्त्र which is तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ Remember ॐ भूर्भुवस्वः is not the regular part of the मन्त्र. The मन्त्र has three पादम्s each with eight letters. ॐ भूर्भुवस्वः is an extra addition which is not part of the मन्त्र. The original name of the तत्सवितुर्वरेण्यम् मन्त्र is सावित्री मन्त्र. And even during sacred thread ceremony when the boy asks his father for this मन्त्र उपदेश he does not say गायत्री, he uses the word सावित्री only. Why is this मन्त्र called सावित्री? Because this मन्त्र is a prayer addressed to सविता देवता, सूर्य देवता. So सविता means सूर्य. The Sun is called सविता because सविता is derived from सु means to produce, प्रसवः, to give birth to. And सविता means सर्वम् प्रसूयते, the one who produces everything. Because of the sun alone the rain comes, crops come, plants come, living beings survive.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १७-१३ ॥

जगत् सर्वम् प्रसूते इति सविता. Since this मन्त्र deals with सविता सवितु इयम् सावित्री. A मन्त्र dealing with सविता देवता is called सावित्री मन्त्र. Now this उपनिषत् मन्त्र says this

सावित्री मन्त्र is available in two different meters. Prayer to सूर्य देवता is available in two different meters. One is in अनुष्टुप् meter. It is a meter with four पादs and each पाद is having eight letters. The second सावित्री मन्त्र is in गायत्री meter. This is having three lines each line having eight letters. Now we have two types of सावित्री. One is called अनुष्टुप् सावित्री मन्त्र and another is गायत्री सावित्री मन्त्र. Both are called सावित्री मन्त्रs because both are prayers addressed to सूर्य. One is called अनुष्टुप् सावित्री मन्त्र because it is in अनुष्टुप् meter and another is called गायत्री सावित्री मन्त्र because it is in गायत्री meter. Between two सावित्री मन्त्रs which one is superior? Is अनुष्टुप् सावित्री मन्त्र superior or is गायत्री सावित्री मन्त्र superior? What is the अनुष्टुप् सावित्री मन्त्र? That is not said here. It is very popular, chanted in rituals etc.

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं
भगस्य धीमहि ॥

This सावित्री मन्त्र is in अनुष्टुप् meter. The next सावित्री मन्त्र is the popular one in गायत्री meter.

तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Now the question is which one is better. To find out which is better we have to ask the question which meter is superior. Superiority will depend upon the superiority of the meter – whether the अनुष्टुप् meter or the गायत्री meter. Normally we will say अनुष्टुप् seems to be superior because thirty-two letters are there whereas गायत्री is only twenty-four letters.

Therefore you naturally say अनुष्टुप् is superior. But for that the उपनिषत् asks the question what are the देवताs of these two meters. Meter has got देवताs. It is said that वाक् देवता or सरस्वती देवता is the देवता of अनुष्टुप् meter. Whereas प्राण देवता is the presiding deity of गायत्री meter. Now the मन्त्र says some people say वाक् देवता is very important for ब्रह्मचारि during initiation because he is going to learn chant वेदs. Therefore अनुष्टुप् सावित्री मन्त्र is superior this is the वाद of पूर्वपक्षि. The उपनिषत् talks about the view पूर्वपक्षि. And the उपनिषत् says that thus some people argue तथा न कुर्यात् न तथा विद्यात्, one should not argue like that. Then what should be taught? गायत्री सावित्री मन्त्र alone should be taught. The reason is that गायत्री represents प्राण. When वाक् देवता is the presiding deity it will bless only one sense organ, the वाग्निन्द्रियम् only. whereas प्राण देवता can bless वाग्निन्द्रियम् as well as other इन्द्रियम्s also. सर्वान् गयान् तत्रे इति गायत्री. अनुष्टुप् सावित्री मन्त्र protects only वाग्निन्द्रियम् and गायत्री सावित्री मन्त्र will protects all इन्द्रियs. Therefore the उपनिषत् says गायत्रीमेव सावित्रीमनुब्रूयात्. All because of the glory of गायत्री meter. Continuing;

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स य इमांस्त्रील्लोकान्पूर्णाप्नोतिगृहीयात्, सोऽस्या एतत्प्रथमं पदमाप्नुयात् ; अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृहीयात्, सोऽस्या एतद्वितीयं पदमाप्नुयात् ; अथ यावदिदं प्राणि यस्तावत्प्रतिगृहीयात् सोऽस्या एतत्तृतीयं पदमाप्नुयात् ; अथास्या एतदेव तुरीयं दर्शितं पदं परोरजा य एष तपति, नैव केनचनाप्यम् ; कुत उ एतावत्प्रतिगृहीयात् ॥ ५-१४-६ ॥

In this मन्त्र the गायत्री उपासक महिमा, उपासक स्तुति is talked about. And when the उपासक is glorified indirectly it is the glorification of गायत्री itself. What type of उपासक? The one who does the meditation of all the four पादम्s. लोकत्रयात्मक प्रथम पाद रूपेण हिरण्यगर्भ उपासक, वेद त्रयात्मक द्वितीय पाद रूपेण हिरण्यगर्भ उपासक, प्राण त्रयात्मक तृतीय पाद रूपेण हिरण्यगर्भ उपासक. आदित्यात्मक चतुर्थ पाद रूपेण हिरण्यगर्भ उपासक. The one who does the meditation of all the four पादम्s such a person's glory is talked about. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

गायत्री ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the fourteenth ब्राह्मणम् of the fifth chapter known as गायत्री ब्राह्मणम् the four पादs of the गायत्री meter was talked about. The उपासनाs upon those four पादs also were talked about. Now the glory of गायत्री is being mentioned, गायत्री स्तुति or गायत्री महिमा. The teacher pointed out that when a person is initiated in to *Vedic* chanting he is given a मन्त्र known as सावित्री मन्त्र and to teach the सावित्री मन्त्र गायत्री meter alone is made use of. Even though there are two-fold सावित्री मन्त्रs – one सावित्री मन्त्र in अनुष्टुप् meter and another सावित्री मन्त्र in गायत्री meter. Both are मन्त्रs on सविता देवता only, the difference is in meter – one is अनुष्टुप् and another is गायत्री. In the tradition we use the सावित्री मन्त्र belonging to गायत्री meter alone and not अनुष्टुप् meter. The reason is the अनुष्टुप् meter represents only सरस्वती or वाक् देवता whereas the गायत्री meter represents हिरण्यगर्भ or प्राण देवता. हिरण्यगर्भ includes all देवताs whereas वाक् देवता does not include all other देवताs. Therefore the teacher said गायत्रीमेव सावित्रीमनुब्रूयात्. So this is one glory of गायत्री meter.

Now we are going to get the sixth मन्त्र where another glory of गायत्री उपासना is said. The गायत्री उपासक is

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glorified and indirectly गायत्री उपासना gets glorified. And to understand this we should remember one principle in our tradition. This is in our tradition receiving gifts is considered to be a दोष. We are not supposed to receive gifts or दानम्. In संस्कृत receiving दानम् is called प्रतिग्रहः. प्रतिग्रहः means receiving. This is called a दोष known as प्रतिग्रह दोष. This is very interesting and important principle. One side the शास्त्र says दानम् is a very great religious साधन.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ गीता १८-३ ॥

दातव्यम् इति यत् दानम् दीयते अनुपकारिणे ॥ गीता १७-२० ॥

श्रद्धया देयम् । अश्रद्धयाऽदेयम् ।

We have got glorification of दानम्. On the other side the very शास्त्र says receiving दानम् is not good. This is very important because suppose one side दानम् is glorified there is a possibility that the other people may exploit this particular दान नियम. In fact there are some people who claim that India got spoiled only because of this दान नियम because everybody just takes money, takes food and everybody becomes lazy. Laziness because we get free food distributed in temples etc. If this free food is stopped then laziness will go away, thus some people argue. Therefore they say it is a mistake of Vedic tradition which is responsible for Indian laziness. Now it looks as though वेद doesn't know this. So वेद knew this problem. Therefore on one side it said दानम् is very

important and on the other said that receiving दानम् is a दोष. That means it is a nice balancing law. If this balancing law is kept people will receive दानम् only if it is a must. People will not exploit the law of दानम्. They may be ready to give दानम् but the receiver should not exploit and take it. If there is no other गति then only one should take दानम्. Not only that the moment you receive दानम् you have to do प्रायश्चित्तम्. For ब्राह्मणः दानम् is allowed but the very शास्त्रम् says after every दान स्वीकार, the ब्राह्मण has to chant extra गायत्री 1008 times and it cannot be adjusted with सन्ध्यावन्दनम्. सन्ध्यावन्दन गायत्री is different. In addition to the नित्य सन्ध्यावन्दनम् प्रायश्चित्त गायत्री जपम् for every दानम् should be done. And bigger the दानम् – गोदानम् means 10000 गायत्री should be chanted. If क्षेत्र दानम्, gold दानम् then more आवृत्तिस should be done. If that दानम् is not compensated by प्रायश्चित्त कर्म then it is पापम्. That is why in our culture we have got the principle of ऋणम्. If I get anything from anyone it will become a debt and that debt if I don't repay in this life then I have to come take another birth to pay for it. Therefore let me not get anything free. The principle is never take anything free. Whenever you receive any gift along with the gift पापम् also comes. Every time you receive something free your mind should prick inside 'I am not only saving money but I am taking पापम् also with the gift.' Suppose immediately what do I do? I try to compensate it by another gift. That is what some people do by reciprocating the gift for the same value. And some people write in invitation cards also 'No gifts please.'

All based on this principle if you take anything free immediately compensate by giving something in return. Suppose he does not receive anything in return? Then keep some money and put it in the offering box of the temple. If not done then ऋण दोष will come. So never take anything free. This is the principle.

Now to talk about the glory of गायत्री the शास्त्रम् says that in the case of गायत्री उपासक the प्रतिग्रह दोष will not come. That means he can receive any amount of gift and it will not create any पापम् for him. The reason is that गायत्री उपासना consists of four parts प्रथम पाद गायत्री उपासना, द्वितीय पाद, तृतीय पाद and चतुर्थ पाद. लोक त्रयात्मक प्रथम पाद गायत्री उपासना and वेद त्रयात्मक and प्राण त्रयात्मक गायत्री उपासना we have seen three पाद उपासना. The फलम् for the प्रथम पाद promised was since लोक त्रयात्मक he meditates upon he deserves all the things in the world as his own. The फलम् is लोक त्रयम् अपि तस्य वशे भवति. Therefore already he has got sufficient पुण्यम् to acquire the whole world. Because of so much of पुण्यम् when he is receiving some gifts, what he receives is a small gift or even if he receives a country as a gift it is not a big thing because for the प्रथम पाद उपासना in his account he can receive the लोक त्रयम् as the फलम्. The प्रथम पाद उपासना पुण्यम् compensates प्रतिग्रह दोष. Similarly for the द्वितीय पाद उपासना what is the फलम्? There we saw वेद त्रयात्मक पाद उपासना is द्वितीय उपासना for that all the कर्मफलम्s mentioned in वेद belongs to him. If somebody gifts any कर्मफलम् to this उपासक and the reception of this gift

will not create any पापम् because of the द्वितीय पाद उपासना he already has sufficient पुण्यम् to acquire all the कर्मफलम्s, so if somebody gives one or two कर्मफलम्s is small only because of his पुण्यम् account. Therefore the प्रतिग्रह दोष is amply compensated by the द्वितीय पाद उपासना. Similarly in तृतीय पाद उपासना all the प्राणिs are under his control. Because it is प्राण त्रयात्मक उपासना. Therefore all of प्राणिs work for him. If somebody works for me, remember that is also a प्रतिग्रह दोष only. I should not take any free work from anyone. Now, for a गायत्री उपासक even if people are going to serve him, they are going to gift time and labor that प्रतिग्रह दोष will not come because तृतीय पाद उपासना produces sufficient पुण्यम् to compensate any service done by anyone. I have seen in some houses that suppose somebody eats food and the leaves on which the food was served are there, they will not allow somebody else to take that leaf because even that is a service for which I will become indebted. All these are based on service also is good for the giver but it is not good for the receiver. In the case of गायत्री उपासक he can receive any amount of service because for the तृतीय पाद उपासनम् sufficient पुण्यम् to receive service from सर्वप्राणि जातम्. and if a few people are serving there is no harm. Therefore the service done by humanity will not create प्रतिग्रह दोष. Then for the fourth पाद हिरण्यगर्भ उपासना the फलम् is infinite फलम्, अनन्त फलम् and therefore any gift that he receives will not create any पापम्. In fact, he will not have to utilize the fourth पाद उपासना पुण्यम्. The फलम् of the

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other three पादs उपासना is so strong that any प्रतिग्रह will be compensated by these उपासनाs themselves, he will never have to use फलम् of the fourth पाद उपासना. Now look at the मन्त्र. स यः गायत्रीवित् इमान् भूरादीन् त्रीन् गोश्वादिधनपूर्णान् लोकान् प्रतिगृहीयात् स प्रतिग्रहः, अस्या गायत्र्या एतत्प्रथमं पदं यद्व्याख्यातम् आप्नुयात्. Even if he receives all the three लोकs as gift he will not have पापम् because प्रथम पाद उपासना will nullify that. And similarly यावती इयं त्रयी विद्या, यस्तावत् प्रतिगृहीयात्, सोऽस्या एतद्वितीयं पदमाप्नुयात्. All the वेदफलम्s he receives as gift including स्वर्गादि लोकs even that will not create प्रतिग्रह दोष because द्वितीय पाद उपासना will compensate that. And similarly यावदिदं प्राणि, यस्तावत्प्रतिगृहीयात्, सोऽस्या एतत्तृतीयं पदमाप्नुयात्. Even if takes from all the three लोकs he will not have any प्रतिग्रह दोष because तृतीय पाद उपासना will nullify that. What about the fourth पाद उपासना? अथ अस्याः एतदेव तुरीयं दर्शितं पदं परोरजा य एष तपति नैव केनचनान्यम्. The fourth पाद उपासना he will not have to use at all. Because nobody can create प्रतिग्रह up to that level. Therefore गायत्री उपासक will not have प्रतिग्रह दोष. This is the essence of this मन्त्र. Continuing;

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तस्या उपस्थानम् — गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि, न हि पद्यसे । नमस्ते तुरीयाय दर्शताय पदाय परोरजसे ; असावदो मा प्रापदिति ; यं द्विष्यात्, असावस्मै कामो मा समृद्धीति वा — न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठते — अहमदः प्रापमिति वा ॥ ५-१४-७ ॥

In this मन्त्र there is गायत्री नमस्कार, offering of prostration to गायत्री known as उपस्थानम्. In सन्ध्यावन्दनम् and all it comes प्रातः सन्ध्या उपस्थानम् करिष्ये. सायम् सन्ध्या उपस्थानम् करिष्ये. उपस्थानम् means नमस्कार. In addition to नमस्कार there is the three-fold प्रयोगः of गायत्री. This नमस्कार can be used for getting three types of फलम्s. गायत्री नमस्कार and गायत्री नमस्कारस्य त्रिविध प्रयोगः. Three types of utility of this prayer. And we can ask for any one of these three-fold फलम्s. Of these two फलम्s are interesting but the third फलम् is a peculiar one. One फलम् promised is अनिष्ट निवृत्ति, the removal of anything unfavorable. The second फलम् is getting something favorable, इष्ट प्राप्तिः. Asking for something favorable through गायत्री प्रार्थना. It is not asking through गायत्री उपासना; उपासना topic is over. This is the उपस्थान फलम्. The third one is अभिचारः. अभिचारः is a negative, something like a black magic. By black magic I mean creating an unseen adverse power, inimical force which will harm somebody else. Such a prayer is called अभिचारः. Such an action is called आभिचारिक कर्म. The process is called अभिचारः and such an action is called आभिचारिक कर्म. This आभिचारिक कर्म is sometimes in the form of rituals, sometimes in the form of जप, sometimes it is in the form of ध्यान, मानस आभिचारिक कर्म, वाचिक आभिचारिक कर्म, कायिक आभिचारिक कर्म. Here वाचिक कर्म is talked about. There are very powerful आभिचारिक कर्मs which will destroy the enemy. Here it is talking about a minor आभिचारिक कर्म which has a limited adverse effect. It is

obstruction of another's prosperity, which is a clean result of jealousy. काम समृद्धि प्रतिबन्ध, obstructing the fulfillment of another person's wish. You may wonder how can शास्त्रम् encourage such आभिचारिक कर्म. शास्त्र does not encourage, it talks about the presence of such कर्म. शास्त्र never encourages because the very शास्त्र warns that all आभिचारिक कर्मs are पापकर्मs. This person out of jealousy may succeed in putting someone down but this person will have to pay a prize dearly for that. He will have terrible suffering in this जन्म as well as in the latter जन्म. Before going to that first we will see the उपस्थान मन्त्र. What is the गायत्री नमस्कार and then the three-fold प्रजोयनम् we will see. Here the devotee is addressing the गायत्री देवि. हे गायत्रि! O mother गायत्रि! गायत्रीम् छन्दसाम् मातेदम् ब्रह्म जुषस्व नः । ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धाम नामासि विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूयै गायत्रीमावाहयामि । In सन्ध्यावन्दनम् गायत्री उपस्थानम् is a wonderful prayer and here we get another prayer to गायत्री देवि. So हे गायत्रि! असि – you are एकपदी – you have got one पाद in the form of लोक त्रयात्मक प्रथम पादः. So लोकत्रयात्मक प्रथम पादेन त्वम् एकपदी असि. And द्विपदी – you have got two पादs in the form of वेद त्रयात्मक द्वितीय पादः. So लोकत्रयात्मक and वेद त्रयात्मक पादद्वयेन त्वम् द्विपदी असि. You have got two पादs लोक त्रयात्मक and वेद त्रयात्मक. Then त्रिपदी असि you have got three feet in the form of लोकत्रयात्मक, वेद त्रयात्मक and प्राण त्रयात्मक. Not only that चतुष्पदासि. You have got the fourth पाद which is in the form of हिरण्यगर्भात्मक आदित्य

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मण्डलस्थ हिरण्यगर्भात्मक चतुष्पदी असि. You have four पादs. And all these four पादs are called पादs because they are all सगुण स्वरूपम् or सोपाधिक स्वरूपम्. लोकत्रयम् is सगुणम्, वेद त्रयम् is सगुणम् and प्राण त्रयम् is सगुणम् and finally हिरण्यगर्भ is also सगुणम्. All these are called पाद or पदम् because these can be objectified. पद्यते ज्ञायते विषयीक्रियते इति पादः. They are all objectifiable, सगुण पादs. And finally the prayer says if all the गुणs are removed, all the उपाधिs are removed then you will have one ultimate nature, which is unobjectifiable subject निरुपाधिक चैतन्य रूपम् अपि तव वर्तते. And since it is not objectifiable it is called अपदसि. The opposite of पाद is अपाद or another word is अपद् असि. In the मन्त्र it is given चतुष्पद्यासि. It should be split as चतुष्पदी अपद् असि. So चतुष्पदी असि and then अपद् असि. अपद् means that which can never be known. अज्ञेयः असि, अप्रमेयः असि. And why are you अप्रमेयः? निरुपाधिकत्वात्, निर्गुणत्वात्, आत्मस्वरूपत्वात्, स्वप्रकाशकत्वात्, अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ललिता सहस्रनाम स्तोत्रम् ८९ ॥ So from the standpoint of मनोवाचामगोचरा you have the name अपद्. And नमस्ते तुरीयाय दर्शताय पदाय परोरजसे – we are offering नमस्कार to you who have got all these पादम्s. Of these five the devotee is worshipping the fourth पाद हिरण्यगर्भ specially. Since here the worshipper is not ready for निर्गुण ज्ञानम्, he has not come to वेदान्त, it is a simple prayer for योग and क्षेम and so he has no qualification to go to the निर्गुण ज्ञानम् and therefore he stops with चतुष्पदी, the fourth पाद which is हिरण्यगर्भ स्वरूपः. That is said here नमस्ते तुरीयाय दर्शताय

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हिरण्यगर्भ स्वरूपाय आदित्य मण्डलस्थाय परोरजसे. परोरजसे

means सूर्य रूपेण प्रकाशमानाय, the one who is shining in the form of सूर्य. Up to this परोरजसे is the prayer part, नमस्कार part. Hereafter alone we are going to utilize this prayer for one फलम् or another फलम्. Three फलम्s are possible. The first फलम् is अनिष्ट निवृत्ति फलम्. असौ अदः मा प्रापत्. असौ refers to all the शत्रुs or enemies for our happiness. All the प्रतिबन्धs, all the विघ्नs, all the पापम्s, all the शत्रुs are called here असौ. And all these enemies have got one power of obstructing my joy and prosperity. Remember here enemy is not necessarily a person but it can be our own पापम्s also, it can be in the form of people also, it can be in the form of disease also, it can be in the form of external आधिभौतिकम्, आधिदैविकम्, and आध्यात्मिकम्. That is why the word enemy is used here in a very general sense. All the enemies have got one capacity that is obstructing my progress either material or spiritual. And that called शत्रोः कार्यम्, शक्तिः. And that कार्यम् is referred to here as अदः – the power of obstructions. असौ means the enemy, अदः means the power of obstruction. And मा प्रापत् means let him not possess. So the final translation is let the enemies not possess the power of obstructing my growth, whether it is धर्म, अर्थ, or काम प्रेयस् प्रतिबन्ध or श्रेयस् प्रतिबन्ध. It is very interesting. Here it is not said that ‘let there not be enemies’, because once we have come to this world and even if we don’t or born, the people become enemies even if we don’t want other people to be enemies they become inimical. Our very existence will irritate them. There will be

no reason also. Even if you remove the enemies in the form of people, you cannot remove enemies in the form of our own पूर्व कर्मs. Hence as it is not possible to remove the enemies the prayer is let the enemies be there, all right, but let their poison be removed. Their poison is their capacity to obstruct me. Let the cobra be there but let that poisonous teeth be removed. That is said here as असौ अदः मा प्रापत्. This is the first प्रजोयनम् of गायत्री उपस्थानम्. Then comes the second प्रजोयनम् अभिचार कर्म. The उपनिषत् says यं द्विष्यात् – suppose this devotee hates somebody, he has jealous towards someone due to competition etc., therefore the prayer is असौ अस्मै कामः मा समृद्धि – so अस्मै शत्रवे to that person on whom I am jealous of कामः मा समृद्धि – let his desires be not fulfilled. अस्मै शत्रवे असौ कामः मा समृद्धि. This मन्त्र is called आभिचारिक मन्त्र. Then what will happen? The उपनिषत् says न ह्येवामै स कामः समृध्यते – because of the power of this black magic, this wrong prayer, the desires of the other persons is not fulfilled. He finds lots of obstacles. यस्मै एवमुपतिष्ठते – for whose sake this person did this prayer. So from यं द्विष्यात् till एवमुपतिष्ठते it is आभिचारिक प्रयोग. With this the second प्रयोग is over. Now the third one is इष्ट प्राप्तिः. अहम् अदः प्रापमिति – so let me acquire all these favorable conditions. Favorable conditions can be anything. It can be धर्म फलम् वा अर्थ फलम् वा काम फलम् वा मोक्ष फलम् वा etc. So अदः is a general clause there we have to fill up with our personal desires. In the case of Vedantic students it is ज्ञानवैराग्य फलम् प्राप्नुयाम्. If you have ज्ञानम् फलम् then ask

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ज्ञाननिष्ठा फलम् प्राप्नुयाम्. Let me acquire these favorable results. This इष्ट प्राप्तिः फलम्. With this गायत्री उपस्थानम् and त्रिविध प्रयोग is also over. Continuing;

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एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच, यन्नु हो तद्गायत्रीविदब्रूथा
अथ कथं हस्तीभूतो वहसीति ; मुखं ह्यस्याः सम्राण विदाम्चकारेति होवाच ;
तस्या अग्निरेव मुखम्, यदि ह वा अपि बह्विवाग्नावभ्यादधति, सर्वमेव तत्सन्दहति
; एवं हैवैवंविद्यद्यपि बह्विव पापं कुरुते, सर्वमेव तत्सम्प्राय शुद्धः पूतोऽजरोऽमृतः
सम्भवति ॥ ५-१४-८ ॥

Until now गायत्री has been talked about and गायत्री पादs have been talked about. So गायत्री is like a mother, a person and the four पादs of गायत्री have been talked about. Now the उपनिषत् wants to introduce one more thing and that is the मुखम् or mouth of गायत्री. This मुखम् of गायत्री is going to be none other than the अग्नि देवता. It comes in महानारायण उपनिषत् also.

गायत्र्या गायत्री छन्दो विश्वामित्र ऋषिः सविता देवता ।
अग्निमुखं ब्रह्मा शिरो विष्णुर्हृदयं रुद्रःशिखा । पृथिवी योनिः
प्राणापान व्यानोदान समान सप्राण श्वेतवर्ण सांख्यायन्यास
गोत्र गायत्री चतुर्विंशत्यक्षरा त्रिपाद षट् कुक्षिः पञ्चशीर्षोपनयने
विनियोगः ॥ ॐ भूः ।

In this context the मुखम् of गायत्री is to be introduced. And the उपनिषत् wants to say that गायत्री उपासना is complete only when the मुखम् is also included in that. Without including the मुखम् the उपासना is incomplete, the उपनिषत् wants to say. For that a story is given. There was one great

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गायत्री उपासक known as बुडिलः. He has another name आश्वतराश्विः. This गायत्री उपासक approaches जनक, the विदेह राजा. And he claims that I am a गायत्री उपासक. If he is an उपासक, especially गायत्री उपासक, he must be free from all the प्रतिग्रह दोषs because of गायत्री उपासना फलम्. Now जनक addresses बुडिल and says you claim yourself to be गायत्री उपासक that means you must be free from all प्रतिग्रह दोष but I am seeing you that you have got lot of प्रतिग्रह पापs in you. The पापम् load is so big that you are like an elephant carrying such a big weight of प्रतिग्रह पापम्. हस्तीभूतो वहति. Then बुडिल says I have done गायत्री उपासना without knowing the मुखम् of गायत्री and therefore my उपासना is incomplete. And therefore I have not acquired the full benefit of उपासना. Then जनक tells not to worry about it and he says that तस्या अग्निरेव मुखम् अग्नि देवता alone is the मुखम् of गायत्री. And therefore hereafterwards when you do this उपासना include the गायत्री मुखम् also. Then what will happen? When you put anything in fire it will burn everything, similarly if you do गायत्री उपासना with अग्नि मुखम् then whatever पापम्s come to you they all will be burnt down by the गायत्री मुखम्. गायत्री is sitting in the heart with a mouth of अग्नि and whenever I receive any प्रतिग्रह all that will be swallowed by गायत्री. Therefore अग्नावभ्यादधति बहु इव – any amount you put into the fire it is burnt in the same way any amount of पापम्s, especially the प्रतिग्रह पापम्s a person has all of them the गायत्री will destroy. सम्प्राय – to devour, to swallow, भक्षयित्वा. It swallows and this person becomes

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शुद्धः पूतोऽजरोऽमृतः सम्भवति free from all पापम्s. He will get हिरण्यगर्भ फलम् and he will become immortal as it were. More about this is in the next ब्राह्मणम् it will be clarified where we will see the details.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

With the eighth मन्त्र the fourteenth ब्राह्मणम् is over which is known as गायत्री ब्राह्मणम् in which हिरण्यगर्भ is to be meditated upon as गायत्री छन्दः. The four पादs of गायत्री and finally even the mouth or मुखम् of गायत्री were pointed out. And the उपासना फलम् also has been pointed out. Now we have to enter the fifteenth ब्राह्मण, which happens to be the final ब्राह्मणम् of this chapter. We will see the first मन्त्र.

5.15 सूर्य अग्नि प्रार्थना ब्राह्मणम्

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हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।

This ब्राह्मणम् consists of four मन्त्रs but here all the four are presented together as one मन्त्र. These four मन्त्रs are well known मन्त्रs, which occur at the end of ईशावास्य उपनिषत्. You should remember that both ईशावास्यम् and बृहदारण्यकोपनिषत् belong to the same शुक्ल यजुर्वेद. Of this ईशावास्योपनिषत् is supposed to be the मन्त्रोपनिषत् and बृहदारण्यकोपनिषत् is supposed to be the ब्राह्मणोपनिषत्. Generally ब्राह्मणोपनिषत् is considered to be the commentary, व्याख्यानम् of the मन्त्रोपनिषत्. Therefore it is natural that

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बृहदारण्यकोपनिषत् borrows from the ईशावास्योपनिषत् मन्त्रs. These four मन्त्रs happen to be in the form of prayer, beautiful prayers. These prayers are directed towards अग्नि देवता and सूर्य देवता. Therefore this ब्राह्मणम् is called सूर्य अग्नि प्रार्थना ब्राह्मणम्, a prayer addressed to सूर्य देवता and अग्नि देवता. शङ्कराचार्य points out this prayer is to be mentioned or invoked especially at the time of death मरण काले, even though we can chant these prayers at any time, they are wonderful prayers, but specially these मन्त्रs are supposed to be chanted at the time of death and that too it is specifically chanted by the उपासकs. Those उपासकs who have practiced various हिरण्यगर्भ उपासनाs prescribed in the previous chapters. So there is one उपासक who has practiced these उपासनाs and he has not come to आत्मज्ञानम्, he continues to be अज्ञानि उपासक. And this अज्ञानि उपासक chants the prayers just before मरणम्. You may wonder how do we know मरण काल has come. There are many people who do not know that this is मरण कालम्, suddenly they disappear and there are many other people who fall fatally sick but continue to survive for long time. Everybody thought this person is gone but he survives to the surprise of even the doctors. Therefore how do we know this is मरण कालम्. Here we are talking about उपासकs and उपासकs have led a disciplined life and therefore they know that मरण कालः सम्पन्नः and therefore it is possible. शङ्कराचार्य says मुमुक्षुः उपासः एवम् प्रार्थनाम् करोति. मुमुक्षुः is the one who is about to die. Ok, what is going to be the lot of an उपासक after मरणम्?

As we have seen often उपासक cannot get मोक्ष directly because ज्ञानम् विना मोक्षः न भवति. This rule is an inviolable rule, it cannot be altered anytime. Therefore this उपासक will not get जीवन्मुक्ति or विदेहमुक्ति and he has to travel. But he will get something else which is known as क्रममुक्ति. क्रममुक्ति means जीव of the उपासक will travel through शुक्ल गति otherwise called देवयान which we have seen in the eighth chapter of गीता and he will reach हिरण्यगर्भ लोक which is represented by the सूर्य मण्डलस्थ पुरुष. This उपासक is supposed to travel and pierce the सूर्य मण्डलम्, the solar disc and breaking open the solar disc he enters the हिरण्यगर्भ लोक. This is the शास्त्र teaching. Having reached हिरण्यगर्भ लोक there he gets निर्गुण आत्मा or ब्रह्मज्ञानम् taught by ब्रह्माजि himself. ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसञ्चरे । परस्यान्ते कृतात्मनः प्रविशन्ति परं पदम् ॥ There they get निर्गुण ज्ञानम् taught by ब्रह्माजि himself and then they enjoy जीवन्मुक्ति in ब्रह्मलोक and at the time of प्रलयम् along with ब्रह्माजि they all attain विदेहमुक्ति. This is the lot of उपासक. This क्रममुक्ति फलम् has been indicated in the previous ब्राह्मणम् last मन्त्र. सर्वमेव तत्सन्दहत्येवं हैवैवविद्यद्यापि बह्वि पापं कुरुते सर्वमेव तत्सम्प्राय शुद्धः पूतोऽजरोऽमृतः सम्भवति. There it was said that this उपासक destroys all the पापम्s and he will become शुद्धः पूतः. शुद्धः means पापकर्म रहितः, पूतः means पापकर्म फल रहितः. Finally, अजरः अमृतः भवति. There is an expression अमृतः भवति which indicates the क्रममुक्ति which he will attain. Before that क्रममुक्ति that प्रार्थना is given in this final ब्राह्मणम्. He says हे पूषन् हिरण्यमेन पात्रेण

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सत्यस्य मुखम् अपिहितम्. So हे पूषन्! जगतः पोषणात्पूषा सविता, सूर्य देवता, he nourishes the entire universe. सर्वम् जगत् पूष्णाति वर्धयति इति पूषा.

ॐ मित्र रवि सूर्य भानु खग पूष हिरण्यगर्भ मरीचि आदित्य सवितृ अर्क भास्करेभ्यो नमो नमः ॥

While doing सूर्य नमस्कार they say the twelve names of आदित्य. In that पूषा word also comes. हिरण्यगर्भ word also comes. Therefore हे पूषन्! I want to travel through शुक्ल गति and I want to travel through the सूर्य मण्डलम्, the solar disc but I find the सूर्य मण्डल द्वारम् is closed. The gate is closed. It is closed by हिरण्यमयेन पात्रेण – with a golden disc or a golden lid or a golden cover; here पात्रम् means lid, cover. Why it is called हिरण्यमय पात्रम्? Because it is shining like gold and therefore with a golden solar disc, the सत्यस्य मुखम् अपिहितम्. Here the word सत्यम् refers to हिरण्यगर्भ. मुखम् means the gate way or द्वारम्. Therefore सत्यस्य द्वारम् means हिरण्यगर्भ प्राप्ति मार्ग, the gateway leading to हिरण्यगर्भ is अपिहितम् covered by the lid, which is like gold. And he has to travel now and therefore you have to open. For going to terrace they keep a key to the door. So before going to the terrace we look for the key, similarly he is also trying to go upwards and the key is with पूषन्. Therefore he says हे पूषन्! हे सूर्य देवते! तत् त्वम् अपावृणु – तत् पात्रम् अपावृणु may you remove that पात्रम्. For whose sake? Because the gatekeeper has to check whether he has got visa papers properly etc. Therefore he says I have got all the qualifications because I am सत्यधर्माय मह्यम्. सत्यधर्म means one who has got all the

true virtues mentioned in the शास्त्र. The one who has followed all the virtues without failure. So सत्याः धर्माः यस्य सः सत्यधर्मः तस्मै. What are the धर्मःs? They were mentioned दाम्यत दत्त दयध्वम् all the virtues which are supposed to be followed by the उपासकः, and those all virtues I have followed, and if at all there were any violations I have done the प्रायश्चित्तम् also for that and therefore सत्यधर्माय मह्यम् for my sake may you remove that lid. The purpose of my going there is दृष्टये for the दर्शनम् of हिरण्यगर्भ. हिरण्यगर्भ दर्शनाय may you open the door. This is a very popular मन्त्र. In fact this मन्त्र here happens to be a मन्त्र for क्रममुक्ति but it can be taken out of this context and can be seen as the prayer of a मुमुक्षु with slight variation. When it is taken as मुमुक्षु's prayer we have to take सत्यम् as परम्ब्रह्म itself. In this context सत्यम् refers to हिरण्यगर्भ because the whole अध्याय is dealing with हिरण्यगर्भ alone. According to मीमांसा शास्त्र when you have to find out the meaning of a word you should also see in which chapter that word is occurring. प्रकरणम् is considered to be one of the six प्रमाणम्s of मीमांसा शास्त्र. In the मीमांसा शास्त्र they talk about six other प्रमाणम्s. They are other than प्रत्यक्ष अनुमान etc. They are श्रुति, वाक्य, लिङ्ग, प्रकरण, स्थान and समाम्नाय. In those six प्रमाणम्s प्रकरणम् is a प्रमाणम्. प्रकरणम् means in which topic in which context in which chapter it is occurring. And this fifteenth ब्राह्मणम् is occurring in the fifth chapter of बृहदारण्यकोपनिषत् and it does not deal with निर्गुण ब्रह्म, it does not deal with आत्मज्ञानम् but it deals with only हिरण्यगर्भ उपासनम् and

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therefore contextual meaning of सत्यम् is हिरण्यगर्भ. Therefore we have to interpret this मन्त्र primarily. But we can compromise a little bit by taking this मन्त्र out of this chapter and read it independently. Then सत्यम् means परम्ब्रह्म. सत्यम् ज्ञानम् अनन्तम् ब्रह्म. What is the मार्ग for that? ज्ञानमार्ग is the मार्ग for निर्गुण ब्रह्म and that सत्यस्य मुखम्, निर्गुण ब्रह्मणः द्वारम् which is ज्ञानमार्गः श्रेयो मार्गः it is covered by हिरण्मयेन पात्रेण. Here हिरण्मय पात्रम् means the gold which represents our materialistic desires. स्वर्णम् stands for money and money stands for all the worldly desires because money can buy all the worldly desires. Therefore money represents अर्थ, काम and even धर्म because with the help of money alone we can do कर्म, with the help of कर्म alone we get पुण्यम् and therefore हिरण्मय पात्रम् means धर्म अर्थ काम इच्छा. To put in कठोपनिषत् language प्रेय इच्छा is हिरण्मय पात्रम्.

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥
कठोपनिषत् १-२-२ ॥

This प्रेय is हिरण्मय पात्रम् because it is attractive.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥ गीता ७-१४ ॥

Therefore my desire for अनात्मा is the lid which is covering the ज्ञानमार्ग. I cannot remove these desires. I want to get rid of my desires but the desires won't leave me. As it said forest calls you and house tells you to get out. I keep telling but the desires do not leave me; I don't think पुरुषार्थ will give me वैराग्यम्, therefore हे पूषन् you remove these desires and give

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me वैराग्यम्. For whom? सत्यधर्माय for my sake who am interested in सत्यम्. So सत्यम् ब्रह्मैव धर्मः यस्य सः सत्यधर्मः. Since I have the desire to know that ब्रह्मन् I am called सत्यधर्मः. For what purpose? दृष्टये. Here दृष्टये should be interpreted as आत्मज्ञानाय. तस्मिन् दृष्टे परावरे. परावर दृष्टये ब्रह्म दृष्टये आत्मज्ञानाय अपावृणु अनात्म इच्छाम् अपावृणु. Thus this मन्त्र can be a prayer of an अधिकारि or a मुमुक्षु. But of these two meanings the first meaning alone is more proper because the first meaning is in keeping with the context of this chapter. Continuing;

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पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।

समूह तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।

The prayer continues and the prayer is addressed to सूर्य देवता only. A very symbolic prayer. Here he says हे सूर्य देवते your rays are so powerful that they create glare and I am not able to see you properly and therefore at least reduce your powerful rays and reduce your glaring brilliance so that I will be able to have the clear दर्शनम् of आदित्य मण्डलस्थ हिरण्यगर्भ दर्शनम्. सूर्य देवता is addressed in different names. हे पूषन् we saw the meaning O Sun god who is the nourisher of all beings. हे एकर्षे. एकर्षे means the single traveler, one who travels alone. The Sun rises alone and travels alone and sets alone. सूर्य भगवान् always goes alone unlike us. Once you become a seeker you are supposed to practice some loneliness. एको वा गच्छतीत्येकर्षिः. हे यम. यम means the controller. सर्व हि

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जगतः संयमनं त्वत्कृतम्. सूर्य is the controller of all living being because without the presence and blessings of सूर्य the very earth will not survive and what to talk of the living beings. Even यमधर्मराज is called यम because as time principle he controls the lives of everyone. Then सूर्य. The sun god is सूर्य because he enlivens or activates everyone. सुष्ठु ईर्यते सर्वान् इति सूर्यः. ईर्यते means प्रेर्यते which means the one who goads, persuades, forces everyone into action. Isn't it true? When the sun rises we all rise up and go for our work and even biologically when the sun is up our physical body is in a fit condition for work. Certain bio-chemical changes are brought about by the presence of the sun. And as the sun sets some more biochemical changes take place and certain things become weaker and therefore it is not in a fittest condition for working. That is why after sunset we withdraw from our activity. And therefore day alone is ideal for working and night is ideal for resting only. हे प्राजापत्य. प्राजापत्य means प्रजापतेरीश्वरस्यापत्यं हिरण्यगर्भस्य वा. Here सूर्य देवता is seen as the son of हिरण्यगर्भ. हिरण्यगर्भ is समष्टि and सूर्य देवता is व्यष्टि and therefore सूर्य देवता is the son of हिरण्यगर्भ. Up to this is सम्बोधना, addressing. Now starts the prayer. What should you do? रश्मीन् व्यूह. व्यूह means may you withhold, may you withdraw your glaring rays. And also समूह तेजः – may you reduce your brilliance. तेजः means dazzling light. Why am I praying so? Because ते रूपं कल्याणतमम् – so हे हिरण्यगर्भ, हे सूर्यरूप हिरण्यगर्भ your nature is the most auspicious one which I am not able to see now because of

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dazzling glare. So तव स्वरूपं कल्याणतमम् अस्ति मङ्गलतमम् अस्ति भद्रतमम् अस्ति शोभनतमम् अस्ति शिवतमम् अस्ति. तव means तव स्वरूपम्. What do I want to do? तत् ते पश्यामि – let me see that मङ्गल स्वरूपम्. For seeing may you remove the glare. And here also we can take it in a figurative sense that the glare is nothing but the attractions and detractions of the world alone and they obstruct our vision पुत्रैषणा वित्तैषणा लोकैषणा they are all there glaring and we are not able to see, the आत्मा एषणा never comes. Therefore you may remove that glare. Continuing;

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योऽसावसौ पुरुषः सोऽहमस्मि ।

In fact up to this is the second मन्त्र. From पूषन्नेकर्षे up to सोऽहमस्मि is the second मन्त्र according ईशावास्योपनिषत्. There in ईशावास्योपनिषत् this मन्त्र has been divided into four मन्त्रs. Now what type of उपासना has he done? He has done हिरण्यगर्भ उपासना. What type of हिरण्यगर्भ उपासना? It is known as अहङ्ग्रह हिरण्यगर्भ उपासना otherwise called अहङ्ग्रह उपासना. अहङ्ग्रह उपासना means seeing हिरण्यगर्भ upon oneself. Invoking हिरण्यगर्भ upon oneself is अहङ्ग्रह उपासना. When you invoke Lord upon शिवलिङ्ग or शालिग्राम or a picture or upon a सूर्य मण्डल they are all invoking the Lord outside, there is भेद बुद्धि, there is द्वैत बुद्धि, therefore they are all द्वैत उपासनाs whereas in अहङ्ग्रह उपासना Lord is invoked in myself therefore it is called अभेद उपासना. Remember it does not come under ज्ञानम्. Because

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in अभेद उपासना no knowledge is involved, no enquiry is involved, it is mere imagination. अभेद उपासना is imagination without enquiry and अभेद ज्ञानम् is knowledge after enquiry. So when ज्ञानि says अहम् ब्रह्मास्मि he doesn't say I imagine myself as ब्रह्मन्. It is not imagination. When I say this is a clip it is not that I am imagining this is a clip, I know this is a clip. Therefore here he says I have done अभेद उपासनम् before, now मरण काले अपि I want to do that अभेद उपासना. Because according to the शास्त्र injunction the उपासना will totally fructify only if it is practiced at the time of death also. what should all उपासकs do? If I am a कृष्ण उपासक I would have practiced the उपासना during my life but at the time of my death also I have to practice this उपासना.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ गीता ८-७ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥ गीता ८-७ ॥

Start practicing ईश्वर चिन्तनम् now and continue to practice throughout and practice that at the time of death also.

विज्ञानं ब्रह्म चेद्रेद । तस्मात्त्वेन्न प्रमाद्यति ॥ तैत्तिरीयोपनिषत् ॥

That idea is brought in here. This उपासक says यः असौ पुरुषः. Here असौ पुरुषः means that हिरण्यगर्भ who is in सूर्य मण्डल, so सूर्य मण्डलस्थः हिरण्यगर्भः is सोऽहमस्मि myself who am in the form of मनोमयः in the body.

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः ।

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That हिरण्यगर्भ is in the हृदय itself in the form of mind. That is called अभेद उपासनम् and that he remembers here. And in तैत्तिरीयोपनिषत्

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥

is there. But you should be careful. That मन्त्र should not be quoted here. In तैत्तिरीयोपनिषत् when it says ‘स यश्चायं पुरुषे’ it is ज्ञानम् and here ‘योऽसावसौ पुरुषः सोऽहमस्मि’ it is अभेद उपासनम्. Therefore that cannot tally with this. Therefore हिरण्यगर्भः अहमस्मि. This is within quotation. This is the statement of उपासक. Continuing;

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वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर, क्रतो स्मर कृतं स्मर ।

The first two मन्त्रs were prayers addressed to सूर्य and that सूर्य प्रार्थना is over. Now the following two मन्त्रs are prayers directed to अग्नि देवता. Now अग्नि प्रार्थना is given. Why is he praying to अग्नि भगवान्? It is very interesting. See a person who does different उपासनाs will have to continue to practice his नित्यनैमित्तिक कर्माणि. The उपासक cannot give up the नित्यनैमित्तिक कर्म. The उपासनाs a person can practice or may not practice that is his choice. But with regard to नित्यनैमित्तिक कर्म there is no choice. Therefore he can be either केवल कर्मि or he can be उपासना सहित कर्मि. केवल उपासक not possible. Therefore this उपासक has practiced

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कर्म उपासना समुच्चय. When he had practiced उपासना, all these उपासनाs were हिरण्यगर्भ उपासना upon the सूर्य मण्डलम् as the आलम्बनम्. The first prayer was addressed to सूर्य देवता because सूर्य मण्डलम् was the आलम्बनम् for all his हिरण्यगर्भ उपासनाs. So he calls for an eyewitness that is सूर्य भगवान् and addresses him that you are the witness for all my उपासनाs. I have prayed to you and therefore you must give me certificate. Therefore हिरण्यगर्भ उपासनायाः आलम्बनत्वात् सूर्यम् प्रति प्रार्थना. Now he has done नित्यनैमित्तिक कर्मs also without fail. All the कर्मs especially Vedic rituals are in the presence of अग्नि only. Because whatever be the देवता that is invoked the oblations are sent through the courier service called अग्नि service. अग्नये स्वाहा, इन्द्राय स्वाहा, प्रजापतये स्वाहा, वरुणाय स्वाहा, परमेष्ठिने स्वाहा, स्वधा पितृभ्य-स्स्वाहा, नमो रुद्राय पशुपतये स्वाहा, all these स्वाहाs are given to अग्नि only. Therefore अग्नि is the witness of all his कर्मs. सूर्य देवता is the witness of all his हिरण्यगर्भ उपासनाs. अग्नि देवता is the witness of all his नित्यनैमित्तिक कर्मs. Therefore he addresses अग्नि. So he says हे अग्ने! What should happen now? He says वायुः अमृतम् अनिलम् गच्छतु. वायुः stands for व्याष्टि प्राणः. The प्राण which is within the body. शरीर अवाच्छिन्न प्राणः. अमृतम् अनिलम् means the समष्टि प्राण. अनिलम् means वायुः only. Here वायुः stands for प्राण and अमृतम् means the immortal प्राण and the immortal प्राण is समष्टि प्राण. गच्छतु means let it merge. Therefore the prayer is let the प्राण which is within my body after the fall of this body, let the वायु within my body merge

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with the समष्टि प्राण which belongs to हिरण्यगर्भ. Let me, the जीव merge into the हिरण्यगर्भ. Just as when the pot is broken the घट आकाश mixes with महाकाश. Similarly शरीरस्थः वायुः बाह्य वायुना सह एकत्वम् प्राप्नोतु. Not only that इदम् शरीरम् भस्मान्तम् भवतु – let this body end up in ashes. From this it is very clear that this is the उपासना context. The whole section has nothing to do with आत्मज्ञानम् or ब्रह्मज्ञानम्. All these are prayers of गृहस्थs and that too a कर्म उपासना समुच्चयवान् गृहस्थ is praying. How do you know that this prayer is by a गृहस्थ? Because भस्मान्तम् शरीरम् is applicable only for a गृहस्थ. Because the body turns into ashes only when it is cremated, when अन्तेष्टि संस्कार is done. शरीरम् has to be offered into the fire not for destroying or burning but in the form of आहुति, that is why it is called अन्तेष्टि, the final याग. In the previous यागs I offered all but in the last ritual I offer my very body itself into fire taking it as याग. And that is why I am not afraid of मरणम्. Dying is doing another type of ritual only. That is why these prayers are wonderful because if we regularly chant these prayers being aware of the meaning we look upon the death and the body being cremated as another regular process, in fact it is a religious ritual only. And मरण भयम् will reduce by thinking in this manner. We usually avoid the word मरणम् saying it is inauspicious word. To get rid of this मरण भयम् daily in सन्ध्यावन्दनम् we say

यमाय धर्मराजाय मृत्यवे चान्तकाय च । वैवस्वताय कालाय सर्वभूतक्षयाय च ॥

We even say धर्मराजाय. धर्मराज means when he takes me after death he does it according to the moral order alone therefore I am not going to complain. Because he will never violates the law of कर्म. Therefore I do not fear यम, and if he is coming today itself then it is his धर्म and therefore it is my धर्म to give my body. Therefore we should always have the स्मरणम् of यम or काल or मरणम्. That is why it is said since he is a गृहस्थ the word भस्मान्तम् has been used. सन्न्यासि शरीरम् is not cremated and therefore there is no question of भस्मान्तम्. Therefore this गृहस्थ उपासक says may this body end up in ashes. What should happen to this जीव, सूक्ष्म शरीरम्? It should go to हिरण्यगर्भ and for that O Lord you should remember all my कर्मस and उपासनास. In other religions have got the Judgment day. All जीवस will come and भगवान् will decide the place for the जीव to go. In the same way here he is addressing the सूर्य भगवान् this is the time you have to decide when my next जन्म is. He addresses हे क्रतो ॐ. Here he is addressing अग्नि as ॐकार itself. So हे ॐकाररूप अग्ने. Then क्रतो which means हे क्रतुरूप अग्नि. क्रतुः means सङ्कल्पः. सङ्कल्प विषयरूप अग्ने the one who is thought of by devotees. So कृतम् स्मर all my action during my life may you recollect. कृतम् in the form of कर्मस and उपासनास. Because I have done everything in your presence. And since he is about to die, his voice is very feeble and therefore he is afraid of whether whatever he has said fell into the ears of अग्नि भगवान् or not. Therefore he repeats क्रतो स्मर कृतं स्मर. More in the next class.

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सूर्य अग्नि प्रार्थना ब्राह्मणम्

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

सूर्य अग्नि प्रार्थना ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the last ब्राह्मणम् of the fifth chapter we get a prayer addressed to सूर्य देवता and अग्नि देवता. This well-known prayer originally occurs at the end of the ईशावास्योपनिषत् and the last four मन्त्रs there are here presented together as one मन्त्र. This prayer is given out by a person who has practiced कर्म उपासना समुच्चय. In his गृहस्थाश्रम and perhaps in वानप्रस्थ आश्रम also and we are not talking about a सन्न्यासि or a ज्ञानि here. He is a गृहस्थ or वानप्रस्थ who has practiced कर्म and by कर्म we mean नित्यनैमित्तिक or विहित कर्माणि. These कर्मs he has practiced because they are compulsory and one has no option with regard to कर्म, whereas this उपासक has got an option with regard to the performance of उपासना – either he can do केवल कर्म or he can do उपासना समुच्चित कर्म. For example if we do विष्णुसहस्रनाम पारायणम् only, then it will come under केवल कर्म but suppose we take the ध्यान श्लोकs and instead of blindly and mechanically doing the पारायणम्, we see the meaning of the ध्यान श्लोकs where there is a description of महाविष्णु.

क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।

So we get a description of the surrounding and the place in which विष्णु is seated and then मेघश्यामं पीतकौशेयवासम् all

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ध्यान श्लोकs are in the form of a physical description of the देवता. ध्यान श्लोकs are not meant for पारायणम्, they are meant for meditation or ध्यानम्. Therefore we are supposed to know the meaning of the ध्यान श्लोकs. All ध्यान श्लोकs are not meant for mechanical पारायणम् but we should see the meaning as even we mentally chant these verses. If we dwell upon the रूपम् of the deity that part becomes the उपासना part and thereafterwards the पारायणम् becomes a कर्म part and that will be कर्म उपासना समुच्चय. If this is done along with उपासना then the फलम् is supposed to be more. If we do mere पारायणम् there is some amount of पुण्यम् but if उपासना is also combined the पुण्यम् is more. केवल कर्मणः फलम् स्वर्गलोक प्राप्तिः कृष्ण गति द्वारा अनन्तरम् पुनरावृत्तिः च.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ गीता ८-२६ ॥

But if is उपासना समुच्चित कर्म then he will go through शुक्ल गति to हिरण्यगर्भ लोक or ब्रह्मलोक and gain ज्ञानम् there and attain क्रममुक्ति. So केवल कर्मणः फलम् कृष्ण गति and उपासना समुच्चित कर्मणः फलम् शुक्ल गति. What about केवल उपासनस्य फलम्? You should not ask this question, because केवल उपासना is never accepted, केवल उपासना means कर्म is given up but the कर्म cannot be given up. Either उपासना समुच्चित कर्म or केवल कर्म and there is no केवल उपासना. Even in the case of a वानप्रस्थ he can reduce the कर्म but he cannot give up all the कर्मs. All कर्मs can be given up only under two conditions – one is सन्न्यास and that too परमहंस सन्न्यास and the second option is मरण काल, after

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death. Here we are talking about a person who has practiced कर्म उपासना समुच्चय and at the same time who is not a ज्ञानि. This प्रार्थना is addressed to two देवताs. The first two prayers are addressed to सूर्य भगवान् and the last two are addressed to अग्नि भगवान्. Why the first two prayers are addressed to सूर्य भगवान्? Because of two reasons. One reason is that शुक्ल गति is represented by सूर्य.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥
मुण्डकोपनिषत् १-२-११ ॥

सूर्यद्वारेण प्रयान्ति. सूर्य मण्डलम् is supposed to be the route of शुक्ल गति whereas for कृष्ण गति it is supposed to be चन्द्र द्वारा, चन्द्र मण्डलम्. Since सूर्य is the path through which he has to go the prayer is addressed to सूर्य भगवान्. And the second reason is this person has done a lot of हिरण्यगर्भ उपासनाs and the हिरण्यगर्भ is represented by the सूर्य or आदित्य पुरुषः. हिरण्यगर्भ is seen in the आदित्य मण्डलम्. So even while doing गायत्री ब्राह्मणम् we say हिरण्यगर्भस्य विविधम् रूपम् आधिदैविकम् रूपम् सूर्य मण्डलः, आध्यात्मिकम् रूपम् प्राणः. Since he has seen हिरण्यगर्भ upon the सूर्य पुरुषः and therefore also the prayer is addressed to सूर्य देवता. Then the third and fourth prayers are addressed to अग्नि भगवान् because all these rituals are done to the अग्नि alone. All oblations are offered to अग्नि. Even when the कर्म उपासना समुच्चय is done remember the उपासना is done as a part of ritual and therefore done in the presence of अग्नि देवता only. In the कठोपनिषत् of the three boons the second boon was

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कर्म उपासना समुच्चय boon. समुच्चय means the combination. The ritual prescribed in कठोपनिषत् was the नाचिकेत ritual and along with that an उपासना was also prescribed and that उपासना was विराट् उपासना. विराट् should be meditated upon the very नाचिकेत अग्नि. नाचिकेत अग्नि विराट् उपासना समुच्चय. This is done sitting before अग्नि देवता. The अग्नि देवता is the साक्षि of कर्म उपासना समुच्चय. Therefore this उपासक is addressing अग्नि, हे अग्नि देवते you should take me through शुक्ल गति and give me क्रममुक्ति. This prayer is done at the time of death. Therefore these four मन्त्रs are wonderful prayers when somebody is dying. During the time of death what should be chanted? Generally कठोपनिषत् first three वल्लिs or the eighth chapter of the गीता or the last four मन्त्रs of ईशावास्योपनिषत् are chanted. So अग्ने नय सुपथा is a very famous prayer occurring in both the शुक्ल and कृष्ण यजुर्वेद. This prayer can be chanted by all people and at all times. In this we saw the third मन्त्र – वायुरनिलममृतमथेदं भस्मान्तं शरीरम् । ओं क्रतो स्मर कृतं स्मर. There in the third मन्त्र कृतं स्मर it is said. The word कृतम् indicates my कर्म. Don't forget the कर्मs that I have done. So the third मन्त्र is a request for कर्म स्मरणम्. Now we get the fourth मन्त्र which is a request for remembering my उपासनाs.

मन्त्र 5-15-1 continuation

अग्ने नय सुपथा राये अस्मान्,

विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनः, भूयिष्ठां ते नमउक्तिं विधेम ॥ ५-१५-१ ॥

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हे अग्ने! O Fire god! What type of person you are? हे देव! त्वम् विश्वानि वयुनानि विद्वान् भवति – you are the knower of all our उपासनाs. Here वयुनानि means उपासनानि. विश्वानि means सर्वाणि. So विश्वानि वयुनानि is equal to सर्वाणि उपासनानि. विद्वान् – the knower, ज्ञाता भवति. In the previous श्लोक we have said that you please remember my कर्मs, now you are knower of my उपासनाs, that means you are aware both my कर्मs and उपासनाs or my समुच्चय. Therefore हे अग्ने! अस्मान् सुपथा नय – may you lead us through the auspicious path. सुपथा means शोभनेन मार्गेण शुक्ल मार्गेण. Even though कृष्ण गति leads to स्वर्ग it is inauspicious because it is subject to return. That is why it is said

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ गीता ८-२७ ॥

कृष्ण tells in the eighth chapter if you know शुक्ल and कृष्ण गति, only a fool will chose कृष्ण गति because he thinks स्वर्ग is wonderful but he forgets the fact that

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
॥ गीता ९-२१ ॥

Therefore कृष्ण गति is also अशोभन मार्ग, that is also दुष्पथ whereas शुक्ल गति is सुपथ. Therefore सुपथा शोभनेन मार्गेण अस्मान् नय. For what purpose? राये. राये literally रैः means wealth or धनम्. The चतुर्थि विभक्ति of रैः is राये, धनाय धन प्राप्तये. In this context the wealth is not the local money but कर्म उपासना समुच्चय फलम्. You may take us to that result of our समुच्चय that is take us to हिरण्यगर्भ लोक. Then he says

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even though I have done lot of कर्म उपासना समुत्त्वय, I may be deserving शुक्ल गति but because of some प्रारब्ध पापम् or आगामि पापम् the शुक्ल गति may be obstructed. Therefore the उपासक says जुहुयाणं एनः अस्मत् युयोधि. युयोधि means take away. May you remove, take away जुहुयाणं एनः – all the complex पापम्s. जुहुयाण means complex, कुटिलम्. एनः means पापम्. Why does he say complex पापम्? Because शुक्ल गति is a beautiful राजमार्गम्, straight super highway and if the पापम् is there then it will take us to complicated routes and therefore let that not happen. Therefore may you remove the obstacles अस्मत् from us. He makes a desperate request this is my last chance for क्रममुक्ति and I have got only a few minutes and therefore I am giving my final नमस्कार, भूयिष्ठां ते नमउक्तिं विधेम – we are offering repeated नमस्कारs. भूयिष्ठा means plenty, बहुतमाम्. There also it is a beautiful expression. If this person says that I am doing नमस्कार, he will have to get up and do साष्टाङ्ग नमस्कार but now he is lying in the deathbed, there is no question of getting up and sitting. So how can he do नमस्कार? Therefore he intelligently says I am not going to do physical नमस्कार, I am doing verbal नमस्कार. नमउक्तिं – नमस्कारवचनम् I am offering.

कृष्ण त्वदीयपदपङ्कजपञ्जरान्तं अद्यैव मे विशतु
मानसराजहंसः । प्राणप्रयाणसमये कफवातपितैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥ मुकुन्दमाला स्तोत्रम् ७ ॥

Another भाक्त thinks suppose even नमस्कारवचनम् is not possible, because कफवातपितैः कण्ठावरोधनविधौ, then he says now itself I will do नमस्कारम् to you. So I am doing that

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extra नमस्कारम् now itself, you please keep that for the last moment account and save me. Therefore भूयिष्ठां नमउतिं विधेम ते. ते means to you. This is another beautiful prayer. It comes in almost all rituals this मन्त्र is repeated. With this the fifteenth ब्राह्मणम् is over which is known सूर्य अग्नि प्रार्थना and with this the fifth chapter is also over.

Summary of the fourth chapter

Now I will give you a summary of the fifth chapter. You must remember that the fifth and sixth chapter together make the last काण्डम् of बृहदारण्यकोपनिषत् known as उपासना काण्डम्. The first two chapters were called उपदेश काण्डम् where the *Vedantic* teaching took place. Then the next two chapters were called उपपत्ति काण्डम् where there is logical establishment of *Vedantic* teaching. The first four chapters are *Vedantic* portions or श्रवण मनन portions or श्रुति युक्ति portions. Whereas the last two chapters are called उपासना काण्डम् consisting of varieties of उपासनाs for मन्द मध्यम अधिकारिs. The first four chapters are for उत्तम अधिकारिs who are qualified for वेदान्त.

Of these fifteen sections or ब्राह्मणम्s of the fifth chapter the eleven ब्राह्मणम्s happen to be varieties of उपासनाs. Of these eleven उपासनाs one उपासना is ॐकार उपासना and the ten उपासनाs are हिरण्यगर्भ उपासनाs. That is हिरण्यगर्भ seen in different forms like हृदय रूपेण हिरण्यगर्भ उपासना, सत्य रूपेण हिरण्यगर्भ उपासना, then endowed with different गुणs, गायत्री रूपेण हिरण्यगर्भ उपासना, वैश्वानराग्नि रूपेण

हिरण्यगर्भ उपासना, विद्युत् रूपेण हिरण्यगर्भ उपासना etc.

These are all possible because हिरण्यगर्भ being समष्टि, the total macrocosm हिरण्यगर्भ can be seen in any particular form.

Thus eleven sections are उपासनाs.

Then the four sections had different topics worth noting. One was the second ब्राह्मणम् which is प्राजापत्य ब्राह्मणम्. In this we had three important values. The story of द द द – दया, दम and दानम्. Thus the second ब्राह्मणम् or प्राजापत्य ब्राह्मणम् dealt with three values.

Then the tenth ब्राह्मणम् dealt with the शुक्ल गति of the उपासकs. That ब्राह्मणम् was called गति ब्राह्मणम्.

Then the eleventh ब्राह्मणम् is another interesting ब्राह्मणम् called व्याहित ब्राह्मणम् in which we were asked to see all our diseases as an opportunity to practice तपस्. It is a very practical ब्राह्मणम्. Never mumble, grumble, criticize, get irritated when you are sick because when we are sick our mind is weaker and we easily become irritated. In fact the calmest person will find hard to maintain his composure in sickness. Sickness makes a person angry and if you have to neutralize take the disease as a तपस् and utter God's name. It is a very practical and beautiful idea which we don't find in any of the ten उपनिषत्s. व्याधि मरण दहन दशायाम् तपो दृष्टिः. व्याधि is a type of तपस्, मरणम् is another type of तपस् called वानप्रस्थ आश्रम and दहनम् is also another type of तपस् because we are surrounded by fire. This is eleventh ब्राह्मणम्.

Then the fifteenth ब्राह्मणम् is known as सूर्य अग्नि प्रार्थना ब्राह्मणम् deals with मरण काले क्रममुक्त्यर्थम् प्रार्थना. This is addressed to सूर्य देवता and अग्नि देवता. This प्रार्थना can be chanted by all at all times. These are the only four odd ब्राह्मणम्s. All the other ब्राह्मणम्s are उपासना रूप ब्राह्मणम्s. This is the essence.

Now some important मन्त्रs I will just refer to. The first one is 5-1-1, i.e., the first ब्राह्मणम् the first मन्त्र i.e., पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते the most famous and the most important and the most significant deepest मन्त्र available in the entire *Vedantic* literature. In that मन्त्र itself ॐ स्वम् ब्रह्म is also often quoted which means ॐकार is आकाश रूपम् ब्रह्म. Seeing ॐकार as the आकाश रूपम् ब्रह्म, विदाकाश रूपम् ब्रह्म, विदम्बर रूपम् ब्रह्म. What is the secret of विदम्बरम्? ॐ स्वम् ब्रह्म. What is विदम्बर रहस्यम्? In the गर्भगृह some deity we expect and there is no deity at all and we wonder to whom the दीपाराधनम् is done. That is the secret. The दीपाराधनम् is done to the very आकाश. How can you say आकाश is भगवान्? Because स्वम् ब्रह्म. Thus this is one of the basis for विदम्बरम्.

Then the next important मन्त्र is 5-2-3. In that alone the three-fold उपदेश दाम्यत, दत्त, दयध्वम् – be disciplined, be generous and be compassionate – the *Upanishadic* advise which alone is the basis for कृष्ण's statement

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ गीता १६-२१ ॥

दाम्यत means कामत्याग, दत्त means लोभत्याग, and दयध्वम् means क्रोधत्याग. Thus this is a very famous statement. This is the second मन्त्र.

Then the third मन्त्र is 5-4-1 wherein we get the definition of हिरण्यगर्भ which is often quoted by शङ्कराचार्य. महत् यक्षम् प्रथमजम् – great, adorable and the first born. Of course idea wise it is not big as it has come often but this phrase is often quoted by शङ्कराचार्य and therefore it is worth nothing.

Then the next मन्त्र 5-14-4, is a big मन्त्र but two sentences are beautiful. One is the definition of गायत्री and the definition given there is तद्यद्रयांस्तत्रे तस्माद्गायत्री नाम. This statement defines the famous गायत्री which is worth noting.

Then the next मन्त्र is 5-14-7 and in this alone गायत्री उपस्थानम् is given. उपस्थानम् means नमस्कार. And it is a beautiful prayer for all the people because the prayer consists of two parts – one is अनिष्ट निवृत्ति and another is इष्ट प्राप्तिः. This prayer is universal because even those people who do not want मोक्ष they are also interested in either money or house or children or health even for them it is relevant and even for a Vedantic student it is relevant because he also wants to get मोक्ष, ज्ञानम् and चित्तशुद्धि, Therefore in इष्ट प्राप्ति includes धर्म, अर्थ काम, मोक्ष. All four पुरुषार्थs are included here. When you say अनिष्ट निवृत्ति, the sick person wants to get rid of sickness and मुमुक्षु wants to get rid of either संसार or अज्ञानम् and therefore मुमुक्षु also can offer this prayer, a sick man also can offer this prayer, a poor man can also offer this

prayer. Thus this is a beautiful universal prayer. It has got another use also which we need not do. अभिचार प्रवृत्ति. It can be used for harming others also but that use we should not and we need not do. The other two uses are applicable. गायत्री उपस्थानम् प्रतिबन्ध निवृत्त्यर्थम् ज्ञान प्राप्त्यर्थम्.

Finally the last important मन्त्र is 5-15-1. But even though this is presented as one मन्त्र this consists of the final four मन्त्रs of ईशावास्य उपनिषत्. सूर्य अग्नि प्रार्थना मन्त्र. So हिरण्मयेन पात्रेण these four मन्त्रs are very important मन्त्रs, very often chanted मन्त्रs. These are the important मन्त्रs of the fifth अध्याय. With this the summary is also over. We have to go to the sixth chapter, which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

प्राण सम्वाद ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

Now we will go to the sixth and final chapter of बृहदारण्यक, which consists of five sections or five ब्राह्मणम्s. We have seen that the fourth and fifth chapters together are called उपासना काण्डम्. Therefore the sixth chapter also deals with various types of उपासनाs alone. The first ब्राह्मणम् which we are going to see now is known as प्राण सम्वाद ब्राह्मणम्. We will discover later why it goes this name. we will just note that it is called प्राण सम्वाद ब्राह्मणम्. Here we find that the first three ब्राह्मणम्s of this chapter are almost identical with the first three chapters of छान्दोग्योपनिषत् fifth chapter. So छान्दोग्य पञ्चमोऽध्यायः and बृहदारण्यक षष्ठोऽध्यायः are almost repeated in the first three sections. Still I will give you the gist of these मन्त्रs.

In this ब्राह्मणम् we get हिरण्यगर्भ उपासना. हिरण्यगर्भ seen as प्राण, the life principle. The topic of this chapter is प्राण रूपेण हिरण्यगर्भ उपासना. The meditation upon हिरण्यगर्भ in the form of प्राण or life principle. And various glories of प्राण are enumerated. And we are supposed to see these glories during the उपासना. The उपनिषत् enumerates seven glories or seven गुणs of प्राण. Therefore the उपासना is सप्त गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. The meditation of हिरण्यगर्भ in

the form of प्राण which is endowed with seven glories. This is what is given in the fifth chapter of छान्दोग्य first section also. With this in background we will see the मन्त्र.

6.1 प्राण सम्वाद ब्राह्मणम्

मन्त्र 6-1-1

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति ; प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ; ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥
६-१-१ ॥

In this मन्त्र two गुणs or two glories of प्राण are enumerated. They are प्राणः वै ज्येष्ठः श्रेष्ठः च. The first गुण is ज्येष्ठत्वम् and the second गुण is श्रेष्ठत्वम्. ज्येष्ठ is a familiar word. An eldest child in the family is called ज्येष्ठपुत्रः. ज्येष्ठ means the eldest one, the first born. Superlative degree of वृद्धः. वृद्धः, ज्यायान्, ज्येष्ठः. Eldest among all the organs of the body. सर्वेषाम् इन्द्रियाणाम् मध्ये प्राणः एव ज्येष्ठः भवति. Why do we say so? शङ्कराचार्य says that all the organs of an individual can be formed and developed only if the baby is first alive. Even in the formation of the baby in the womb only if the baby has got the प्राण वृत्ति, the function of प्राण then alone the foetus can grow and develop every organ. If the life is not there the other organs cannot grow and therefore the life must be first one available. तस्मात् सर्वेभ्यः इन्द्रियेभ्यः प्राणः ज्येष्ठः भवति. This is the first गुण. ज्येष्ठत्व गुण विशिष्टः प्राणः. Not only ज्येष्ठः the उपनिषत् says that प्राण happens to be श्रेष्ठः also. श्रेष्ठः means the greatest by virtue. Not only eldest but greatest also. And शङ्कराचार्य nicely cuts a joke

here. He says whoever is the eldest need not be the greatest. By birth the eldest son or daughter may be there but by virtue the younger ones may prove to be greater by intelligence or in any field. Therefore there is no rule that eldest should be the greatest. But in the case of प्राण it happens to be both ज्येष्ठः as well as श्रेष्ठः. श्रेष्ठः is the superlative degree of प्रशस्यः. प्रशस्यः श्रेयान् श्रेष्ठः. The next question is why do we say प्राण is श्रेष्ठः, the greatest? शङ्कराचार्य says that it will become clear when we read the story which is going to follow in this section. Through this story the glory and greatness of प्राण is revealed. I will tell you the essence of that story which we had seen in the छान्दोग्योपनिषत्. Through the story what is revealed is that प्राण can function without any of the sense organs whereas the sense organs cannot function without प्राण. Hence प्राण is the greatest one. So प्राण is ज्येष्ठः श्रेष्ठः. Now the next is what is the benefit of this उपासना? The उपनिषत् gives the फलम् of this उपासना also. The उपासना is ज्येष्ठत्व श्रेष्ठत्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. तस्य फलम् किम्? This person, this उपासक ज्येष्ठः भवति श्रेष्ठः भवति. He will become the eldest and the greatest in terms of virtues. He will become a leader amongst स्वानां मध्ये – स्वजनानाम् मध्ये, the family members. Not only he becomes great in his own family but also in other groups in the society wherever he wants to become the greatest he can become. Therefore the उपनिषत् says येषां च मध्ये – in any other group that he wishes to become great he can become great. Who? य एवं वेद – वेद is equal to उपास्ते. उपासनम् करोति. Continuing;

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति ; वाग्वै वसिष्ठा ; वसिष्ठः स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥ ६-१-२ ॥

In the following five मन्त्रs the उपनिषत् talks about the glory of five organs viz., two ज्ञानेन्द्रियम्s, two कर्मेन्द्रियम्s and one mind. Each organ has got one, one glory and whoever meditates upon these organs he will get the benefit of that उपासना. So first the उपनिषत् talks about the glory of the organs, इन्द्रियाणाम् गुणः and later we are going to see a story and at the end of the story all the sense organs surrender to प्राण and they say that no doubt we have got all the glories but these glories are because of your blessings only. Therefore we are surrendering all our glories to you. In the later section we will see all these glories are ultimately belong to प्राण only. Here each one of the glories of sense organs is given and at the end of the story we will give back the glories to प्राण. With that background we will first see the glory of the sense organs. Here the वागिन्द्रियम् is taken, the organ of speech. What is its glory? वाग्वै वसिष्ठा – वसिष्ठत्व गुण विशिष्ट वागिन्द्रियम् is talked about here. Now the question is what do you mean by वसिष्ठा? It means the prominent one almost equal to श्रेष्ठः. It means the prominent one or the pre-eminent one. शङ्कराचार्य derives two meanings for the word वसिष्ठः. वसति वासयति इति वसुः. The one who lives well and the one who makes other people live well. Who can do that? शङ्कराचार्य says that he is the wealthiest person. He lives well and he gives money to all his family members as well as the other people

who are poor. Therefore स्वयम् सम्यक् वसति अन्यानपि सम्यक् वासयति इति वसिष्ठः. Therefore शङ्कराचार्य says that one who has got good वाग्निन्द्रियम्, the one who has got good knowledge and good speech will become a wealthy person and because of his wealth he is able to live well and make other people live well. What is the connection between वाग्निन्द्रियम् and वसिष्ठत्वम्? One can study well and speak well because of वाग्निन्द्रियम्, because of good study and speech he can earn well, because of good earning he can live well and can make other also to live well. Therefore वाग्निन्द्रियात् वसिष्ठत्वम्. Therefore वाग्निन्द्रियम् एव वसिष्ठत्वम् गुणवान्. लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्रबान्धवाः । Normally we say सरस्वती is in the tongue. Here it is said लक्ष्मी देवि also is in the जिह्वाग्रे. This is the one meaning of the word वसिष्ठः. स्वयम् वसति अन्यानपि वासयति तस्मात् धन, the richest person, therefore prominent one. The second meaning शङ्कराचार्य gives is वासयति सर्वान् आच्छादयति इति वसिष्ठः. वासयति means the one covers or overshadows everyone, in a figurative sense. But literally वासयति means वस्त्रेण आच्छादयति, covering with वस्त्रम्. शङ्कराचार्य says here figuratively this person is such a nice वाग्मि, his speech is so eloquent that by his argument, by his knowledge he wins over everyone and therefore the other people get covered, overshadowed because of his brilliance. In a public speech once he speaks then the other people remembers his speech only that the other people get covered, their speech is not remembered. Therefore वासयति अन्यानपि आच्छादयति

वाग्मिन्त्वात्, वाग्मि means the one who has eloquent speech. Therefore अन्य आच्छादनम् is because of वाग्निन्द्रियम् and therefore वसिष्ठः. What is the उपासनम् here? वसिष्ठत्व गुण विशिष्ट वाग्निन्द्रिय रूपेण हिरण्यगर्भ उपासनम्. After the story the वसिष्ठत्व गुण will be transferred to प्राण. वाग्निन्द्रियम् will surrender it to प्राण. Therefore after surrendering what will be the उपासनम्? वसिष्ठत्व गुण विशिष्ट प्राण रूपेण. What is the फलम्? It is very simple. वसिष्ठः भवति. And that उपासक will become prominent in the society and he will become the wealthiest person and not only that he will become the most eloquent speaker overshadowing all the other people. That is said here. वसिष्ठः स्वानां भवति. वसिष्ठः is also superlative degree. वासयति आच्छादयति इति वसुः was said earlier. वसुः, वसियान्, वसिष्ठः.

श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् त्सहस्रशाखे निभगाहं त्वयि मृजे स्वाहा । ॥ तैत्तिरीयोपनिषत् १-३-४ ॥

श्रेयान् वस्यसः असानि स्वाहा, here शङ्कराचार्य in his commentary वस्यसः is equal to वसीयसः is equal to वसुतः. He will become वसिष्ठः among the family members or येषां मध्ये बुभूषति – in any other group in which he wants to become prominent he can become so. Continuing;

मन्त्र 6-1-3

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे ; चक्षुर्वै प्रतिष्ठा, चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति ; प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे य एवं वेद ॥ ६-१-३ ॥

Of the five sense organs we have seen one sense organ that is वागिन्द्रियम् that happens to be a कर्मेन्द्रियम्. Now we are going to चक्षुः, the eyes. The glory of the eye is चक्षुर्वै प्रतिष्ठा – so प्रतिष्ठात्त्व गुण विशिष्ट चक्षुरिन्द्रियम्. Here प्रतिष्ठा means support, the balance. Why do you say the चक्षुः is the support? The उपनिषत् says because of the eyes alone we are able to see the path clearly when the path is समम्, level path or दुर्गे that which is full of ups and downs and potholes etc., where a person can easily lose the balance and fall. The eyes help a person in keeping the balance while walking, and therefore चक्षुः is called प्रतिष्ठा. Those who don't have the eyes the stick becomes the प्रतिष्ठा. The function of the eyes is done by the stick. The उपासना is प्रतिष्ठात्त्व गुण विशिष्ट चक्षुरिन्द्रिय रूपेण हिरण्यगर्भ उपासना. Later the चक्षुरिन्द्रियम् will surrender the glory to the प्राण. The फलम् is that प्रतितिष्ठति. The उपासक will keep the balance not on the road but here it is in the life's travel itself or in the journey of life itself. The path of life has all the ups and downs. All the time you will not have the समदेशम्, ups and downs, health problems, wealth problems, etc. when they come in the family when all are violently reacting he will keep up his balance. समे च दुर्गे च प्रतितिष्ठति. He becomes closer to a ज्ञानि because of the उपासना फलम् he will become closer to a ज्ञानि, he will be even, non-reacting not getting upset. Whenever the set up gets reversed that is upset. When the set up gets reversed he does not get upset among all the people. Continuing;

यो ह वै सम्पदं वेद सं हास्मै पद्यते यं कामं कामयते ; श्रोत्रं वै सम्पत्, श्रोत्रे हीमे सर्वे वेदा अभिसम्पन्नाः ; सं हास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ६-१-४ ॥

The next is श्रोत्रेन्द्रियम् or the ears. What is the glory of श्रोत्रेन्द्रियम्? श्रोत्रं वै सम्पत्. It means सम्पत्त्व गुण विशिष्ट श्रोत्रेन्द्रियम्. सम्पत् means wealth or prosperity. श्रोत्रेन्द्रियम् is सम्पत् because through the श्रोत्रेन्द्रियम् alone we receive the wealth of वेदs. वेदs are really the greatest wealth. Why do we say वेदs are the wealth? This can be interpreted in several ways. Firstly the very Vedic chanting itself gives him a lot of benefit, which is in the form of wealth. Not only that by following the Vedic teaching he can get all the four पुरुषार्थs both प्रेयस् wealth as well as श्रेयस् wealth. धर्म अर्थ काम they are प्रेयो रूप सम्पत् and मोक्ष is श्रेयो रूप सम्पत् and all these he can get. Therefore पुरुषार्थs are because of Vedic साधन and Vedic साधन is because of Vedic study and Vedic study is because of श्रोत्रेन्द्रियम्, which is the ultimate cause of all prosperity. सम्पत् गुण विशिष्ट श्रोत्रेन्द्रिय रूपेण हिरण्यगर्भ उपासना one can do. The फलम् is सर्वे वेदा अभिसम्पन्नाः – he will receive all the Vedic teachings. He will become a Vedic scholar first and then he will become Vedic follower and then he will get all the four पुरुषार्थs and everything will come to him. यं कामं कामयते संपद्यते हास्मै. Here there is an interesting expression. सं ह अस्मै पद्यते. सं पद्यते are separated, we have to join this and form one word. This is all the Vedic freedom, one word is split into two. यं कामं कामयते means he can fulfill all his desires whether धर्म अर्थ काम or मोक्ष. Not

directly but परम्परया. Thus, we have the third गुण of the third organ. Continuing;

मन्त्र 6-1-5

यो ह वा आयतनं वेदायतनं स्वानां भवति, आयतनं जनानाम् ; मनो वा आयतनम् ; आयतनं स्वानां भवति, आयतनं जनानाम्, य एवं वेद ॥ ६-१-५ ॥

The fourth organ taken up is मनः or the mind. The glory of the mind is मनो वा आयतनम्. आयतनत्व गुण विशिष्ट मनः. आयतनम् means the abode, resting place, support or resort anyone one word we can use. The mind is the abode because शङ्कराचार्य says मनो वै आयतनम् आश्रयः इन्द्रियाणां विषयाणां च that the mind is the abode or support of all sense organs and sense objects. Every sense organ can function only if it is backed by the mind. If the sense organs stay away from the mind that sense organ cannot function. You are sitting in the class and your ears are open not plugged and you do not have any hearing problem also you are here, you can hear but still sometimes you don't hear because the श्रोत्रेन्द्रियम् is not functioning from the base or the field of mind, the mind is somewhere. The mind is bothering about the eyes seeing something else etc. All the sense organs must function rooted in the field of, in the background of the mind. Therefore मनः आयतनम्. Similarly we say that the mind is the आयतनम् of sense objects also. This is another very interesting observation. This is all beautiful ideas which are worth meditating. This also we have seen before. The idea is this. You do not directly see the world at all nor do you directly

experience the world at all. You experience that part of the world that is caught in the framework of the mind. In उपदेशसाहस्री शङ्कराचार्य dedicates one full chapter to convey this idea. It is a beautiful chapter. बुद्ध्यारूढ प्रकरणम्. When your sense organs are open these sense organs absorb certain forms, colors, sounds etc., and having absorbed them those portions they give it to framework of the mind. And they get filmed or etched in the mind and that part alone you notice. Here some hundred people are sitting. Even though my eyes are open, at a particular time the eye chooses to grasp certain people, places, colors, and that get absorbed and that get formed in the film of the mind and I am only aware of that part. In fact, sometimes I may miss a few of the student and at the end of the class someone ask whether that student has come today then I may not be able to tell for I might not have registered that student in my mind. Sometimes even though the rope is present went through the sense organ, it is falsely absorbed and in my mind a snake thought occurs. What is the world that I experience? It is not the world of rope but I experience the world of snake alone. No doubt there is an external public world but I experience only a private world, which is formed in my mind. This is exactly like स्वप्न where I experience what is there in my mind. In जाग्रत् अवस्था also I am not experiencing ईश्वर सृष्टि but I am only experiencing whatever is formed in my mind and in whatever coloration I see. Some people I say they are handsome. What is beautiful for one is not beautiful for another. So is also music. Some say

it is good and another will say it is bad. So now I enjoy nice music. What do you mean by nice music? It is not ईश्वर सृष्टि. In ईश्वर सृष्टि there is music. Nice music is what is given by the framework of my mind. Therefore what is the आश्रय, आयतनम् of the world that we experience? The आयतनम् is our own mind alone. *In that mind what part of the world I keep that alone is experienced by me and how much I keep that much alone I can experience.* Therefore मनः पञ्च इन्द्रियाणाम् पञ्च विषयाणाम् च आयतनम् भवति. मनसि स्थित्वा एव सर्वे अनुभवाः अनुभूयन्ते. Therefore मनः आयतनम्. What is the उपासना? आयतनत्वं गुण विशिष्ट मनो रूपेण हिरण्यगर्भ उपासना. What is the फलम्? **स्वानां आयतनं भवति** – this उपासक will become the support, the abode, the resort of all the family members. He houses everyone, he accommodates everyone, either in his own house or by providing house for other members who do not have. The उपासना gives him the capacity to provide house for others. Or येषां च मध्ये not only he becomes the support of others in his family also the support of others in any other group, institution, community, village. Perhaps we need not take it purely in the material sense alone, we can extend to the subtler sense of moral support. शङ्कराचार्य doesn't say that but we can take it in that sense also. He is resorted to by all people, he is like a counselor who solves the problems of any member in the family.

यो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः ; रेतो वै प्रजातिः ; प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६-१-६ ॥

Now the fifth organ is taken. We have seen two ज्ञानेन्द्रियम्s, one कर्मेन्द्रियम् वाक् and मनः. Now we are going to get one more कर्मेन्द्रियम् viz., उपस्थ इन्द्रियम्, the organ of procreation or reproduction. The glory is said, रेतो वै प्रजातिः. रेतः literally means पुरुष बीजम् or seed, which becomes the baby but in this context रेतः must be taken as उपस्थ इन्द्रियम्. Its glory is प्रजातिः means progeny or procreation. प्रजातित्व गुण विशिष्ट उपस्थ इन्द्रियम्. What is the उपासना? Because of that organ alone we get children, the grandchildren. प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । ॥ तैत्तिरीयोपनिषत् ३-१०-३॥ In तैत्तिरीयोपनिषत् भृगुवल्ली. Because of that organ alone a person discovers immortality because he names his grandchildren after him. Therefore in the form of children he survives. Therefore प्रजातित्व गुण विशिष्ट. The फलम् is प्रजया पशुभिः प्रजायते. प्रजायते means सम्पन्नो भवति. He will be rich with children, he will have the wealth of children as well as पशु all the animals like cows etc. Thus five organs and five गुणs we have seen and this is the उपासना, प्रजातित्व गुण विशिष्ट उपस्थ इन्द्रिय रूपेण हिरण्यगर्भ उपासना and later these seven including ज्येष्ठं श्रेष्ठं गुणs also will join with प्राण. First two गुणs are प्राण's own गुणs and the rest five belong to the इन्द्रियम्s but they are because of the blessings of the प्राण. Hereafterwards we will get a story through which we will find that the प्राण is the greatest and all these five organs will

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surrender their गुणs to प्राण alone. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

हिरण्यगर्भ उपासनम् is prescribed in this chapter. हिरण्यगर्भ endowed with seven glories. सप्त गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. Meditation on हिरण्यगर्भ as प्राण तत्त्वम् endowed with seven glories. The first two glories have been already talked and they are ज्येष्ठत्वम् and श्रेष्ठत्वम्. प्राण is the ज्येष्ठ तत्त्वम् that is the oldest principle and प्राण is the greatest principle. The other five glories of प्राण are not directly expressed by प्राण but they are expressed through five organs. So the other five glories are not directly expressed by प्राण but they are glories available, manifest in five organs. Those five organs were mentioned before – the वाग्निन्द्रियम् has the glory of वसिष्ठत्वम्, चक्षुरिन्द्रियम् has the glory of प्रतिष्ठात्वम्, श्रोत्रेन्द्रियम् has the glory of सम्पत्त्वम्, मन इन्द्रियम् has the glory of आयतनत्वम् and finally उपस्थेन्द्रियम् has the glory of प्रजातित्वम्. Thus वाक्, चक्षुः, श्रोत्रम्, मनः and उपस्थः these five organs have the glories of वसिष्ठत्व, प्रतिष्ठात्व, सम्पत्त्व, आयतनत्व, प्रजातित्व. So the उपनिषत् pointed out that a person can meditate upon these sense organs also. That is वसिष्ठत्व विशिष्ट वाक् रूपेण हिरण्यगर्भ उपासनम्, प्रतिष्ठात्व विशिष्ट चक्षुः रूपेण हिरण्यगर्भ उपासनम्. Thus each sense organ can be meditated upon also. And each meditation will have a relevant फलम्. When

वाग्निन्द्रियम् is meditated upon वसिष्ठत्व फलम् will come. Similarly other फलम्s will come. And hereafter we are going to get a story and through the story we come to know that these five-fold glories belonging to five organs are all borrowed from the मुख्य प्राण alone. Therefore these five glories also should be attributed to प्राण. And previously two glories were mentioned ज्येष्ठत्वम् and श्रेष्ठत्वम्, then you add five more glories of these sense organs we will get totally seven गुणs of प्राण. This story is called प्राण संवादः. A debate or a dialogue between प्राण and other organs or generally among all the organs themselves including प्राण. What was the controversy? The controversy was which organ is the greatest one? Each organ claimed that I am the greatest one. When one organ claims that I am the superior most, the other organs did not accept the superiority and therefore the organ gets humiliated, feels very bad stating that I am not recognized and each organ goes away from the body for a year challenging the other organs how all of them will survive without me. Then what happens is going to be the story. We will read.

मन्त्र 6-1-7

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः, तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच, यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ६-१-७ ॥

So इमे प्राणाः विवदमानाः. Here we have to note an interesting thing that all the sense organs are called here प्राण. Normally we understand प्राण as the पञ्च प्राणाः. But you

should remember the ज्ञानेन्द्रियम्s are also called प्राणाः and कर्मेन्द्रियम्s are also called प्राणाः, मनो, चित्त and बुद्धि and अहङ्कार are also called प्राणाः. Why, because प्राण alone gives life to every sense organ. The very life, the very essence in every sense organ is प्राण and therefore their very name is प्राण. Because of this name itself we can say that प्राण is superior. In fact, there is no need for any debate. The very fact that every sense organ is called प्राण indicates that प्राण is the तत्त्वम्, the essence of every sense organ. That itself indicates the superiority of प्राण. But the organs did not understand that. That is why in the शास्त्र we use two expressions मुख्य प्राणः and गौण प्राणः. Because the word प्राण is used for पञ्च प्राणःs ज्ञानेन्द्रियःs, कर्मेन्द्रियःs, अन्तःकरणम्s also. All the seventeen parts of सूक्ष्म शरीरम् are called प्राण. Then how to differentiate the original प्राण and sense organs? Therefore we have a conventional expression मुख्य प्राण means पञ्च प्राणःs and गौण प्राण means ज्ञानेन्द्रियम्s, कर्मेन्द्रियम्s, all of them are called गौण प्राण. Therefore the उपनिषत् says प्राणाः, which includes मुख्य and अमुख्य प्राणाः. विवादमानाः – all the organs were arguing, विवादं कुर्वन्तः सन्तः. What was the argument? अहंश्रेयसे – I am the greatest one. I am the superior most one. They were not able to come to any conclusion through mutual discussion. Therefore they had to go to someone who is acceptable to both. They have to go to court. And for the organs the Supreme Court is ब्रह्म जग्मुः – ब्रह्माजि. ब्रह्माजि, the creator the Lord of all, the first father. To him they all went. First the debate was regarding वसिष्ठत्व गुण. Therefore all the

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organs asked ब्रह्माजि who is वसिष्ठः. कः नः अस्माकं मध्ये, वसिष्ठः, कोऽस्माकं मध्ये वसति च वासयति च. Among us who is वसिष्ठः, the wealthiest? When this question was asked the वागिन्द्रियम् was thinking that he will be chosen as the वसिष्ठ and with that fond hope all the organs went. ब्रह्माजि could have been satisfied वागिन्द्रियम् and said that you are really वसिष्ठः and the glory belongs to you. Instead of that ब्रह्माजि said यस्मिन् वः युष्माकं मध्ये उत्क्रान्ते – that you have to do an experiment. Each one organ should quit the body and you should find out in who's quitting the body loses all the wealth and the body becomes पापीयः – literally sinful, here अशौचम्, untouchable, unapproachable. In whose quitting the body becomes useless, worthless, untouchable and that particular organ must be वसिष्ठः. Then each one started quitting for one year. शङ्कराचार्य says don't ask how can the sense organs walk out of the body. Remember this is a story. It is only a story and it did not literally happen and just to glorify प्राण the उपनिषत् is giving an imaginary story. केवलम् अर्थवादः it is not something which can really happen.

मन्त्र 6-1-8

वाग्धोच्चक्राम ; सा संवत्सरं प्रोष्यागत्योवाच, कथमशक्त मदृते जीवितुमिति ; ते होचुः, यथाकला अवदन्तो वाचा, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्येति ; प्रविवेश ह वाक् ॥ ६-१-८ ॥

The वागिन्द्रियम् thought that वसिष्ठत्व गुण belongs to वागिन्द्रियम् alone and to prove that the वागिन्द्रियम् left the

body. वाक् एव प्रथमं ह अस्मात् शरीरात् उच्चक्राम it left the body. For how long? सा संवत्सरं प्रोष्य – for one year the वागिन्द्रियम् went on a pilgrimage all the time thinking that the body would suffer without me. And आगत्य उवाच – it came back to the body and addressed all the sense organs how was the life without me. It found that this person was comfortably living. It asked the question महते जीवितुम् कथम् अशकत – how was it that you were able to survive without me. ते एवमुक्ताः ह ऊचुः – they said that यथा लोके अकलाः मूकाः, अवदन्तः वाचा – there are many people who do not have वागिन्द्रियम्, who are dumb people but still they are happily surviving and in fact they have got even special news broadcast for them. They somehow communicated and continued to survive as before. Such people though unable to speak but they are able to conduct their lives through other organs. How? प्राणन्तः प्राणेन – even if वागिन्द्रियम् is not there they continued to breathe with the help of मुख्य प्राण; चक्षुषा पश्यन्तः – they see with their eyes; श्रोत्रेण शृण्वन्तः – they hear with their ears; मनसा विद्वांसः – they are even great scholars because of their minds; रेतसा प्रजायमानाः – with their उपरथेन्द्रियम् they are even able to get children. एवमजीविष्म – they were comfortable. In fact, many of the arguments we don't require. It is not only convenient to us for others also it is comfortable. Less the talk less the problems. Gossip and rumors are because of वागिन्द्रियम्. In fact, if you take the statistical study वागिन्द्रियम् alone gives maximum problem to man. So all the organs said they were more

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comfortable without वागिन्द्रियम्. Then वागिन्द्रियम् said प्रविवेश ह वाक् – that I would join you. The वागिन्द्रियम् entered back into the body of this person and वागिन्द्रियम् was humbled. This story is useful whenever we become arrogant and whenever we begin think that we are contributing to family or organization or community or religion. That is why we find that when we die all the people cry, if at all, for a day and then after a year they even forget that we were existing. The most interesting thing is after a few years suppose we write a letter from heaven asking whether I could come, the dependents or the people would say that they are well adjusted and are fine you need not come and be happy in heaven itself. That is why रामा knew this psychology, after fourteen years he came back and sent आग्जनेय to ask the question ‘you have been ruling for fourteen years would you like me to return or not to the kingdom?’ In the case of the भरत he said you come, but in our case nobody will say you come back. Therefore let us all remember that the world will be comfortable without us, family will be very comfortable without us. We think like the lizard that thinks it is supporting the ceiling. In केनोपनिषत् also a similar story was presented where अग्नि, वायु etc., were humbled. Continuing;

मन्त्र 6-1-9

चक्षुर्होच्चक्राम ; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति ; ते होचुः, यथान्धा अपश्यन्तश्चक्षुषा, प्राणन्तः प्राणेन, वदन्तो वाचा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति ; प्रविवेश ह चक्षुः ॥
६-१-९ ॥

Similarly, the eyes also quit the body for one year. It came back thinking that the individual would be suffering without the eyes. The other organs pointed out just as blind people survive without their eyes, similarly we all also managed without you, similarly all other organs were functioning. It is almost like the previous मन्त्र. and the person survived without any problem. The eyes thought that प्रतिष्ठात्त्व गुणम् was because of the eye and individual was able to balance because of eyes. But the eyes found that without eyes this person was able to walk, and in fact he did everything. The moment the eye knew that the glory does not belong to itself, the eyes प्रविवेश ह they also entered the body.

मन्त्र 6-1-10

श्रोत्रं होच्चक्राम ; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति ; ते होचुः, यथा बधिरा अशृण्वन्तः श्रोत्रेण, प्राणान्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति ; प्रविवेश ह श्रोत्रम् ॥ ६-१-१० ॥

Similarly the ears quit for one year. They came back and asked how did you survive? Then the organs pointed out just as बधिरा – deaf people do everything without their ears, similarly we also could survive without you. Then the श्रोत्रेन्द्रियम् also got humbled and then प्रविवेश it entered back. What श्रोत्रेन्द्रियम् was thinking? What is the गुण of श्रोत्रेन्द्रियम्? सम्पत्त्वम्. श्रोत्रेन्द्रियम् thought that सम्पत्त्व गुणम् was because of ears and it understood that the glory does not belong to itself.

मनो होच्चक्राम ; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति ; ते होचुः, यथा मुग्धा अविद्वांसो मनसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, प्रजायमाना रेतसा, एवमजीविष्येति ; प्रविवेश ह मनः ॥ ६-१-११ ॥

Now it is the turn of the mind. Mind also took a holiday for a one year and came back. It asked without intelligence how did you manage to survive? And then the other organs point out that there are so many unintelligent people who are occupying big posts and the mind came to know the people without intelligence could also survive. **मुग्धा** – deluded people, mentally retarded people, **अविद्वांसो** – uneducated people could survive with the help of the other organs similarly a person can be without mind. That is why we give the example of **सुषुप्ति अवस्था**. Our daily sleep proves that even without the functioning of the mind and intellect, with the help of **प्राण** the body survives. In **सुषुप्ति प्राण** alone functions, no **ज्ञानेन्द्रियम्**, no **कर्मेन्द्रियम्** all the four inner organs are not functioning. Then the mind understood that I am also not great and the mind came back and became one of the ordinary members in the body. The glory of the mind is **आयतनत्व गुणम्** which it thought to be its glory but really speaking it is only borrowed glory.

रेतो होच्चक्राम ; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति ; ते होचुः, यथा क्लीबा अप्रजायमाना रेतसा, प्राणन्तः प्राणेन, वदन्तो वाचा,

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पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, एवमजीविष्येति ; प्रविवेश ह रेतः

॥ ६-१-१२ ॥

Finally the उपस्थेन्द्रियम् also left for one year. The उपस्थेन्द्रियम् has got प्रजातित्व गुणम् and it thought that without that इन्द्रियम् a person cannot survive but the इन्द्रियम् found that a person could survive without begetting children. And even if a person doesn't get children he can survive perhaps he may be happier compared to the other people who are suffering with or because of the children. Therefore these people could do everything and they could even get मोक्ष without them. Therefore उपस्थेन्द्रियम् said that the glory does not belong to it and came back. Thus all five organs understood that the glory does not belong to itself. Therefore they just waited for the प्राण. Now प्राण said that let me also try. I would also go for one year.

मन्त्र 6-1-13

अथ ह प्राण उत्क्रमिष्यन्त्यथा महासुहयः सैन्धवः पङ्क्तीशशङ्कून्संवृहेत्, एवं हैवेमान्प्राणान्संववर्ह ; ते होचुः मा भगव उत्क्रमीः, न वै शक्ष्यामस्त्वदृते जीवितुमिति ; तस्यो मे बलिं कुरुतेति ; तथेति ॥ ६-१-१३ ॥

Now when it comes to प्राण the उपनिषत् does not say प्राणो होत्त्वक्राम्, left the body. In the case of the other organs all of them left the body. But in the case of प्राण the उपनिषत् does not say प्राण left the body. If it had left the body, the person would have died. Therefore the उपनिषत् says that the प्राण was about to leave the body. It was getting ready to leave. उत्क्रमिष्यन् – it was intending to leave. At that time what

happened? When प्राण was about to leave the sense organs found that they also could not remain in the body. When प्राण was about to leave the sense organs also were dragged along with प्राण. They could not remain in the body. For that an example is given. It seems a horse was tied to a stick or peg or pole, which was fixed to the ground. That pole is called पङ्क्तीशङ्कुः. It means पादबन्धनशङ्कुः. The शङ्कुः means the pole. पङ्क्तीश means tying the legs. There are four poles and the four legs of the horse are tied to the four poles. The horse is very powerful. महासुहयः – the horse is very big and powerful horse. It comes from सैन्धवः means सिन्धुदेशे भवः. That horse cannot be tied to any peg. Even if you tie it will just break, pull all the tethers and it will run off. So when the powerful horse run off along with the horse these pegs to which the horse is tied are also pulled out and dragged by the horse. The peg and the rope goes along with the horse. The प्राण is compared to the सैन्धवः महा अश्वः. The sense organs are compared to the pegs. The physical body is compared to the earth. When the प्राण prepares to quit the pegs in the form of sense organs are dragged from the physical body, so powerful is प्राण. That is said here. महासुहयः सैन्धवः पङ्क्तीशङ्कून् संवृहेत्. संवृहेत् means it pulls out the pegs and drags the peg along with itself. Similarly, the प्राण dragged the sense organs. And when the sense organs were dragged they did साष्टाङ्ग नमस्कार. We want to live in this body for some more years, do not drag us, we accept your greatness and requested the प्राण to remain in the body for some more time.

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हे भगवः मा उत्क्रमीः – हे भगवन् प्राण don't quit this body.

Because the eyes remaining in this body wants to see the children, grandchildren etc. The tongue wanted to taste for some more time. Therefore they want to remain in this body and enjoy the five sense objects for some more time. If you quit we cannot enjoy any more. Therefore do not to leave the body. त्वद्वते जीवितुम् शक्यामः – all organs pleaded the प्राण that without you we cannot remain in the body and interact with the world. That is why they have to do transplantation. The very organ are useless, it has to be given to somebody else where the प्राण is there. तस्य उ मे मम बलिं कुरुतेति. And now the प्राण says you then worship me. प्राण tells them to accept its superiority and may you glorify me. Then all the sense organs accepted प्राण as the master and they glorified प्राण.

मन्त्र 6-1-14

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति ; यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः ; यद्वा अहं सम्पदस्मि त्वं तत्सम्पदसीति श्रोत्रम् ; यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः ; यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः तस्यो मे किमन्नम्, किं वास इति ; यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यान्नं जग्धं भवति, नानन्नं प्रतिगृहीतम्, य एवमेतदनस्यान्नं वेद ; तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति ; एतमेव तदनमनगं कुर्वन्तो मन्यन्ते ॥ ६-१-१४ ॥

प्राण asked all the organs to praise and therefore each organ is praising the प्राण. The first praise was from वाक्. So वाक्

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उवाच. What was the praise? यत् अहं वसिष्ठा अस्मि तत् वसिष्ठा असीति – so if I am वसिष्ठ गुणवान् now that वसिष्ठ गुण is not mine you alone are वसिष्ठ गुणवान्. Your वसिष्ठ गुण you have given to me temporarily. This is the स्तुति done by the वाग्निन्द्रियम्. Then यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः. चक्षुः स्तुतिम् कृतवान्. The eyes glorified प्राण by saying यद्वा अहं प्रतिष्ठास्मि तत्प्रतिष्ठोऽसीति – so if I am प्रतिष्ठात्वं गुणवान् now it is not my गुण the attribute of steadiness, which I have is yours, it is not my गुण you alone are प्रतिष्ठात्वं गुणवान्. Similarly you have to extend. The सम्पत्त्वं गुण of श्रोत्रम् was handed over to प्राण, mind handed आयतनत्वं गुण to प्राण etc. So now प्राण has got seven गुणस. The giving back the glory alone is the glorification of प्राण. There is no other separate स्तुति. We also should pray god that if I am able to do anything O Lord, all of them is your glory alone. So glorification of Lord is disclaiming my glory and handing it over to the Lord. That is why in सौन्दर्यलहरी

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सुधासूतेश्चन्द्रोपलजलवैर्यरचना । स्वकीयैरम्भोभिः
सलिलनिधिसौहित्यकरणं त्वदीयाभिर्वाग्भिस्तव जननि वाचां
स्तुतिरियम् ॥ सौन्दर्यलहरी १००॥

A beautiful श्लोक. He says that I think that I have written this wonderful सौन्दर्यलहरी glorifying you, it is all ridiculous, you have given me the words and these very same words I am offering it back to you. Like the ocean water goes up because of the sun and becomes clouds and clouds offer water to the

ocean. And if the clouds claim the glory how ridiculous it is. Because clouds have got the water only from the ocean. And in the form of rain it is again giving back to the ocean itself. The very fact I glorify you is made because of your glory. Like that it is said here. Then प्राण asks the question. It is not enough if you do पूजा you have to give नैवेद्यम् also. So किम् मे अन्नम्

– what is my food? You please offer नैवेद्यम् to me. Also किं मे वास – what is the dress that you are going to offer? Then the sense organs point out in fact, that all the अन्नम् of the world are your अन्नम् only. आ श्वभ्यः आ कृमिभ्यः आ कीटपतङ्गेभ्यः – whether it is dog's food, whether it is germs food, whether it is moth's food, whatever animal or insect or tree is consuming all those food really is your food only because that food is consumed by प्राण which is in the dog, worm etc. Therefore all अन्नम्s are your अन्नम् only. Your dress is the water that we drink is the dress of प्राण. It is symbolic. The water is the dress to cover the प्राण. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the first ब्राह्मणम् of the sixth chapter we get the विशिष्ट प्राण उपासना or विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. We use the word विशिष्ट प्राण because here various गुणS of प्राण are given. Seven गुणS were enumerated ज्येष्ठत्व, श्रेष्ठत्व, वशिष्ठत्व, प्रतिष्ठात्व, सम्पत्त्व, आयतनत्व, प्रजातित्व गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासना. To reveal the glories of प्राण a story was imagined through which all the organs accept the glory of प्राण. ज्ञानेन्द्रियम्, कर्मेन्द्रियम् and अन्तःकरणम् all of them accept that प्राण alone is the most glorious because without the blessings of प्राण none of these organs can function. शङ्कराचार्य points out that the story is only imaginary and don't take the story literally because sense organs cannot quit the body and independently live for one year and thereafterwards coming back. It is only विद्यास्तुतये. We have to note another point also here which is not said by the आचार्य but it is said somewhere else that since प्राण alone blesses all the organs, all organs are called गौण प्राणS or secondary प्राणS. Thus ज्ञानेन्द्रियम् are also referred to as प्राण, कर्मेन्द्रियम् are also referred to as प्राण because their very life is nothing but प्राण. पञ्च प्राणS for the purpose of differentiation are known as मुख्य प्राणS. The reason we get from the story and the reason is that मुख्य प्राण alone blesses

the गौण प्राण. At the end of this ब्राह्मणम् the प्राण receives praise from all the organs. So all organs do प्राण स्तुति, or glorify प्राण and after receiving the स्तुति, प्राण asks that it is not enough that you praise me but you should give me food and drink. Therefore किम् मे वास, किम् मे अन्नम्, what is my food and drink and what is my dress. Dress also must be offered. And that portion we are seeing and there the organs point out that इति यदिदं किञ्चाश्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति. So this the fourteenth मन्त्र of the first ब्राह्मणम् of the sixth chapter. The organs point out that for प्राण there is no particular type of food because all types of food are the food of प्राण alone. Therefore प्राण is सर्व अन्न भोक्ता. Therefore कृमि अन्नम्; कृमि means an insect, श्व means dog, पतङ्ग means moth. Whether it is a food of moth or food of a worm or food of all types of food can be taken as प्राणस्य अन्नम्. The logic behind this is that because there is only one प्राण which is residing in all the शरीरम्s whether it be a dog, a moth, a worm or देवस or मनुष्य शरीरम्, one समष्टि प्राण alone consumes all the food through varieties of शरीरम्s. And similarly the drink also we have to supply. And what is the dress of प्राण? The उपनिषत् says आपः वासः. The water that is taken before eating food in the form of परिशेचनम् and the water taken after eating as अमृतापिधानमसि. अमृतोपस्तरण रूपेण जलपानम्, अमृतापिधान रूपेण जलपानम् this sipping of water before and after food is the dress of the प्राण. शङ्कराचार्य points out that the water is not the real dress of प्राण but it has to be meditated

upon as वस्त्रम्. It is an उपासना and it is not literal. शङ्कराचार्य says that a प्राण उपासक when he takes परिशेचनम्, he should imagine that let this water that I am taking as अमृतोपस्तरणम् and also अमृतापिधानम् let this water become वस्त्रम् of प्राण. जलस्य प्राण वस्त्र रूपेण उपासना or भावना कर्तव्या. Then what is the फलम् for प्राण उपासक? The फलम् is whatever food that he eats whether it is allowed in the शास्त्र or prohibited in the शास्त्र, all those food taken by him will not harm him, will not create पापम् for him. For a प्राण उपासक no food is prohibited. If a person is not a प्राण उपासक the शास्त्रम् prohibits certain types of food as तामस अन्नम्. We have seen in the भगवद्गीता,

यातयामं गतरसं पूति पर्युषितं च यत् ।

उत्तिष्ठमपि चामेध्यं भोजनं तामसप्रियम् ॥ गीता १७-१० ॥

Certain types of food are barred for a वैदिक. But if he is a प्राण उपासक then even if he violates that rule it will not affect him. Therefore the उपनिषत् says न ह वा अस्य अनन्नं जग्धं भवति. अनन्नम् means निषिद्ध अन्नम्. So once the उपनिषत् gives this sanction then wherever such a freedom is given it can be abused. Already without the sanction people are abusing – eating everything under the sun, drinking everything possible. Already there is a problem and on top of that if the शास्त्र says like this then to get this freedom one musters to do प्राण उपासना. शास्त्र says only for प्राण उपासक there is no prohibition. So for validating he may do that and therefore शङ्कराचार्य interferes here and says this is not a sanction. प्राण उपासक also cannot violate the rules of आहार. Whatever

आहार नियमs are prescribed for other people they are valid and they are relevant for प्राण उपासक also. In the name of प्राण उपासना he cannot take to यथेष्ट आचार. Because one thing all the आचार्यs were frightened was यथेष्ट आचार. Because शास्त्र prescribes a disciplined lifestyle. And a disciplined lifestyle is always difficult and we always want to violate that and we are waiting for some excuse or the other to violate the discipline. In the भजगोविन्दम् which is used by many people

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः । यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ भजगोविन्दम् १९॥

If the mind is in the Lord or ब्रह्मन् whatever you do it doesn't matter. There are so many verses in भजगोविन्दम् that they won't see, they say this one श्लोक only. And similarly in the गीता there is one verse which can be abused

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ गीता ६-३१ ॥

If there is a ज्ञानि he always abides in me whatever be his lifestyle. So such lines can be abused. In such places alone आचार्यs come and say that they should not be literally taken, then it is only स्तुति of प्राण उपासक. So प्राण उपासक can eat everything it is not literally true, शङ्कराचार्य says अर्थवादः, it is only स्तुति. And शङ्कराचार्य gives an interesting argument also. If in the name of प्राण उपासना he says that I can take food of all the animals like the dog's food, pig's food etc., for that शङ्कराचार्य says that some of the insects live in poison.

For them it is food but for the human body it is poison and can a प्राण उपासक consume poison because every food is his food? He will avoid it. If certain types of foods which are food for other beings are certainly poison for human body, in the same way types of food which are निषिद्धम्, which are पापकरम् will certainly produce पापम् even for प्राण उपासक. Therefore न अनन्नम् परिगृहितम् is only प्राण उपासना स्तुति, it is अर्थवादः and nobody can violate आहार नियम. Thus शङ्कराचार्य establishes that. The next part is आपः वासः. That part the उपनिषत् explains further in the last few lines. तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति. That is why all the प्राण उपासकs do आचमनम् before eating food. Before eating food they have to do आचमनम् which means sipping water. Before eating food they do आचमनम् chanting मन्त्रs like अच्युताय नमः, अनन्ताय नमः, गोविन्दाय नमः. And at the end also अशित्वा आचामन्ति – after completing the food also they do आचमनम्. What is the purpose? The purpose is to give dress to the प्राण. First आचमनम् can be perhaps taken as lower dress and the last आचमनम् perhaps the अङ्गवस्त्रम् the upper cloth and if this आचमनम् is not done the प्राण remains naked. एतमेव तदनमनग्नं कुर्वन्तः. अनम् means प्राणम्. प्राणम् अनग्नं कुर्वन्तः – so they dress up the प्राण by आचमनम्, without that प्राण will remain naked. Thus प्राणस्य अन्नम् is mentioned and प्राणस्य वासः वस्त्रम् also has been mentioned. With this first ब्राह्मणम् is over. The main topic is सप्त गुण विशिष्ट प्राण रूपेण हिरण्यगर्भ उपासनम्. This ब्राह्मण is called प्राण सम्वाद ब्राह्मणम् because we get a story in which

there is a dialogue between प्राण and other organs. As I said before this ब्राह्मणम् or this topic is there almost in the same form in the first section of the fifth chapter of छान्दोग्योपनिषत्. Continuing; we are entering the second ब्राह्मणम्. We will read.

6.2 कर्मविपाक ब्राह्मणम्

मन्त्र 6-2-1

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम ; स आजगाम जैवलिं प्रवाहणं परिचारयमाणम् ; तमुदीक्ष्याभ्युवाद, कुमारः इति ; स भोः इति प्रतिशुश्राव ; अनुशिष्टोऽन्वसि पित्रेति ; ओमिति होवाच ॥ ६-२-१ ॥

In this second section we get another well-known उपासना known as पञ्चाग्नि उपासना or पञ्चाग्नि विद्या. पञ्चाग्नि उपासना or पञ्चाग्नि विद्या is the well-known topic of this section and this topic is also a repetition of the third section of fifth chapter of छान्दोग्योपनिषत्. As an introduction to the teaching we get a story through which the teacher and student are introduced. Here the student is श्वेतकेतुः, a ब्राह्मण and the teacher is जैवलिः, a क्षत्रिय. His full name is प्रवाहण जैवलि. This is an unique aspect here because normally ब्राह्मणs enjoy the status of a teacher and even according to वर्णाश्रम धर्म ब्राह्मणs alone played the role of a teacher. Even in the case of warfare the teacher was ब्राह्मण and the student was a क्षत्रिय. ब्राह्मण has got right to teach warfare but he cannot fight. As a teacher he cannot impart all the teaching. Therefore the general convention is ब्राह्मण is गुरु and all the other वर्णs are शिष्यs. But here we find a reversal, क्षत्रिय happens to be a

बृहदारण्यक उपनिषत्

कर्मविपाक ब्राह्मणम्

गुरु and ब्राह्मण is a शिष्य. This श्वेतकेतुः approaches प्रवाहण जैवलि who is the king of पञ्चाल देश. So परिषदम् – he entered the assembly of प्रवाहण जैवलि in पञ्चाल देश. And at that time the king had many attendants serving him. He was relaxing. परिचार्यमाणम् प्रवाहणं जैवलिम् आजगाम. I am not going for word to word meaning. I will give you the essence of these मन्त्रs. Then प्रवाहण जैवलि seeing श्वेतकेतु addressed him हे कुमारा – indicating that श्वेतकेतुः was a small boy who is आरुणेयः. श्वेतकेतु's father is आरुणिः. श्वेतकेतु's grandfather is अरुणः. अरुणस्यापत्यम् आरुणिः, तस्यापत्यम् आरुणेयः. अरुणस्य पुत्रः आरुणिः, अरुणस्य पौत्रः आरुणेयः. Grandson of अरुण ऋषि. When did श्वेतकेतु approached him? After completing his studies under his father. So he had just completed his गुरुकुलवास. His father has two names given in the शास्त्रम् they are आरुणिः and गौतमः. So आरुणि पुत्रः गौतम पुत्रः श्वेतकेतुः गुरुकुलवास अनन्तरम् प्रवाहणं जैवलिम् आजगाम. Not only he has completed he had a little arrogance also. It is called विद्या गर्वः. We see a similar situation in छान्दोग्य षष्ठोऽध्यायः because remember the तत् त्वम् असि teaching given by his father occurs in the sixth chapter. There also he goes to one गुरु and comes back. After completing the education he comes back. Then his father asked a question? Did you ask for Self-knowledge? Instead of saying I didn't ask he says that I don't think my teacher knew it. That is called arrogance. Teacher did not give Self-knowledge because it can be given only if it is asked for. तद्विद्धि प्रणिपातेन. नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः. So in

the sixth chapter of छान्दोग्य also श्वेतकेतु was arrogant. Here also he comes with arrogance. Therefore प्रवाहण जैवलि addressed him कुमार. Then in reply श्वेतकेतु said स भो३ इति प्रतिशुश्राव – yes, your highness. And then प्रवाहण जैवलि asked him back अनुशिष्टोऽन्वसि पित्रा इति – O boy! Have you been educated or trained by your father. Then श्वेतकेतु with all his arrogance he said ओमिति होवाच – yes, I have been taught and I am master of everything and there is nothing I do not know. Then जैवलि asked five questions. We will read it.

मन्त्र 6-2-2

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति ; नेति होवाच ; वेत्थो यथेमं लोकं पुनरापद्यन्ता३ इति ; नेति हैवोवाच ; वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न सम्पूर्यता३ इति ; नेति हैवोवाच ; वेत्थो यतिथ्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति ; नेति हैवोवाच ; वेत्थो देवयानस्य वा पथः प्रतिपदम्, पितृयाणस्य वा — यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते, पितृयाणं वा? अपि हि न ऋषेर्वचः श्रुतम् —

द्वे सृती अशृणवं पितृणा

महं देवानामुत मर्त्यानाम्,

ताभ्यामिदं विश्वमेजत्समेति

यदन्तरा पितरं मातरं च ॥ इति ;

नाहमत एकञ्चन वेदेति होवाच ॥ ६-२-२ ॥

प्रवाहण जैवलि, a क्षत्रिय asked five questions to श्वेतकेतु and श्वेतकेतु was not able to answer any of these five questions. All these five questions happen to be the same as found in the छान्दोग्य पञ्चाग्नि विद्या portion. But the wordings are not the same but the questions are the same and

are in the same order only. I am not going for word for word meaning. The first question is वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ताः इति – do you know the various paths by which the जीवs travel after death? मरण अनन्तर गति विषयक प्रश्नः. What was his answer? नेति होवाच – I don't know. Then the second question is वेत्थो यथेमं लोकं पुनरापद्यन्ताः इति नेति – do you know how those जीवs come back to this लोक? So the route of going is one question and route of coming is another question. The third question is वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न सम्पूर्यताः इति – how come the higher लोकs are not overpopulated? The answer is नेति होवाच – I don't know. The fourth question is a technical question and this alone leads to पञ्चाग्नि विद्या. This is the main question for which the answer is going to be पञ्चाग्नि विद्या teaching. वेत्थो यतिश्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्तीः इति. In fact, to understand the question we have to study the answer. I am going to rearrange the question for our convenience. How do the जीवs come to this world after coming through various stages or after passing through how many stages do the जीवs come to मनुष्य लोक? After death the जीव with सूक्ष्म शरीर travels. After traveling it returns back. But this travel and arrival is presented in five stages. Those five stages whether श्वेतकेतु knows or not, जैवलि wanted to find out. This is the main question of this ब्राह्मणम्. Now comes the fifth and final question वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा – what are the साधनs that lead to देवयान मार्ग or शुक्ल गति and पितृयाणम् otherwise known as

कृष्ण गति? This topic is also not new to us. We saw in मुण्डकोपनिषत्, तैत्तिरीयोपनिषत् and the eighth chapter of गीता. And we also know the answer. Mere rituals will take a person through कृष्ण गति and the rituals mixed with meditation will lead a person through शुक्ल गति. So केवल कर्म is कृष्ण गति साधनम् and उपासना सहित कर्म is शुक्ल गति साधनम्. This is the answer. In fact, all the five question answers we know. But some more details are given which are interesting that we will see later. देवयान and पितृयाण themselves are further explained by प्रवाहण जैवलि. यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वा – so what are the साधनस by following which a person will go through these two paths. In support of these two paths प्रवाहण जैवलि quotes a ऋग् मन्त्र also. He does not say it is a ऋग् मन्त्र. He says these two paths are not invented by me but the ऋषि themselves have talked about these two paths. And he gives the quotation of the ऋषि. द्वे सृती अशृणवं अहम्. The ऋषि is telling अहम्. प्रवाहण जैवलि is quoting a ऋषि and the ऋषि says अहम् द्वे सृती अशृणवम्. Here सृती means मार्ग. Taken by whom? मर्त्यानाम् – both are taken by human beings. So मर्त्यानाम् द्वे सृती अशृणवं. Those two paths are पितृयाणं सृती देवानाम् सृती – पितृयाण and देवयान. Only thing to be noted here in the भगवद्गीता the words used are कृष्ण गति and शुक्ल गति but here कृष्ण गति is translated as पितृयाण and शुक्ल गति is translated as देवयान. ताभ्यामिदं विश्वमेजत्समेति – the entire world or the entire humanity will have to travel through these two paths alone, generally. Because remember this is not

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exactly true. Because the entire humanity will not go through these two paths as there are people who perform neither perform कर्म nor उपासना. For them there is a third path to travel as said in the छान्दोग्योपनिषत्. But generally the वेदs assumes that we do either कर्म or उपासना. Therefore generally the entire humanity will pass through either कृष्ण गति or शुक्ल गति. Because remember even by doing नित्यनैमित्तिक कर्म one will get कृष्ण गति. And वेद expects a person to do the minimum नित्यनैमित्तिक कर्म even if one does not do उपासना. ताभ्यामिदं विश्वमेजत्समेति. समेति means सङ्गच्छते, संसरति, travels. These two paths exist यदन्तरा पितरं मातरं. Here the words पिता and माता refers to the earth and heaven. पिता here does not mean father and माता does not mean mother. पिता and माता refers to द्यावापृथिव्यौ between the heaven and earth these मार्गs are there, between higher लोकs and lower लोकs these मार्गs are there connecting the earth and heaven. The earth is the starting point and heaven is ending point. Therefore these मार्गs must be between the starting and the ending point. What is the response of poor श्वेतकेतुः? नाहमत एकञ्चन वेदेति होवाच – I do not know the answers to any one of these five questions. Continuing;

मन्त्र 6-2-3

अथैनं वसत्योपमन्त्रयाञ्चक्रे ; अनादृत्य वसतिं कुमारः प्रदुद्राव ; स आजगाम पितरम् ; तं होवाच, इति वाव किल नो भवान्पुरानुशिष्टानवोच इति ; कथं सुमेध इति ; पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्, ततो नैकञ्चन वेदेति ; कतमे त इति ; इम इति ह प्रतीकान्युदाजहार ॥ ६-२-३ ॥

When श्वेतकेतु expressed his inability to answer प्रवाहण जैवलि said it is ok. You can study it from someone or other, but now you have come to me as a guesthouse therefore please go to my guesthouse and get refreshed, I will give you अन्नम्. Remember primarily he is an अतिथि. He has not come as a student yet. And he said I am educated therefore he asked five questions. That transaction is over. Now taking him as अतिथि वसत्या उपमन्याचक्रे – he honored श्वेतकेतु even though श्वेतकेतु was a young boy by offering him a guesthouse. But do you think that श्वेतकेतु can go and stay because he was insulted. Because of his ignorance there is a general curiosity. And secondly he has been insulted. His ego has been pricked. Not only that when a person is insulted it will turn to anger. In fact, प्रवाहण जैवलि did not want to insult him because of his attitude it became an insult. Therefore he became angry with his father. Father taught me everything and said your गुरुकुलवास is over. But now I got humiliated. Therefore with anger प्रदुद्राव – he ran back to his father. He angrily questioned his father स आजगाम पितरं तं होवाचेति वाव किल नो भवान्पुराणुशिष्टानवोच इति – didn't you tell that we have completed our studies? That means we should be able to answer any question asked by anyone.? Then the father understood there has been some problem. He asked the question कथं सुमेध इति – हे सुमेधः! O Intelligent one! how come you are upset? कथं केन प्रकारेण तव दुःखमुपजातम्. What happened to you? श्वेतकेतु said पञ्च मा प्रश्नाब्राजन्यबन्धुरप्राक्षीत् – so he is angry with the राजा also.

He said he is राजन्यबन्धुः only a राजा for namesake and not a real राजा. Similarly if a ब्राह्मण is only a ब्राह्मण by birth and if he does not have any ब्राह्मण कर्म or ब्राह्मण गुण and merely one is ब्राह्मण by birth, he is ब्रह्मबन्धुः. बन्धुः is an degrading expression. ततः न एकञ्चन वेद – I did not understand the questions let alone giving the answer. Then the father asked what are those questions. कतमे इति. And इमे इति ह प्रतीकान्युदाजहार. The उपनिषत् does not repeat the question and it says that श्वेतकेतुः enumerated all those five questions to his father आरुणि or गौतम. Then we get a peculiar situation. Father says I myself do not know. So don't feel bad about it, everybody need not know everything, I did not teach you for simple reason for I did not know myself and let us both go to the king. It indicates the intellectual honesty. If you don't know say don't know. Don't pretend and give wrong answer and get into trouble. Therefore father accepts his ignorance. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं कर्षावहे ।
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this second ब्राह्मणम् of the sixth chapter we find श्वेतकेतु approaches the king प्रवाहण जैवलि after completing his education under his father गौतम. गौतम told श्वेतकेतु that he had taught everything he knew. श्वेतकेतु was arrogant about his knowledge and he approaches प्रवाहण जैवलि to exhibit his knowledge. प्रवाहण जैवलि is a king of पञ्चाल देश. श्वेतकेतु wants to conquer all the people of पञ्चाल देश in debate and finally he comes to the king with an intention of arguing with the आस्थान विद्वान्, the scholars in the king's assembly. The king had already heard about श्वेतकेतु's गर्व and therefore the king decided he should be taught an appropriate lesson all with the intention of correcting that boy. When श्वेतकेतु approached the king was there with his attendants serving him and the king asked श्वेतकेतु have you finished your education. For that श्वेतकेतु replied that he had completed and even in that statement arrogance was writ large. The king then asked five questions about life after death, not Vedantic questions but life after death. The five questions are:

- 1) How do people travel after death? (गमनम्)
- 2) How do people come back? (आगमनम्)

3) Why the higher लोकs are never filled up, never overpopulated and ever under populated.

4) This fourth question is the main one. What are the stages through which a जीव goes after death before taking another body. This is elaborately answered.

5) What is पितृयाण साधनम् – what is the means of going through कृष्ण गति and देवयान साधनम् – what is the means of coming to शुक्ल गति. So गति साधनम्.

These are the five questions and श्वेतकेतु could not answer even one among these five questions and he got utterly humiliated, humbled and afterwards once the job is over प्रवाहण जैवति said after all you are a guest therefore you should stay in my guest house, make yourself comfortable. How can he make himself comfortable when his ego is burst. Therefore श्वेतकेतु runs back to his father. Humiliation gets converted into anger and he questions his father that you had taught me everything and if that be so I should have been able to answer all the questions and since I could not answer it means you have not taught me everything. You are withholding some information as secret and that too to your son and शिष्य. The father गौतम otherwise known as आरुणि consoles him and says I have not withheld any information, still I say the same thing I have taught you everything. And if you don't know something it only means I also don't know the same thing. In fact I myself do not know the answers to these five questions. To be ignorant is not a sin. Because except

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भगवान् everybody has got a limited knowledge only. Therefore we need not feel bad about it both of us together will go to प्रवाहण जैवलि and become his शिष्यs and learn. So father does not have ego problem. And now son also must have become clear. Up to this we saw in the last class. मन्त्र number three we completed in which we found कतमे त इतीम इति ह प्रतीकान्युदाजहार. So the son gave the प्रतीकम्, i.e., the beginning of each questions or the condensed version of the five questions he gave. We will read the fourth.

मन्त्र 6-2-4

स होवाच, तथा नस्त्वं तात जानीथा यथा यदहं किञ्च वेद सर्वमहं तत्तुभ्यमवोचम् ; प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति ; भवानेव गच्छत्विति ; स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास ; तस्मा आसनमाहृत्योदकमाहारयाञ्चकार, अथ हास्मा अर्घ्यं चकार ; तं होवाच, वरं भगवते गौतमाय दद्य इति ॥ ६-२-४ ॥

So father गौतम consoled his son श्वेतकेतु and says, यदहं किञ्च वेद सर्वमहं तत्तुभ्यमवोचम् – really I have taught you everything that I knew. And if you were not able to answer these five questions it is because I have not taught you and I have not taught you because I myself do not know. It is not a big crisis or anything. Many things we do not know. Another five more are added we need not feel bad about it. प्रेहि तु तत्र प्रतीत्य – you come along with me and let us both go together and ब्रह्मचर्यं वत्स्याव – let us have गुरुकुलवास. Here the word ब्रह्मचर्य means let both us become ब्रह्मचारिs. Now you may wonder श्वेतकेतु can be a ब्रह्मचारि, how can गौतम who is

married and also has a child be a ब्रह्मचारि? From this it is very clear that ब्रह्मचारि does not mean an unmarried person even though we are using the expression ब्रह्मचारि to mean an unmarried person. ब्रह्मचारि means a *Vedic* student. So ब्रह्म अध्ययनार्थम् चरति गुरुकुलवास चरति. ब्रह्म means वेद. For वेद अध्ययनाय the lifestyle that he leads is called ब्रह्मचार्यम् and the one who lives such a lifestyle is called ब्रह्मचारि. That means if a गृहस्थ is learning something he is also a *Vedic* student, he is ब्रह्मचारि. But generally according to वर्णाश्रम धर्म वेद were studied before marriage and therefore a *Vedic* student was generally an unmarried person and therefore by extension we got that expression ब्रह्मचारि means an unmarried person. Remember ब्रह्मचार्यम् means गुरुकुलवास. Therefore ब्रह्मचर्य वत्स्याव means may we take to गुरुकुलवास. Then the son is still not normal because his ego has been hurt, he has been humbled and also he is still angry with his father even though father has not committed any mistake and therefore like any other boy he says to his father you go, भवानेव गच्छतु इति. Father understood that his son will be like this for some time and he decided to learn from the king and teach the newly acquired knowledge to his son. With that consolation now गौतम otherwise called आरुणि who is the son of अरुण ऋषि goes to प्रवाहणस्य जैवलेः आस where the king was present. प्रवाहणस्य जैवलेः is in the sixth case, it should be converted into first case प्रवाहणः जैवलिः आस. What did the king do? तस्मा आसनमाहृत्योदकमाहारयान्वकार – the king offered him seat after welcoming him and gave some water to drink. It

was practical also because in those days all travels were on foot. Therefore that person will be tired after walking. अथ हारम्मा अर्घ्यं चकार – अर्घ्यम् means offering water for washing the hands and feet and for drinking etc. That is why in षोडशोपचार पूजा also आसनम् समर्पयामि, अर्घ्यम् समर्पयामि (washing the hands) पादम् समर्पयामि (washing the feet), आचमनीयम् समर्पय (drinking). This is for human beings also and for gods also. In this context अर्घ्यम् means offering water. शङ्कराचार्य says that the king asked his attendants to do everything. And then तं होवाच वरं भगवते गौतमाय दद्व इति – he said we are offering any gifts that you want. In those days ब्राह्मणs did not earn money. They were not supposed to keep money also for the future. Whatever money comes from priesthood with that they have to survive. The birds and ब्राह्मणs etc., have to live with hand to mouth. They had to live from hand to mouth. Because the principle is once money comes the knowledge goes away. Therefore लक्ष्मी and सरस्वती somehow often do not co-exist. Therefore simple living and high thinking was their philosophy. Therefore ब्राह्मण has to voluntarily invite poverty, i.e., simple life. Whenever they had unexpected extra expenditure then they have only one source and that is they have to go to the king and ask for financial help. The kings were the banks of ब्राह्मणs and the kings used to help them. So whenever a ब्राह्मण comes to the king, the latter knows what the ब्राह्मणs want. Therefore immediately the king says what do you like to have? Here प्रवाहण जैवति says, गौतमाय भगवते, he is a

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ब्राह्मण, he is a learned person therefore भगवान् गौतम I am offering any boon, any gift that you want. Continuing;

मन्त्र 6-2-5

स होवाच, प्रतिज्ञातो म एष वरः, यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥ ६-२-५ ॥

Always we they वरम् and get into trouble. We find नचिकेतस् also asked for three boons and यमधर्मराजा did not want to give Self-Knowledge. Because he had given the boon he had to give Self-Knowledge. Similarly दशरथ was also in trouble. Here also गौतम jumps at the offer and says you have given me a word. In those days giving a word means it has to be protected. वाक् तपस् becomes important only when you have to fulfil the promise. गौतम knows this rule and says that you have given me a word. प्रतिज्ञातः मे एष वरः – you have given me a प्रतिज्ञा. The वरम् that I want is कुमारस्य अन्ते वाचमभाषथाः – to my son श्वेतकेतु you had asked five questions regarding five topics. तां मे ब्रूहीति – may you tell me about those five topics. May you teach me the answer to those five questions.

मन्त्र 6-2-6

स होवाच, दैवेषु वै गौतम तद्वरेषु, मानुषाणां ब्रूहीति ॥ ६-२-६ ॥

प्रवाहण जैवलि gives the same answer as यमधर्मराजा gave to नचिकेतस्.

देवैश्चापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ॥
कठोपनिषत् १-१-२१ ॥

So even gods do not know about this topic. Therefore this knowledge belongs to only gods and मनुष्यs should not ask about this. If प्रवाहण जैवलि can know this certainly गौतम can know this. Still प्रवाहण जैवलि says this is a knowledge only know to gods and therefore you ask only such boons which a human being will ask. Therefore he says तत् दैवेषु वरेषु एकः भवति. The वरम् you ask is to be asked only by देवs such boons should not be asked by मनुष्यs. Therefore I suggest you change the boon. What boon you should ask? मानुषाणां वरम् ब्रूहीति – may you ask such a boon which is natural to human beings like asking for money, children, dress, house, pets, horse, cow, elephants etc. So says प्रवाहण जैवलि to गौतम.

मन्त्र 6-2-7

स होवाच, विज्ञायते हास्ति हिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिदानस्य, मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति ; स वै गौतम तीर्थेनेच्छासा इति ; उपैम्यहं भवन्तमिति ; वाचा ह स्मैव पूर्व उपयन्ति, स होपायनकीर्त्योवास ॥ ६-२-७ ॥

गौतम tells the general boons asked by human beings I don't want to ask because I already have all of them. Here गौतम happens to be already rich in possession. So being a learned person he must have got दक्षिणा from various kings and other people and therefore he says हिरण्यस्य गोअश्वानां दासीनां प्रवाराणां परिदानस्य अपात्तम्. अपात्तम् means acquired possessions. So I have the acquired possessions gifted possessions of हिरण्यस्य gold, गोअश्वानां thousands of horses, दासीनां servant maids, प्रवाराणां lot of friends and relatives

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and assistants are there and परिदानस्य lot of costly clothes like silk etc. Now I want a boon which is of infinite value, बहोः प्रभूतस्य, अनन्तस्य अनन्तफलस्येत्येतत्, अपर्यन्तस्य अपरिसमाप्तिकस्य पुत्रपौत्रादिगामिकस्येत्येतत् – a boon which is great, limitless and inexhaustible that will last from generation to generation. If it is a boon in the form of knowledge it can never be exhausted and not only I can enjoy that boon but I can hand them over to my children and grandchildren. Therefore such a knowledge boon I want and not money boon. And he says अवदान्यो मा भूत् – may you not be uncharitable with regard to this boon. May you not be ungenerous with regard to this boon. Because I have heard about your glory and I have heard about you that you give to people whatever they want. Please maintain your status with regard to this particular boon also. Then प्रवाहण जैवलि answers. He says there is a difference between money and knowledge gift. Money gift is relatively a simple affair. Only I have to ask you to be seated and give money. But if it is knowledge gift then you should become my disciple. Without becoming a disciple knowledge cannot be imparted. You cannot casually stand aside and ask for knowledge. If you have to become a disciple there is a procedure.

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

There is a विधि known as उपसदन or उपनयन विधि. तीर्थः means *Shastric* procedure of becoming a disciple. Through that proper method may you desire to learn. May you ask me

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the question. गौतम also knows as he is also an educated person therefore he says उपैमि उपगच्छामि शिष्यत्वेन अहं भवन्तमिति – so he formally declares that I am becoming your disciple. I am formally approaching you for learning. That means I am not approaching you as a guest but am approaching you as a disciple. Then the उपनिषत् adds a note here. According to वर्णाश्रम धर्म, which was followed in those days, ब्राह्मण alone has the right to teach, so he was always a teacher. Others other than ब्राह्मण have got only a right to learning but not teaching others. क्षत्रिय can do वेद अध्ययनम् but he cannot teach. वैश्य also can do वेद अध्ययनम् but cannot do वेद अध्यापनम्. Since ब्राह्मण was always a teacher and the others always did नमस्कारम् to ब्राह्मण and ब्राह्मण never does नमस्कारम् to क्षत्रिय, वैश्य etc. He had the teacher status in the society and teacher should be respected. In fact, they say the society will thrive only when the teachers in the society gets respect. Any society will come down when the teachers have got an inferior status. When the teacher status is respected then alone society will thrive and here generally क्षत्रिय, वैश्य, शूद्रs do नमस्कार to ब्राह्मण and ब्राह्मण does not do नमस्कारम् to them. Here is a ticklish situation that ब्राह्मण has to learn from क्षत्रिय and he has to go through उपसदन विधि and one of the rules to become a disciple is doing नमस्कार. Now the question is if ब्राह्मण has to learn from क्षत्रिय should he do नमस्कार to become a disciple. शास्त्र gives a special rule. He need not go through all the ritualistic procedure of offering things and doing नमस्कार. When a

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कर्मविपाक ब्राह्मणम्

ब्राह्मण has to learn from a क्षत्रिय he need not go through the ritualistic procedure of पादप्रक्षालणम्, नमस्कार, offering things. He has to verbally declare that I am your disciple. There is no physical procedure and there is only a verbal procedure. अहं उपैमि. I am approaching you to learn. The उपनिषत् says वाचा ह स्मैव पूर्वं उपयन्ति – in previous generations also when ब्राह्मणस went to क्षत्रियस for learning they only became disciple verbally and not by doing नमस्कारम्. In keeping with that tradition, स ह उपायनकीर्त्या उवास – उपायनकीर्त्या means उपगमनकीर्तनमात्रेणैव उपनयन वचनेन उवास. It means verbal उपनयनम् making a statement that I am approaching you as a disciple. उवास – he became a resident student. Continuing;

मन्त्र 6-2-8

स होवाच, तथा नस्त्वं गौतम मापराधास्तव च पितामहा यथा, इयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास ; तां त्वहं तुभ्यं वक्ष्यामि, को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ६-२-८ ॥

When गौतम humbly approached प्रवाहण जैवलि with a statement I am your disciple, the king feels bad and he doesn't want to humiliate गौतम by forcing him to become a disciple because the king made a statement that if you want to learn you become a disciple. It is as though humiliating a ब्राह्मण. The king feels bad about it therefore he says I asked you to become a disciple but not to humiliate you. I told you to follow the शास्त्र विधि and without that statement if I teach you you will not get the benefit. For your own benefit I asked

you to verbally say that I am your disciple. Therefore he says हे गौतम मा अपराधाः – you please don't mistake me. It is not that I want गुरु status, not that I want to convert you to be a disciple nor I wanted to humiliate you. In fact, तव पितामहाः – your forefathers also have done similar things in the past when they had to learn from क्षत्रियस. So when they had to learn from क्षत्रियस your forefathers even though they were also ब्राह्मणस did the same thing they verbally uttered that I am your disciple and they did not feel humiliated, they were open, they followed the *Shastric* rule. In the same way you also should not mistake me. This is one guilt of the king. There is another guilt also in the king's mind. He said you do not ask me for this boon. This boon is दैवः वरः. You ask for मानुषः वरः, he said this in मन्त्र number six. That also created guilt in king's mind as though I am a miser or ungenerous, I don't want to share this knowledge or petty hearted etc. Therefore he says, really speaking I am not petty hearted. In the previous generations also this knowledge was known only to the क्षत्रियस. No ब्राह्मणस knew this knowledge especially with reference to पञ्चाग्नि विद्या उपासना. ब्राह्मण might have known about the travel after death, they might have studied about कृष्ण, शुक्ल गति etc., but here it is going to be presented in the form of an उपासना and that उपासना method was only with क्षत्रियस. It is going to be a very highly symbolic उपासना. Each stage is compared to the fire and when there is a comparison with the fire – what is smoke, embers, flame, sparks. These symbolic representations were not known to

ब्राह्मणs. They might have known about कृष्ण, शुक्ल गति but this comparative उपासना they did not know. Since it is with क्षत्रिय generation I always wanted to avoid teaching this wisdom to the ब्राह्मणs. It is out of my respect for our tradition and not out of my miserliness. Therefore he says पूर्व कस्मिंश्चन ब्राह्मण न उवास – no ब्राह्मण was taught of this knowledge before me by any क्षत्रिय king. This knowledge was with क्षत्रिय and not known to any ब्राह्मण. Therefore I always hesitated to violate the tradition. In those days the respect for tradition was so much that people always hesitated to violate a tradition. Now he says that I have decided to break that tradition. The tradition is that the knowledge should be with क्षत्रियs but now I have decided to teach the ब्राह्मण to you गौतम says जैवलि. Now I have decided to break this tradition with pain. I break this tradition because I find you to be extremely sincere and you do not have that ब्राह्मण arrogance. If अभिमान is an obstacle for knowledge we have to get rid of that. प्रवाहण जैवलि says that you do not have that ब्राह्मण अभिमान and therefore I will teach you. को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति – how can I refuse to teach you the knowledge who are approaching me with such sincerity, with such humility without any ब्राह्मण अभिमान. Up to this is the introductory part. The teaching has not yet come. Only गुरु and शिष्य have been introduced. क्षत्रिय प्रवाहण जैवलि is गुरु and ब्राह्मण गौतम is शिष्य. hereafter the teaching will begin. We will read.

बृहदारण्यक उपनिषत्

कर्मविपाक ब्राह्मणम्

असौ वै लोकोऽग्निगौतमः ; तस्यादित्य एव समित्, रश्मयो धूमः, अहरर्चिः, दिशोऽङ्गाराः, अवान्तरदिशो विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवाः, श्रद्धां जुह्वति ; तस्या आहुत्यै सोमो राजा सम्भवति ॥ ६-२-९ ॥

The teaching begins with the ninth मन्त्र. Up to this is story introducing गुरु and शिष्य. Of the five questions the king is answering the fourth question first. He is not giving the question in order, he changes the order. The fourth question is answered first. This goes from ninth मन्त्र up to the fourteenth मन्त्र. This is the most important question. The answer to this question alone is the main teaching of this chapter. This teaching alone is popularly known as पञ्चाग्नि विद्या which literally means five-fire meditation. The fourth question is what are the stages a जीव goes through before getting a rebirth. That means what are the stages that a जीव goes through before getting another physical body. To put in another language after how many stages a new physical body is formed. He is going to say that after five stages a new physical body is formed. What are the stages will be explained independently and thereafter wards I will explain the मन्त्रs. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

कर्मविपाक ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this second ब्राह्मणम् of the sixth chapter श्वेतकेतु's father गौतम goes to प्रवाहण जैवलि and asks for the answers to the five questions he had asked his son. He becomes his disciple and the king begins his teachings from मन्त्र nine onwards. First he answers the fourth question and it is after how many stages does a जीव get a new physical body after death. This question is answered from मन्त्र nine up to मन्त्र fourteen. The answer is that the जीव has to go through five stages before getting a full-fledged human body. These five stages are imagined or meditated upon as अग्नि and therefore this teaching is called पञ्चाग्नि विद्या. पञ्च अग्निs representing the five stages before taking this body. And this is one of the famous उपासनाs mentioned in the शास्त्रम् and we have seen this in the third section of the fifth chapter of छान्दोग्योपनिषत्. Before going to these मन्त्रs I will give a briefing to make these मन्त्रs easier. After a person dies his body is taken for the final ritual called अन्त्येष्टि कर्म. It is the final ritual in which the body itself is offered unto the fire. Cremation is also a वैदिक संस्कार. Of the forty-one संस्कारs cremation is the final forty-first संस्कार. This offering is done into the fire called गार्हपत्य fire, which a गृहस्थ is supposed to maintain from the date of his wedding itself. Thus गृहस्थ does

forty संस्कारs in that fire and the forty-first संस्कार is the offering of the very physical body into that fire. This he cannot do while he is alive and then it will be committing suicide and therefore other people who carry his body and offer it to the fire do the final संस्कार. That is why this संस्कार is not there for a सन्न्यासि as he does not maintain the गार्हपत्य अग्नि. Therefore he cannot be cremated but buried or some other methods are prescribed in the शास्त्र. When this body is burnt in the अग्नि at that time itself the अग्नि देवता gives the next physical body in a very minute rudimentary form or in a सूक्ष्म form. अग्नि does not give the सूक्ष्म शरीरम्. सूक्ष्म शरीरम् is not destroyed by the fire. But अग्नि provides a new स्थूल शरीरम्, which is in an invisible form. This स्थूल शरीरम् consists of पञ्च स्थूल भूतs. The type of the body depends upon the various कर्मs he has done during his lifetime. Even though this body, the invisible physical body is made up of five elements the scriptures say that that body is predominantly consists of water principle. It is जलप्रधानम्. This जलप्रधान शरीरम् or जलीय शरीरम्, which is in invisible form alone will develop gradually into the next physical body. It is जलप्रधानम् or it is more of liquid nature because most of the oblations that he offers into the fire during his life are in liquid form like milk, ghee etc. These संस्कारs he has done throughout his गृहस्थाश्रम life. He has given to अग्नि देवता the liquid principle and the same liquid principle the अग्नि returns to him in the form of next physical body. Therefore according to the शास्त्र these oblations contribute

the physical body. The जलीय शरीरम्, अम्मय शरीरम् [अप् मयम् is equal to अम्मय. अप् means जलम्] Now the जीव consists of आत्मा, कारण शरीरम् plus सूक्ष्म शरीरम् plus this new invisible स्थूल शरीरम् which is called the जलीय शरीरम्. This जीव consisting of these four factors आत्मा plus कारण शरीरम् plus सूक्ष्म शरीरम् plus जलीय स्थूल शरीरम् or जलप्रधान स्थूल शरीरम् travels. While traveling it crosses five stages. It is like in a factory the raw material goes through various stages and in each stage the raw material gets more and more refined and at last the final product comes out. Similarly the divine factory functions to manufacture this wonderful physical body. When it passes through each stage the जलीय शरीरम् becomes more refined and more gross. From very minute gross body it gets grosser and grosser as it passes through each stage and in the final stage it assumes this form. This conversion process is compared to five types of यज्ञ. For example the जलीय शरीरम् is compared to a होम द्रव्यम्, it is a material. The first stage is compared to the fire. So when the जलीय शरीरम् goes through the first stage, it is like the जलीय शरीरम् being offered into the first fire. It comes out of the first stage in a grosser form and that grosser form is compared to the फलम्. The grossified शरीरम् is compared to the फलम् of the यज्ञ. This grossified body becomes the material offered into the second fire. The product out of the first fire becomes the द्रव्यम् for the second fire. The फलम् of the first fire becomes the द्रव्यम् of the second fire. Then it again produces the result still grossified body that

becomes the second फलम्. The second फलम् becomes the द्रव्यम् of the third fire. This is the कल्पना, this is the उपासना. We have got five अग्निs, which means five द्रव्यम्s and five फलम्s. So पञ्च द्रव्यानि, पञ्च अग्नयः and पञ्च फलानि. Now I will present in the form of a chart so that it will be easy to follow.

द्रव्यम्	अग्निः	फलम्
जलीय शरीरम्	स्वर्ग	सोम शरीरम्
सोम शरीरम्	पर्जन्य	वृष्टि शरीरम्
वृष्टि शरीरम्	पृथिवी	ओषधि शरीरम्
ओषधि शरीरम्	पुरुष	रेतस् शरीरम्
रेतस् शरीरम्	योषा	पुरुष/ मनुष्य शरीरम्

The first द्रव्यम् is जलीय शरीरम्. The first fire is स्वर्गः. So the जलीय शरीरम् goes to the heaven and when it comes out its body is further grossified and refined and that product is called सोम शरीरम् because it is connected with सोम देवता. So स्वर्ग अग्नि converts जलीय शरीरम् into सोम शरीरम्. Now the सोम शरीरम् is the material to the second fire. The second fire is called पर्जन्य अग्नि. पर्जन्य means मेघः, the clouds. It is called पर्जन्य अग्नि because it is associated with पर्जन्य देवता.

When the सोम शरीरम् travels through the पर्जन्य अग्नि it gets converted into वृष्टि शरीरम्. वृष्टि means rains because it is associated with the rain waters. So when rain waters come down a lot of जीवs come down. Then वृष्टि शरीरम् becomes the material in the third stage and it is offered to the अग्नि called पृथिवी. भूमि is the अग्नि. Then it gets converted into ओषधि शरीरम्. ओषधि means plants. That means it is associated with plants. Then ओषधि शरीरम् is the material in the next stage and the fire is पुरुष अग्नि, the productive male is the fourth fire. The product is रेतस् शरीरम्. रेतः means the पुरुष बीजम्, the seed. Then the रेतस् शरीरम् is the material in the fifth stage and it is offered to the अग्नि called योषा which means स्त्री, woman. The product is पुरुष शरीरम्. Here this discussion is primarily meant for उपासना. That is why it is only dealing with one set of human beings. Therefore we should bother about the पञ्चाग्नि उपासना. There are more questions that can come which we should not ask. We said that the अग्नि देवता gives the जलीय शरीरम् at the time of cremation. Then you may ask what about the people who are not cremated. In other religion they are buried. Remember here the purpose of the वेद is not to give the details of पुनर्जन्म but it wants us to practice a type of उपासना. It is उपासना प्रधान portion, it does not deal with the rebirth of all human beings. Therefore this method only gives a particular case and it does not deal with all types of जीवs. Here we are not supposed to bother about all types of जीवs. This much detail is given only to present a type of उपासना. That is one

benefit. The second benefit is वैराग्य प्राप्त्यर्थम्. It is not to know about the details of पुनर्जन्म but only to create वैराग्यम्. So don't break your head bothering about what happens after death, understand this cycle is an endless one and how to break it. Therefore उपासना प्रधानम् वैराग्य प्रधानम् and not पुनर्जन्म details प्रधानम्. With this background we will go to the मन्त्रs and I am only going to mention the name of the fires and I am not going into the details. Since each stage is compared to अग्नि the उपनिषत् gives further उपासनाs or imaginations also. Once you talk about अग्नि the question comes the name of the flame, fuel, spark, embers, smoke etc. Therefore this imagination is not only confined to fire imagination, each stage involves smoke imagination, flame imagination etc. Those details are given in the मन्त्र, I am not going to enter into those details. This you can understand by reading the translation. It is just enumeration. The first fire is said in the ninth मन्त्र in which the द्रव्यम् is जलीय शरीरम्, स्वर्ग is the अग्नि and the product is सोम शरीरम्. That is why it is said सोमो राजा सम्भवति. Who offer these oblations? The मन्त्र says the various अधिष्ठान deities together perform the cosmic याग to provide us with the physical body. Now we will read the other four मन्त्रs talking about the other अग्नि.

मन्त्र 6-2-10

पर्जन्यो वा अग्निगौतम ; तस्य संवत्सर एव समित्, अश्राणि धूमः, विद्युदर्चिः, अशनिरङ्गाराः, ह्यादुनयो विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति ; तस्या आहुत्यै वृष्टिः सम्भवति ॥ ६-२-१० ॥

The second अग्नि is said. पर्जन्यः अग्नि, so the clouds are the fire. And the offering is the सोम शरीरम्. The product is the वृष्टि शरीरम्. So वृष्टिः सम्भवति.

मन्त्र 6-2-11

अयं वै लोकोऽग्निगौतम ; तस्य पृथिव्येव समित्, अग्निर्धूमः, रात्रिरर्चिः चन्द्रमा अङ्गाराः, नक्षत्राणि विस्फुलिङ्गाः तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति ; तस्या आहुत्या अन्नं सम्भवति ॥ ६-२-११ ॥

Now वृष्टि शरीरम् is the द्रव्यम् and अयं लोकः, i.e., भूलोकः is अग्नि and the product is अन्नम् i.e., the ओषधि शरीरम्. वेद assumes that we are all vegetarians therefore ओषधि शरीरम् or अन्न शरीरम् is the product.

मन्त्र 6-2-12

पुरुषो वा अग्निगौतम ; तस्य व्यात्तमेव समित्, प्राणो धूमः, वागर्चिः, चक्षुरङ्गाराः, श्रोत्रं विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति ; तस्या आहुत्यै रेतः सम्भवति ॥ ६-२-१२ ॥

The ओषधि or अन्न शरीरम् is the material in the fourth stage. The अग्नि is पुरुष अग्नि. The अन्न शरीरम् gets converted into रेतः शरीरम्. Therefore remember the पुरुष also becomes pregnant with a baby. According to शास्त्र पुरुष has got जीव in his body. This is important to know because generally people think the जीव enters when a woman is pregnant. Remember even in पुरुष शरीरम् itself the जीव is there incapable of functioning. And from the body of the male the जीव enters the mother's womb and therefore abortion is considered to be भ्रूण हत्या, one of the great पापम्s because it

is the destruction of the जीव. Now we have to go to the fifth stage.

मन्त्र 6-2-13

योषा वा अग्निर्गौतम ; तस्या उपस्थ एव समित्, लोमानि धूमः योनिरर्चिः, यदन्तः करोति तेऽङ्गाराः, अभिनन्दा विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति ; तस्या आहुत्यै पुरुषः सम्भवति ; स जीवति यावज्जीवति, अथ यदा म्रियते ॥ ६-२-१३ ॥

This रेतस् शरीरम् if the fifth oblation, which is offered into the fifth fire which is योषा or स्त्री अग्निः. Going through this अग्निः the रेतस् शरीरम् gets converted into पुरुष शरीरम्. Thus going through five stages the जलीय शरीरम् gets converted into मनुष्य शरीरम्. So प्रवाहण जैवति has answered the fourth question, which he himself asked श्वेतकेतु. After how many stages or after how many oblations will a जीव get the full-fledged physical body? After five आहुतिs the जलीय शरीरम् becomes मनुष्य शरीरम्. The उपनिषत् does not say जलीय शरीरम्. It says water becomes मनुष्य शरीरम्. Water body, which was received at the time of cremation becomes the मनुष्य शरीरम्. We are all अग्नि पुत्राः since we are born by going through पञ्चाग्नि we are अग्नि पुत्राः, children of fire. We have been purified by going through the five stages. Then what happens? स जीवति यावज्जीवति – he lives as long as he has to live. It varies from individual to individual based on the प्रारब्ध कर्म. Once the प्रारब्ध is over then he dies and at the time of death once again the body has to go back from it came. The body came from fire and it has to go back to fire. यदा

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म्रियते – when he dies. Now the sixth offering takes place. Cremation becomes the sixth offering as it were. That is said in the next मन्त्र.

मन्त्र 6-2-14

अथैनमनये हरन्ति ; तस्याग्निरेवाग्निर्भवति, समित्समिद्, धूमो धूमः अर्चिरर्चिः
अङ्गारा अङ्गाराः, विस्फुलिङ्गा विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवाः
पुरुषं जुह्वति ; तस्या आहुत्यै पुरुषो भास्वरवर्णः सम्भवति ॥ ६-२-१४ ॥

When this person dies his body is taken and it is offered into the fire. What type of fire? The previous पञ्च अग्निs were not real fires, they were all imaginary fires. They are all गौण अग्निs, they are not मुख्य अग्निs. But after मरणम् this body is offered into fire, which is real or मुख्य अग्नि. What is the fire? अग्निरेव अग्निः. What is the smoke? In the previous examples the smoke was an imaginary smoke, imaginary embers imaginary flame, imaginary fuel etc. Everything was an imaginary one. Whereas in this particular case nothing is imaginary, all are real ones. To show that reality the उपनिषत् says अर्चिः अर्चिः – the real flame is the flame. अङ्गाराः अङ्गाराः – the real embers is the embers here. In this देवाः, the देवताs functioning through various relatives or the son offer this body into the fire. Once it is offered into the fire this जीव becomes भास्वरवर्णः – a bright one. The उपनिषत् says because he had gone through all the forty-one संस्कारs. The scriptures assume that during the life period he has gone through the forty संस्कारs. जातकर्म, नामकरण, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेद व्रतानि, सप्तपाकयज्ञ,

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सप्तहविर्यज्ञ etc., he has to do. After becoming a गृहस्थ he has to do twenty-one यागs in addition to regular सन्ध्यावन्दन, अग्निहोत्र, पञ्चमहायज्ञादि. After doing all these finally he goes through अन्त्येष्टि संस्कार. Each संस्कार is polishing the जीव. संस्कार literally means polishing, refinement. Here is it cleaning the जीव itself. Since जीव has gone through all the forty-one संस्कारs including the अन्त्येष्टि संस्कार the जीव becomes bright, polished, refined, matured ready for ब्रह्म ज्ञानम्. All these forty-one संस्कारs are for getting ब्रह्म ज्ञानम्. If someone gets ब्रह्म ज्ञानम् without संस्कार, then he might have done it in the पूर्वजन्मs. Without संस्कारs ब्रह्म ज्ञानम् is impossible. Therefore the उपनिषत् says भास्वरवर्णः सम्भवति – he becomes refined जीव. So with this the fourth question is over. The answer is five stages that जीव has to pass through to get a new physical body. This is the famous पञ्च अग्नि विद्या. This is very elaborately analyzed in the ब्रह्मसूत्र third chapter first topic Known as तदन्तर प्रतिपत्ति अधिकरणम्. Continuing;

मन्त्र 6-2-15

ते य एवमेतद्विदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसम्भवन्ति, अर्चिषोऽहः अह्न आपूर्यमाणपक्षम्, आपूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति ; मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्युतम् ; तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति ; ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति ; तेषां न पुनरावृत्तिः ॥ ६-२-१५ ॥

In these two मन्त्रs fifteen and sixteen the other four questions are answered. The topic of these two मन्त्रs is शुक्ल

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गति and कृष्ण गति taken by जीवs. Here alone शुक्ल गति and कृष्ण गति are very clearly mentioned. Therefore these two मन्त्रs are very well known मन्त्रs. This alone is the basis for the eighth chapter श्लोकs

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ गीता ८-२४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ गीता ८-२५ ॥

Incidentally one point. That पञ्चाग्नि विद्या is not only there in बृहदारण्यक and छान्दोग्य elaborately, this पञ्चाग्नि विद्या is briefly indicated in the मुण्डकोपनिषत् also.

तस्मादग्निः समिधो यस्य सूर्यः

सोमात्पर्जन्य ओषधयः पृथिव्याम् ।

पुमान् रेतः सिञ्चति योषितायां

बह्वीः प्रजाः पुरुषात्सम्प्रसूताः ॥ मुण्डकोपनिषत् २-१-५ ॥

To know the meaning of this मुण्डकोपनिषत् मन्त्र we should know the details of पञ्चाग्नि विद्या given बृहदारण्यक and छान्दोग्य. These two शुक्ल गति and कृष्ण गति we get in other उपनिषत्s also briefly and in the गीता also. Here शुक्ल गति is talked about. This मन्त्र also talks about शुक्ल गति साधनम्. Who will get शुक्ल गति or what are the साधनs to go through शुक्ल गति. I am using the word शुक्ल गति assuming that you will not ask the question what is शुक्ल गति. The साधन is mentioned here. ते य एवमेतद्भिदुः – all the पञ्चाग्नि उपासकs will get शुक्ल गति. The गृहस्थs who do

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the पञ्चाग्नि उपासनाs get शुक्ल गति and क्रममुक्ति. They need not go to वानप्रस्थ or सन्न्यासाश्रम etc. They need not bother about ज्ञानम्. If they do पञ्चाग्नि उपासना they get शुक्ल गति and reach ब्रह्मलोक and in ब्रह्मलोक they get आत्मज्ञानम् and then मोक्ष. So गृहस्थ पञ्चाग्नि उपासकs will get शुक्ल गति. This is the first one. Then who else? ये चामी अरण्ये श्रद्धां सत्यमुपासते – all the हिरण्यगर्भ उपासकs in the वानप्रस्थ आश्रम will get शुक्ल गति. Here सत्यम् word means हिरण्यगर्भ. श्रद्धां श्रद्धायुक्ताः, with faith.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषत् १-२-११ ॥

This is the second one. The third one शङ्कराचार्य adds though it is not said here that all the सन्न्यासिs who follow the सन्न्यासाश्रम धर्म will get शुक्ल गति if they don't get आत्मज्ञानम् during lifetime. सन्न्यासिs need not do any उपासना including पञ्चाग्नि उपासना but by following सन्न्यासाश्रम धर्म they get शुक्ल गति. What is शुक्ल गति? The details about शुक्ल गति are given here. It is represented by or indicated by the various देवताs who guide the जीवs and these guiding देवताs are called आतिवाहिक देवताs. It is derived from the √अतिवहति. अतिवहति means taking from one place to another. One देवता will immediately take charge of the जीव. He will take him from there and hand him over to another देवता. Thus the जीव will be handed over to so many

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देवताs who guide him. The list of those देवताs are given in this portion. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In the second ब्राह्मणम् of the sixth chapter the teaching is taking place between प्रवाहण जैवलि, the क्षत्रिय teacher and गौतम, the ब्राह्मण student. Here the teacher is answering all the five questions which the student, i.e., गौतम was not able to answer and of those five question the fourth question has been answered in the form of the पञ्चाग्नि विद्या and through this पञ्चाग्नि विद्या the teacher points out that every जीव will have to go through five stages before taking another physical body. Having given this information an उपासना also is prescribed in which each stage is imagined as the sacred अग्नि. It is imagined or meditated upon as the sacred fire because it converts an inferior thing to a superior status. The glory of अग्नि is it converts something inferior to a superior state. Even if you take the regular cooking itself before cooking the food was in simple vegetable form which is not in an eatable state unless one is a naturopath and when the very same vegetables when cooked turns out to be delicious eatable and digestible dish. Before cooking it is in निकृष्ट status and after cooking it is in उत्कृष्ट status. This conversion is brought out by the sacred fire. Similarly, our body also is initially in a subtler stage not usable, not व्यवहार worthy and after going through each stage, the body becomes grosser and useful and

gets more and more refined and the final most refined stage is this physical body. Therefore in each stage the body is brought to superior status and that stage is compared to अग्नि. That is why in the पुरुष सूक्तम् itself it is pointed out that the creation was previously was in unmanifest condition, it was not available for transaction therefore निकृष्ट अवस्था as it were. The whole creation is compared to a याग and the world was in an inferior stage as it were in which transaction is not possible and then the world became manifest. Why it is compared to a याग? In every याग something inferior is converted to something superior. So these five stages are compared to पञ्चाग्नि and this famous meditation is called पञ्चाग्नि विद्या which was the topic from मन्त्र nine to fourteen. Now in मन्त्र fifteen and sixteen the teacher is answering the other four questions. The topics discussed in these two verses are five in number. One is कृष्ण गति, the dark path which certain जीवs take after death and the second topic is कृष्ण गति साधनम्, what type of साधनs will take a person through कृष्ण गति and the third topic is शुक्ल गति and शुक्ल गति साधनम् and finally the path by which the जीवs come down to the lower लोकs which we may call it as अधोगति although such a name is not given in the उपनिषत्. In this fifteenth मन्त्र शुक्ल गति साधनम् and शुक्ल गति are discussed. What is शुक्ल गति साधनम्? There are three साधनs mentioned. One साधन is the पञ्चाग्नि विद्या, which is to be practiced by गृहस्थs. For गृहस्थs पञ्चाग्नि विद्या is शुक्ल गति साधनम्. Then secondly for वानप्रस्थs various सगुण उपासनाs like हिरण्यगर्भ उपासना

etc., are considered to be शुक्ल गति साधनs. For वानप्रस्थ and सन्न्यासि generally पञ्चाग्नि विद्या is not prescribed. शङ्कराचार्य gives the reasons. In पञ्चाग्नि विद्या पुरुष अग्नि, स्त्री अग्नि and पुरुष स्त्री सम्योगः, the conjugal union etc., comes in which गृहस्थs are familiar. वानप्रस्थs have given up the स्त्री पुरुष सम्योग etc., as they are practicing ब्रह्मचर्यादि साधनम्. For वानप्रस्थ various other उपासनाs are prescribed that is हिरण्यगर्भ उपासना. For सन्न्यासि the very practice of सन्न्यास धर्म will give शुक्ल गति. सन्न्यासि also has got a lot of rules and regulations. He has got जप, पारायणम्, महावाक्य जप, हंस मन्त्र जप, ॐकार जप etc. When he holds दण्ड various rituals are prescribed for दण्ड. They all come under सन्न्यासाश्रम धर्म. He need not practice any उपासना because the very pursuit of सन्न्यासाश्रम धर्म will give him शुक्ल गति, if he does not come to Self-Knowledge. We are not talking about ज्ञानि सन्न्यासिs but अज्ञानि सन्न्यासिs who follow the सन्न्यासाश्रम धर्म. A नैष्ठिक ब्रह्मचारि following the ब्रह्मचर्य व्रतम् will also get शुक्ल गति without any उपासना. Incidentally ब्रह्मचारि supposed to be of two types. One is called उपकुर्वाण ब्रह्मचारि and he is a temporary ब्रह्मचारि before becoming a गृहस्थ. The second type is नैष्ठिक ब्रह्मचारि is one who has taken a vow to be a ब्रह्मचारि for the rest of life like भीष्म, आञ्जनेय etc. निष्ठा means vow or discipline. For that they have to take a separate vow. Generally नैष्ठिक ब्रह्मचर्य is taken by those people who very much love to live in गुरुकुल and spend the whole life learning and learning and learning. In our tradition we have got so

much to learn. All scriptures can be learnt, whoever wants endless learning and who wants to serve the teacher permanently. गुरु सेवा etc., are not possible once a person takes to गृहस्थाश्रम. A person who loves गुरु सेवा, a person who loves गुरुकुलवास, a person who loves lifelong learning takes to नैष्ठिक ब्रह्मचर्य व्रतम्. Even if he becomes a सन्न्यासि he will have to quit the गुरुकुलम्. Until the learning is over a सन्न्यासि has to be with his गुरु after learning he just quits the गुरु. He becomes a परिव्राजक, a wandering monk. The rule of a परमहंस परिव्राजक is एकाकि चरेत्, to live alone. Therefore from गृहस्थाश्रम also one has to leave गुरुकुल and from सन्न्यासाश्रम also one has to leave गुरुकुल. नैष्ठिक ब्रह्मचारि alone can live with his गुरु. For नैष्ठिक ब्रह्मचारि also शुक्ल गति is said if he does not get Self-Knowledge. Thus four साधनस are said पञ्चाग्नि विद्या, हिरण्यगर्भादि उपासना, सन्न्यासाश्रम धर्म अनुष्ठानम्, नैष्ठिक ब्रह्मचर्य अनुष्ठानम् these are the four साधनस to get शुक्ल गति and through that क्रममुक्ति. This has been said in the first part of the मन्त्र. ते य एवमेतद्दिदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते. अरण्य means forest. Living in forest means it indicates two आश्रमस, which are वानप्रस्थ and सन्न्यास. एवमेतद्दिदुः indicates गृहस्थस. For all the आश्रमस शुक्ल गति is possible. The next part of the मन्त्र is the description of शुक्ल गति in terms of the guiding देवतास who are known as आतिवाहिक देवतास. There are many portions in ब्रह्मसूत्र dealing with this section. From ब्रह्मसूत्र angle this ब्राह्मणम् is very important. What are the देवतास? अर्चिरभिसम्भवन्ति – the first देवता is

अर्विः देवता, the deity presiding over the flame. This देवता is the first guide. Because of this reason alone शुक्ल गति is otherwise called as अर्विरादि मार्गः because the first देवता happens to be **अर्विः** देवता. शङ्कराचार्य also uses this word in his भाष्यम् now and then. शुक्ल गति is a गीता word, अर्विरादि मार्गः is Upanishadic word. The next देवता is अहर् देवता. अहर् देवता means the deity presiding over the daytime as opposed to the nighttime. The next देवता is शुक्ल पक्ष देवता. In this मन्त्र it is called आपूर्यमाणपक्षम् which is nothing but शुक्ल पक्ष. A पक्ष in which the moon is gradually waxing and becoming पूर्ण. The next देवता is उत्तरायणदेवता. In this मन्त्र this word is not used but it says षणमासानुदङ्डादित्यः. For six months the sun goes to उदङ् उत्तर, north which represents the उत्तरायण कालम् and उत्तरायणदेवता. And from that the उत्तरायणदेवता will take him to देवलोकम्. Here देवता is not mentioned but the place is mentioned. **देवलोकात् आदित्यम्**. देवलोकम् means heavens, belonging to the देवता. From there it will go to आदित्य लोकम्. Here आदित्य लोक is the world of the sun. **आदित्यात् वैद्युतम्** – from there it will go to विद्युत् देवता. उत्तरायणदेवता will take him to देवलोक, आदित्य लोक and then he will hand over him to the विद्युत् देवता, the lightning देवता, the deity presided over lightning. That is the last लोक before ब्रह्मलोक. Then when he is at the hands of विद्युत् देवता a special guide comes called **मानस पुरुषः**. Because he has come out of ब्रह्माजि's mind, ब्रह्मणा मनसा सृष्टो मानसः. He takes charge of this person from विद्युत् देवता. This मानस पुरुष will take him to **ब्रह्मलोकान्गमयति** –

ब्रह्मलोक. Why ब्रह्मलोकान् is used? One of the commentators says that within ब्रह्मलोक itself there is तारतम्यम्. Why there is तारतम्यम्, gradation? Even though one might have done पञ्चाग्नि उपासना in the manner of performance there can be qualitative and quantitative differences which makes all the different gradations in ब्रह्मलोक. Above all there is gradation in the faith of the person, in the sincerity of the person. There is difference in the performance of पञ्चाग्नि उपासना, हिरण्यगर्भ उपासना etc., which make the gradation. Even among अज्ञानि सन्न्यासि in the performance of आश्रम धर्म they can be gradation. ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति – so enjoying an exalted position being superior to all other लोकs that too for a long time, for many years. The duration of ब्रह्मलोक year and मनुष्य लोक year will vary and one-day in ब्रह्मलोक is equal to two thousand चतुर्युगs of human beings. Not only they enjoy ब्रह्मलोक तेषां न पुनरावृत्तिः – they will not return back to this universe. There in the ब्रह्मलोक they will attend the classes and attain Self-Knowledge and later gain जीवन्मुक्ति and along with ब्रह्माजि during the प्रलयकाल they will all get विदेहमुक्ति. Therefore तेषां न पुनरावृत्तिः. So शुक्ल गति and शुक्ल गति साधनम् has been said. Now comes कृष्ण गति and कृष्ण गति साधनम्.

मन्त्र 6-2-16

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसम्भवन्ति, धूमाद्रात्रिम्, रात्रेरपक्षीयमाणपक्षम्, अपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति, मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम् ; ते चन्द्रं प्राप्यान् भवन्ति, तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेति, एवमेनांस्तत्र भक्षयन्ति ; तेषां यदा

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तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्ते, आकाशाद्वायुम् ; वायोर्वृष्टिम्, वृष्टेः पृथिवीम् ; ते पृथिवीं प्राप्यान्नं भवन्ति, ते पुनः पुरुषाग्नौ हूयन्ते, ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनः त एवमेवानुपरिवर्तन्ते ; अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ ६-२-१६ ॥

Three topics are discussed in this मन्त्र and they are कृष्ण गति साधनम्, कृष्ण गति and also अधोगति, the path of return. First we will take up the कृष्ण गति साधनम्. What are the साधनs to go through कृष्ण गति and reach स्वर्ग लोक. The साधनs prescribed here are यज्ञ, दानम् and तपः. We have to see how these three साधनs are repeatedly emphasized.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

And again यज्ञेन दानेन तपसा. And in the seventeenth Chapter of गीता it is said about त्रिविध यज्ञ, त्रिविध दानम्, त्रिविध तपः. यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ गीता १७-७ ॥ The whole seventeenth chapter talks about three types of यज्ञ, three types of दानम् and three types of तपस्. And in the eighteenth chapter कृष्ण says यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ गीता १८-३ ॥. All these indicate that these three are considered to be very important साधनs. यज्ञ means worship of god, दान means charity – our contribution either in cash or kind or time or energy or the consoling words or even the cheapest one one simple smile. Finally तपस् that means the self-control, self-discipline, moderation in everything, avoidance of excesses. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । ॥ गीता ६-१७ ॥ अतिसर्वत्र वर्जयेत्. And तपस् also includes

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उपवासादि शरीर पिडनम्, certain types of self-denial which involves self-mastery etc. But what is missing here is उपासना and therefore they do not get to the higher लोक. If उपासना is added then it will take to शुक्ल गति. But these people do not do उपासना. So this is कृष्ण गति साधनानि.

Then the next is कृष्ण गति देवताs. So who are the देवताs who serve as the guides for these persons. The first देवता is धूमम् अभिसम्भवन्ति. धूम देवता. धूम means smoke, the देवता presiding over the smoke. Then धूमात् रात्रिम् – रात्रि देवता presiding over the night. Next is the कृष्ण पक्ष देवता but in this मन्त्र the word used is अपक्षीयमाण पक्षः in which moon is waning. That is why in this all the देवताs are associated with principle which are not bright. Smoke is not bright, रात्रि is not bright, कृष्ण पक्ष is not bright and that is why this path itself is called dark path. Whereas in the शुक्ल गति the देवताs preside over flame which is bright – शुक्ल पक्ष which is bright, day which is bright, and therefore the path itself is called bright path. This is the significance of the name bright path and dark path. We have to understand that धूम देवता will guide him and hand over to रात्रि देवता and रात्रि देवता to कृष्ण पक्ष देवता and कृष्ण पक्ष देवता to दक्षिणायन देवता. Here the मन्त्र says यावन्मासान् दक्षिणादित्य. Those six months when the sun is दक्षिणा turned southwards. Indeclinable word दक्षिण. There is a declinable word दक्षिणा which means the sacrificial fee. This दक्षिणायन देवता will take the ritualist कर्मि to पितृ लोक. From पितृ लोक to चन्द्र लोक. Here चन्द्र is the name of the place. चन्द्र लोक alone is generally called the heavens and

there he becomes अन्नम्. He becomes food for the देवs. Here शङ्कराचार्य says that the food means that the देवताs will make use of him, all the देवताs in the heavens will make use of him for all their works. Since the देवs make use of him he is called अन्नम्, अन्नम् means भोग्यः, he becomes a servant to देवताs. They make use of him just as they make use of सोम रस repeatedly. In the सोम याग, this सोम रस is offered to various देवताs through the fire. सोम रस means a juice, which is crushed out of the सोम creeper, and the creeper is called सोम because it is blessed by the moon. The सोम creeper grows well in the moonlight. Therefore the देवता is सोम, the creeper is called सोम and the juice extracted is called सोम. All these three are called सोम. This सोम is given by the ritualists to देवताs through the अग्नि. The देवs enjoy drinking सोम रस it seems and when it is over again they get it filled and drink. 'आप्यायस्व अपक्षीयस्व'. It means filling and emptying. So just as they empty and fill up in the same way they repeatedly make use of these ritualists. Do this work and no sooner had they finished it they will give another work. It is called squeezing and extracting work. What is the advantage? It is like a driver of an air-conditioned car. Even though he is a driver, he can enjoy the comfort of air-condition. Though driver he is in a better off condition. Like that he can enjoy a better लोक though a servant. Who would like to have such a condition? That is why we say gain Self-Knowledge here itself by attending the classes and get मोक्ष instead of going to देवलोक. So यदा तत् पर्यवैति – when that

पुण्य कर्म of यज्ञ, दान, तपस् gets depleted or gets exhausted that person comes back. Ok here an incidental note. If a person practices यज्ञ, दान, तपस् कर्म he is supposed to go to स्वर्ग लोक and be the servant of देवs and come back. Therefore we are not interested in स्वर्ग लोक. Then a doubt comes does that mean we can give up यज्ञ दान तपस् कर्म. I am not interested in स्वर्ग लोक, I want only मोक्ष, so can I give up यज्ञ दान तपस् कर्म. For that our answer is you cannot and you should not give up. Why I cannot give up? If I am not interested in its benefit, i.e., स्वर्ग लोक, why cannot I give up them? यदि साध्ये इच्छा नास्ति किमर्थम् साधन अनुष्ठानम्? साध्यार्थम् हि साधन अनुष्ठानम् साध्ये इच्छा हि साधनम् अनुक्रमति. For that we answer the same यज्ञ दान तपस् कर्म can be performed for other purposes also. What is that? मोक्षार्थम् अपि, a person can and should perform these things by just changing the attitude. By just changing the attitude the very same यज्ञ दान तपस् should be performed.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ गीता १८-७ ॥

Here the crucial word is पावनानि. The very same कर्म can prepare a person for मोक्ष by giving साधन चतुष्टय सम्पत्ति, by giving गुरु, by giving opportunity to श्रवणम्. Will it be sufficient to get an opportunity to श्रवणम्? I do not get time enough to revise at home after attending the classes. Therefore there should be an opportunity for मननम्. And not only मननम् निदिध्यासनम् also requires opportunity. Therefore we

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require spiritual पुण्यम् for साधन चतुष्टय सम्पत्ति पुण्यम्, for गुरु प्राप्ति, for श्रवणम् मननम् निदिध्यासनम्. This पुण्यम् means an ideal conducive situation including the health. We require another type of पुण्य which is spiritual पुण्यम्. Materialistic पुण्यम् gives स्वर्ग. Through that we can earn well, have big house, children etc. Therefore पुण्यम् is of two type – one is material and the other is spiritual. मोक्षार्थि requires a lot of spiritual पुण्यम्, the seeker of मोक्ष, a Vedantic student requires a lot of spiritual पुण्यम्. To get that पुण्यम् he has to perform यज्ञ दान तपस् कर्म with a slight change ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्, ज्ञानवैराग्य सम्पादनार्थम् इदम् कर्म करिष्ये, इदम् दानम् करिष्ये इमम् यज्ञम् करिष्ये, इदम् तपः करिष्ये. Therefore यज्ञ दान तपस् कर्म are important for both भुभुक्षु and मुमुक्षु. After enjoying the स्वर्ग लोक he returns. And what is the route of return? आकाशमभिनिष्पद्यन्ते – he comes to आकाश in an invisible form. आकाशाद्वायुम् – he comes to वायु. And वायोर्वृष्टिम् – from वायु he comes to the rains. He enters the rainy waters. And वृष्टेः पृथिवीम् – from rains to the earth. And पृथिवीं प्राप्यान्नं भवन्ति – from the earth he enters the plants. Remember in the plants means there is a जीव identified with plant शरीरम्, it is not the plant जीव but another जीव inside the plant शरीरम् just as a mother has got a जीव inside. What is the difference between the mother जीव and baby जीव? The mother जीव is identified with the mother's शरीरम् and the baby जीव has got its own body. Similarly with the plant. Then ते पुनः पुरुषाग्नौ हूयन्ते – from the plant kingdom the जीवs

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enter the male body, the productive male's body. Productive male in ब्रह्मसूत्र is called रेतसिक्, the one who gets married and transfers जीव, one who begets children. Then alone the transference will take place and not otherwise. From there to योषाग्नौ – the female body. From female body they are born into this लोक in the form of full-fledged human being. After a long tour they have come back to the मनुष्य लोक. So एवमेवानुपरिवर्तन्ते – in this manner having come to मनुष्य लोक again they do यज्ञ, दान, तपः and so the cycle continues. With this कृष्ण गति, कृष्ण गति साधनम् and अधोगति is over.

Then the teacher concludes saying suppose there are जीवs who do not do either कर्म or उपासना. The non-performers of कर्म and उपासना will go to अधोगति. They will get lower जन्मs like कीटाः पतङ्गा यदिदं दन्दशूकम् – worms, moths, biting insects etc. With this the ब्राह्मण is concluded and the other four questions also have been answered. 1) What route they take after death? This has been answered कृष्ण and शुक्ल गति. 2) How do they return? आकाश, वायु वृष्टि, पृथिवी, ओषधि, पुरुष, स्त्री. 3) Why is the higher लोकs not overpopulated? The answer is because people come back quickly and very few people perform कर्म and उपासना. They are busy becoming worms, moths, insects etc. Therefore most of the जीवs are in lower form and a few who go up they come back also. 4) पञ्चाग्नि विद्या which has already been answered. 5) What are the साधनs for these two गतिs? That is कर्म and उपासना.

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ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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श्रीमन्थ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

6.3 श्रीमन्थ ब्राह्मणम्

In the second ब्राह्मणम् of the sixth chapter which we have just completed we had a dialogue between the King प्रवाहण जैवलि and गौतम. Through this dialogue कर्म, कर्म फलम्, उपासना and उपासना फलम् these four topics were discussed. One of the well-known उपासना is also was given, viz., पञ्चाग्नि विद्या or पञ्चाग्नि उपासना. Since it talks about the कर्म फलम् the second ब्राह्मणम् is known as कर्मविपाक ब्राह्मणम्. विपाक means फलम्, कर्मविपाक ब्राह्मणम् or कर्मफल ब्राह्मणम्. Here the word कर्म includes उपासना also. Therefore कर्मविपाक ब्राह्मणम् means कर्म उपासना फल प्रतिपादक ब्राह्मणम्. A ब्राह्मण which reveals कर्म फलम् and उपासना फलम्, कर्म फलम् being कृष्ण मार्ग द्वारा स्वर्ग प्राप्तिः and उपासना फलम् is शुक्ल मार्ग द्वारा ब्रह्मलोक प्राप्तिः. And here the word कृष्ण मार्ग is not used and it is otherwise called धूम मार्ग because it starts with धूम देवता guidance. And शुक्ल गति is otherwise called अर्चिरादि मार्ग. With this the second ब्राह्मणम् is over. Now we will enter into the third ब्राह्मणम्.

The third ब्राह्मणम् is going to deal with a ritual called श्रीमन्थ कर्म. Since this ब्राह्मणम् deals with श्रीमन्थ कर्म प्रतिपादकत्वात् this ब्राह्मणम् is called श्रीमन्थ ब्राह्मणम्. This

ritual is prescribed for the sake of wealth. श्री प्राप्त्यर्थम् or धन प्राप्त्यर्थम्. Then the question comes why should one attain wealth when a person is interested in मोक्ष? Why should a मुमुक्षु be after wealth? शङ्कराचार्य has nicely answered this question in शीक्षावल्ली of तैत्तिरीयम् where another ritual is prescribed for दान प्राप्ति. That ritual is called आवहन्ति होम. आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । Thus there is a ritual prescribed in तैत्तिरीयोपनिषत् for धन प्राप्ति: where शङ्कराचार्य pointed out धनम् कर्मार्थम्, कर्म वित्तशुद्ध्यर्थम्, वित्तशुद्धि ज्ञानार्थम् and ज्ञानम् मोक्षार्थम्. Wealth is required to do noble कर्मs. पञ्चमहायज्ञरूप कर्म अनुष्ठानार्थम् वित्तम् अपेक्षितम् भवति. Why should one do noble कर्म? It is for वित्तशुद्धि. Why should one have वित्तशुद्धि? It is for gaining ज्ञानम्. Why should one should have ज्ञानम्? It is for मोक्ष. Why should one have मोक्ष? It is आनन्दः. Why should one have आनन्द? Because it is our स्वरूपम्. Therefore even a मुमुक्षु requires wealth. शङ्कराचार्य in his introduction to this ब्राह्मणम् makes a beautiful statement. “ज्ञानं स्वतन्त्रम्; कर्म तु दैवमानुषवित्तद्वयायतम्.” उपासनम् स्वतन्त्रम् कर्म धन तन्त्रम्. उपासना performance does not require any assistance. उपासना is मानस व्यापारः. We can do उपासना without a single pie expenditure. Whereas कर्म cannot be done by a poor person as कर्म requires a lot of money. For performing कर्म one has to buy materials. He has to give दक्षिणा and invariably rituals involve अन्न दानम्, वस्त्र दानम्, क्षेत्र दानम्, गोदानम्, स्वर्ण दानम्. Therefore कर्म धन तन्त्रम्; तन्त्रम् means dependent on. उपासना is independent of other factors whereas कर्म

depends upon wealth. In the previous ब्राह्मण कर्म has been talked about and therefore in this ब्राह्मणम् money is talked about for the performance of कर्म. This is the background of श्रीमन्थ कर्म. what does this कर्म involve? In this कर्म the ritualist has to eat a type of food which is made in paste form. In संस्कृत it is called मन्थः. This मन्थ is made out of grains and fruits. The seeker has to make a paste out of prescribed grains and allowed fruits. He has to do a होम and at the end of the होम he has to eat that paste. This is the ritual in brief. Two things are involved in this ritual. मन्थ eating. And for what purpose? It is for श्री प्राप्त्यर्थम्. Joining these two श्री is involved as फलम् and मन्थ is involved as साधनम् and therefore this ritual is called श्रीमन्थ कर्म. So श्री प्राप्त्यर्थम् मन्थ प्राशन कर्म is श्रीमन्थ कर्म. This is the ritual full of कर्मकाण्ड.

This ritual involves four stages.

- 1) The first stage is सम्भारः or preparation.
- 2) The second stage is होम, the actual oblation or offering onto the fire.
- 3) The third stage is प्राशनम्, eating that मन्थ paste ritualistically.
- 4) The fourth stage is जप or मन्त्र आवृत्ति repetition of the prescribed मन्त्र.

Now I will briefly explain each stage. The first stage is सम्भारः. Now this person has to choose an auspicious day in

उत्तरायण शुक्ल पक्षः. It is the time when the sun goes northwards and bright fortnight. Not only it must be an auspicious day that day must have a नक्षत्रम् which has a masculine name. A नक्षत्रम् has both masculine and feminine names. Here it should be a masculine name. Having chosen the auspicious day he has to live on milk alone for the preceding twelve days. Such a व्रतम् is called उपसद् व्रतम्. He has to be an उपसद् व्रति for twelve days and the thirteenth day must be the chosen a good day of the उत्तरायण शुक्ल पक्ष masculine नक्षत्रम्. Then he has to get the materials for the ritual. What are the materials? He should have a vessel in which he has to prepare the paste, the paste vessel is called चमसः. The vessel should be made out of fig tree, औदुम्बर, उदुम्बरवृक्षमये. Then the second is he should have a churning rod with which he has to make the paste. The churning rod is called उपमन्थनि which must be made out of औदुम्बर. Then the third one is the ladle with which the oblations are made. He should get the ladle also made out of उदुम्बर tree and it is called सुवः. The fourth one is the twigs, which are to be used as the fuel for kindling the fire. It is known as इन्मः. All these four items should be from उदुम्बरवृक्ष. And then he has to put ten types of grains, which are prescribed later. The commentators say that ten types of grains minimum ten types, other allowed types can also be added. Then he has to add the allowed fruits. This is the second part of the preparation. Then he should have आज्यम् clarified butter or ghee which is purified in a ritualistic manner. शास्त्र संस्कृतम् आज्यम्. How

to purify? शङ्कराचार्य says that the people who know the rituals they know the method. Thereafter he has to prepare the altar for the fire ritual or याग वेदि, which is nothing but a raised mud platform, in which होमकुण्ड is made. For this also there are some मन्त्रs to be chanted. One should not use an ordinary broomstick to clean them. A special broomstick made out of दर्भा grass is to be used. Then he has to plaster the ground with mud. परिसमूहनम् is sweeping, परिलेपनम् is called the plastering of the होमकुण्ड with the mud. Then he has to prepare the होमकुण्ड properly and then परिस्तीर्य, परिस्तरणम् he has to put the दर्भा grass on all four sides of the होमकुण्ड all with proper मन्त्रs and those मन्त्रs are not given here. शङ्कराचार्य says they have to be borrowed from the other rituals. In fact they are all fundamentals like our तत्त्वबोध. Thereafter he has to kindle the fire and it is called अग्नि उपसमाधानम्. And the fire in which the ritual is done is known by various technical names based on the type of preparation. They talk about five types of fire like गार्हपत्य अग्नि, आहवनीयाग्नि etc. And this fire in which the श्रीमन्थ कर्म is done is called आवसथ्याग्नि. Thus he has to prepare the आवसथ्याग्नि. Up to that is the सम्भारः अवस्था. This is the first stage.

Now the second stage, i.e., the होम. In this होम he has to offer the ghee into the fire chanting various मन्त्रs. When we look at this various मन्त्रs we find all these मन्त्रs represent various glories of प्राण देवता like ज्येष्ठत्वम्, श्रेष्ठत्वम्, वसिष्ठत्वम्, प्रतिष्ठात्वम्, सम्पत्त्वम्, आयतनत्वम्, प्रजातित्वम्.

Therefore शङ्कराचार्य says that this ritual can be done only by प्राण उपासक, which was discussed in the first ब्राह्मणम् of the sixth chapter. After offering every oblation there is a small gap, in that gap he will be holding the ladle outside the होमकुण्ड. Since he has offered liquid ghee in that fire and that ghee will be sticking to the ladle and will be trickling down. Now he has to keep that मन्थ paste between the fire and himself and he has to hold the ladle just above the मन्थ paste vessel so that the ghee will be trickling into the मन्थ. The process is called संस्रव अवनयनम्. He has some twenty oblation offerings are there. This is the होम part.

Then comes the third stage which is called प्राशनम्. This प्राशनम् has three stages. The first stage is called अभिमर्षणम्. It means the paste in which the ghee has trickled has to be mixed up and touch chanting some मन्त्रs. Then the next stage is उन्नयनम्. He has to lift the vessel up and divide that paste into four parts. Each part must be one mouthful. वत्वारः ग्रासाः. ग्रासम् means handful or mouthful. Then he has to lift it up and chant मन्त्रs. Finally प्राशनम्, eating. These are the three stages of eating. Thereafter he is supposed to sleep in the याग वेदि itself. And the next day morning after oblations सन्ध्यावन्दनम् he has to chant a special सूर्य मन्त्र and again come back to याग वेदि and he has to do जप. The जप मन्त्र consists of the गुरुशिष्य परम्परा, वंश जपः. With that the श्रीमन्थ कर्म is over.

Now we will go to the मन्त्र proper briefly.

बृहदारण्यक उपनिषत् मन्त्र 6-3-1

श्रीमन्थ ब्राह्मणम्

स यः कामयेत महत्प्राप्नुयामिति, उदगयन आपूर्यमाणपक्षस्य पुण्याहे
द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कंसे चमसे वा सर्वौषधं फलानीति सम्भृत्य
परिसमुद्वा परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताऽऽज्यं संस्कृत्य पुंसा नक्षत्रेण
मन्थं सन्नीय जुहोति । ॥ ६-३-१ ॥

Up to this we get the preparatory stage, i.e., choosing the उत्तरायण शुक्ल पक्ष, auspicious day, male नक्षत्र, and then he should get all these four materials etc. And then he should sweep the floor, plaster prepare the होमकुण्ड, kindle the fire, do the परिस्करणम् etc., properly, get the संस्कृत आज्यम्. Up to this is the preparation. I am not going for word to word meaning it is there in the book itself and you can see. One point I would like to say. In the first line it is said स यः कामयेत महत् प्राप्नुयाम्. The फलम् here is presented as महत्त्वम्. Those who want to become a महान् let them do this कर्म. Here महत्त्वम् फलम् is said. शङ्कराचार्य interprets महत्त्वम् as great in terms of wealth, prosperity, धनित्वम्. That is the only point to be noted. Now comes the second part होम. We will read.

मन्त्र 6-3-1 continuation

यावन्तो देवास्त्वयि जातवेद-

स्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान्,

तेभ्योऽहं भागधेयं जुहोमि, ते

मा तृप्ताः सर्वैः कामैस्तर्पयन्तु – स्वाहा ।

So he has to offer the fire into the fire with the आज्यम् chanting this मन्त्र. This मन्त्र is directed towards those देवताः

बृहदारण्यक उपनिषत्

श्रीमन्थ ब्राह्मणम्

who are obstructing our prosperity. प्रतिबन्धक देवताः. Here those देवताs are called तिर्यक् देवताः. So तिर्यग्व्यः देवताः. Since they are obstructing which means they do not like us to do the ritual or whatever be the reason therefore I will not be able to talk to them as they are not in talking terms and therefore we are taking अग्नि देवता as the mediator. These देवताs are against me but they are under your control. त्वयि means त्वत् अधिना, they are under your control. They will listen to you and you have to mediate for my sake and for those देवताs भागधेयं जुहोमि – I am offering this oblation, through you I am pacifying those देवताs and being pacified by me let them fulfill my desires, मा कामैस्तर्पयन्तु. Let them please me with my fulfillment of desires. I am pleasing them through these oblations and let them please me by fulfilling my desires. Saying this स्वाहा.

मन्त्र 6-3-1 continuation

या तिरश्ची निपद्यतेऽहं विधरणी इति,
तां त्वा घृतस्य धारया यजे संराधनीमहं – स्वाहा ॥ ६-३-१ ॥

Among all these obstructing देवताs there is one who is the leader and is the most powerful. That देवता is called तिरश्ची विधरणी देवता who is behind all problems and therefore to that leader देवता I am offering a special oblation घृतस्य धारया यजे through the stream of ghee. The consoling factor is that that leader देवता is also under अग्नि देवता, निपद्यते. निपद्यते means त्वत् अधिना वर्तते. And therefore I worship them through you the अग्नि so that there will be no

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श्रीमन्थ ब्राह्मणम्

obstruction, स्वाहा and then the oblation is offered.
Continuing;

मन्त्र 6-3-2

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; चक्षुषे स्वाहा, सम्पदे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; रेतसे स्वाहेत्यग्नौ हुत्वा संस्रवमवनयति ॥ ६-३-२ ॥

Now some more oblations are given here. Firstly we have brought five pairs of oblations going together. Between the pairs he has to keep the ladle just above the मन्थ paste so that the ghee will trickle. The process is called संस्रव अवनयनम्. That is not an incidental thing, that is also a part of the ritual. This trickling process is not an incidental process but it is also a consciously done ritualist act only. If you see the नाम you find all of them refer to the प्राण glory. That is why शङ्कराचार्य makes an observation that this ritual has to be done by that प्राण उपासक. That is why after each pair you find मन्थे संस्रवमवनयति is repeated after every oblation. Then after this five pairs of offering there is a last offering which is not a pair रेतसे स्वाहा. Hereafterwards the oblations are going to be single. This is the ritualistic part. Then comes further oblations.

मन्त्र 6-3-3

बृहदारण्यक उपनिषत्

श्रीमन्थ ब्राह्मणम्

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूर्भुवःस्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ ६-३-३ ॥

Now some more oblations are mentioned here. All these oblations are single oblations in which various देवताs are invoked and worshipped and after each oblations मन्थे संस्रवमवनयति is repeated. He allows the ghee to trickle into the मन्थ चमसः. Various देवताs are mentioned and I don't want to go to these details. But I would like to indicate one or two. भूताय स्वाहा भविष्यते स्वाहा. Even we are invoking the देवताs of the past and also the देवता of the future. Even कालदेवता we are invoking because he also influences our life. In short, all the देवताs are invoked. Continuing;

मन्त्र 6-3-4

अथैनमभिमृशति – भ्रमदसि, ज्वलदसि, पूर्णमसि, प्रस्तब्धमसि, एकसभमसि, हिङ्कृतमसि, हिङ्क्रियमाणमसि, उद्गीथमसि, उद्गीयमानमसि, श्रावितमसि, प्रत्याश्रावितमसि, आर्द्रे सन्दीप्तमसि, विभूरसि, प्रभूरसि, अन्नमसि, ज्योतिरसि, निधनमसि, संवर्गोऽसीति ॥ ६-३-४ ॥

With the previous मन्त्र the second part is over, the होम part is over. Now we are entering the third part namely eating

the मन्थः. It involves three stages. The first is before eating one has to mix the ghee that has trickled and take the churning rod and mix the ghee and the paste very well and thereafter touch the paste which is called अभिमर्षणम्. While touching the paste he has to chant this मन्त्र. The ritualist is invoking the प्राण देवता into the paste just like we invoke the Lord in सालिग्राम, शिवलिङ्ग etc. Here the प्राण देवता or हिरण्यगर्भ देवता is invoked in the मन्थः. You know that the हिरण्यगर्भ is समष्टि and it includes all the व्यष्टि देवताs. All देवताs put together is हिरण्यगर्भ देवता. Therefore in this मन्त्र the ritualist points out that you the हिरण्यगर्भ are everything. Therefore 'असि' is repeated here. 'असि' means you are this. Just as before सन्ध्यावन्दनम् we have a beautiful

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापो स्वराडापश्छन्दास्यापो ज्योतीष्यापो यजूष्यापः सत्यमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥ महानारायणोपनिषत् २९-१॥

In the आपः, the waters हिरण्यगर्भ is invoked as the समष्टि. And when I drink that water I am invoking हिरण्यगर्भ in me. The only difference is in सन्ध्यावन्दनम् it is invoked in water, in this context the मन्थ is the locus, the आलम्बनम् in which हिरण्यगर्भ is invoked. The meaning of some of these words we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

We are seeing the third ब्राह्मणम् of the sixth and final chapter of बृहदारण्यक and this ब्राह्मणम् is called श्रीमन्थ ब्राह्मणम्. It prescribes a ritual for prosperity. We saw that prosperity meant for the performance of धर्म, which is meant for वित्तशुद्धि which is meant for ज्ञानम् and which is meant for मोक्ष. That is why this ritual is called श्रीमन्थ ब्राह्मणम्. We saw that this ritual involves four stages. The first stage is the preparatory stage where the materials have to be acquired, the होमकुण्ड is to be prepared because it is a fire ritual. A paste called मन्थ has to be prepared out of grains and fruits and also ghee has to be kept ready. This is the first stage called सम्भारः which means preparation. The second stage is called होम stage wherein the actual oblations are given with ghee keeping the paste in a bowl in front. The bowl is called चमस and it has to be kept in between the ritualist and होमकुण्ड and after every oblation that ghee which is excess ghee, which is trickling down has to be allowed to trickle down into the paste kept in front. Several oblations are mentioned which we saw and all these मन्त्रs or most of the मन्त्रs deal with the glory of the प्राण तत्त्वम् or हिरण्यगर्भ देवता. This we saw in the first ब्राह्मणम् ज्येष्ठत्व, श्रेष्ठत्व, वशिष्ठत्व, प्रतिष्ठात्व, सम्पत्त्व, आयतनत्व, etc., which are the glories of प्राण or हिरण्यगर्भ

that we invoke. शङ्कराचार्य makes an observation that this ritual has to be performed by प्राण उपासक only. Only a हिरण्यगर्भ उपासक alone is qualified to do this श्रीमन्थ ritual. And in fact it is a part of उपासना. This is the second stage of the actual offering of oblation. These two stages came up to the third मन्त्र. And now we have to enter the third stage which is discussed in the fourth मन्त्र. The first two stages we have already discussed in the past class and now we have to enter the third stage given in the fourth मन्त्र. The third stage of the ritual is the eating of the paste. मन्थ प्राशनम् otherwise the उपनिषत् calls it मन्थ आचमनम्. Here आचमनम् means eating. This eating also cannot be done in a hurry. The eating also is to be done in a ritualistic manner. Just like on भरत नाट्यम् stage even the walking of the dancer there is a procedure. Even नमस्कारम् has got its own style. What I want to say is that even the eating has to be done in ritualistic manner when it is a part of the याग. The ritualistic eating involves three steps. The first step is chanting the मन्त्र by touching the food, the मन्थ. This is called अभिमर्षणम्. Thereafter he has to lift the vessel and divide the food into four handful, ग्रासम्, which means one mouthful, and this process is called उद्यमनम्. उद्यमनम् means lifting up. Finally प्राशनम् is eating. Each step involves some मन्त्र chanting. And before doing all these three i.e., before अभिमर्षणम् itself this यजमान has to mix the paste and the trickled ghee because when the ghee has trickled over the paste it will remain on the top only. Hence mixing is required. This is

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called आलोडनम्. The mixing is done with a churning rod made of उदुम्बरवृक्ष. This rod has to be used immediately after the ritual to mix the trickled ghee. Then starts अभिमर्षणम् and अभिमर्षण मन्त्र. That is the fourth मन्त्र which we read. Since this ritualist happens to be a प्राण उपासक or हिरण्यगर्भ उपासक, he invokes हिरण्यगर्भ on that paste. He no more looks upon the paste as a sweet dish or something but he should look upon the मन्थ as प्राण तत्त्वम् हिरण्यगर्भ तत्त्वम् like in सन्ध्यावन्दनम् मन्त्र. So he is supposed to see the सर्वात्मकत्वम् upon that paste. Therefore he addresses that paste. He says भ्रमदसि like वायु you move all around. भ्रमद् means moving around. चलन रूपोऽसि. ज्वलदसि like fire you are effulgent and radiant. That is सर्वात्मकत्वम्. त्वम् वायु रूपोऽसि, त्वम् अग्नि रूपोऽसि, त्वम् पूर्णमसि. Remember the paste is not पूर्णम् but the हिरण्यगर्भ who is invoked on that paste is सर्वात्मक. The definition of हिरण्यगर्भ is समष्टि सूक्ष्म प्रपञ्च and सर्व देवतात्मक. And प्रस्तब्धमसि. प्रस्तब्धम् means motionless, still like आकाश. निष्कम्पः, चलनवर्जितः. Earlier it is said चलन रूपोऽसि and now चलनवर्जितः. And एकसभमसि you are like a vast assembly hall in which the whole world is accommodated. That means you are विश्वाधार असि. हिङ्कृतमसि हिङ्क्रियमाणमसि. हिङ्कार is the name of the मन्त्र chanted by a सामवेदि in the याग and it is like ॐ, he has to often utter the letter हिम्. You are that हिङ्कार, the मन्त्र हिम् chanted by the सामवेदि. It indicates that you are the essence of सामवेद. हिङ्कृतम् and हिङ्क्रियमाणम् have same meaning. Only one is the past and the other is the present.

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Then उद्गीथमसि उद्गीयमानमसि. उद्गीथ is the name of ॐकार uttered by a सामवेदि. In सामवेद ॐकार has to be chanted loudly in a special manner, and that ॐकार is called उद्गीथ. Thus you are हिङ्कार you are ॐकार and श्रावितमसि प्रत्याश्रावितमसि. श्रावितम् means the मन्त्र chanted by यजुर्वेद priest in a याग. These are technical names used in the ritualistic language. Really speaking it is a मन्त्र chanted by यजुर्वेद priest asking permission for doing the ritual. Asking for permission is श्रावितम् and when the head priest gives permission that is called प्रत्याश्रावितम्. There are methods for that. You are the यजुर्वेद and सामवेद. And आर्दे सन्दीप्तमसि you are the one shining amidst the waters. शङ्कराचार्य writes that it is the lightning that shines amidst the waters. When water bearing clouds are there, the lightning comes and therefore you are the one shining as lightning amidst the clouds in the sky. विभूरसि you are the all-pervading one, omnipresent one. प्रभूरसि you are the omnipotent one. One who is all powerful, समर्थः असि. Then अन्नमसि you are the one which is the भोग्य प्रपञ्च. अन्नम् stands for भोग्य प्रपञ्च. You are the entire universe of experience. ज्योतिरसि you are the conscious principle, which is the experiencer also. You are भोक्तृ प्रपञ्च. Finally you are निधनमसि संवर्गोऽसि. निधनम् means you are the लयस्थानम् where everything resolves or the resolution ground. संवर्गोऽसि you are the resolver also. You are the destroyer and you are the ground of destruction. In short you are everything. You are विश्वरूपम् or समष्टि रूपम्. Thus प्राण तत्त्वम् is invoked on the space and while the

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invocation is being done he should do अथैनमभिमृशति touching it he should tell. What is the next step? He has to lift.

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अथैनमुद्यच्छति – आमंसि, आमं हि ते महि, स हि राजेशानोऽधिपतिः, स मां राजेशानोऽधिपतिं करोत्विति ॥ ६-३-५ ॥

अथैनमुद्यच्छति thereafter he has to lift the चमस पात्र, the bowl in which the मन्थ paste is there and again address the प्राण तत्त्वम्, which is invoked on the मन्थ. How does he address? आमंसि ते महि आमं हि. All are said in the Vedic संस्कृत. आमंसि means जानासि you know all, you are omniscient. ते महि आमं हि. महि means glory or महत्त्वम्. ते महि your glory आमं हि we are aware of. Who are you? स हि राजेशानोऽधिपतिः you are the king who is the supreme ruler of the universe. He is seeing the paste in which प्राण तत्त्वम् is invoked, the उपास्य देवता for him. Having glorified he asks for a boon. स मां राजेशानोऽधिपतिं करोतु may you make me also as a great ruler as a powerful one, a capable one and prosperous one. Hence this ritual is called श्रीमन्थ. Once I become an emperor I become prosperous. He asks for prosperity indirectly. Let me become a king and let me enjoy all wealth. Having done this prayer he has to divide that paste into four mouthfuls. Even at the preparatory level he should know how much paste is to be made. Then he has to chant the following मन्त्रs and eat. What are those मन्त्रs?

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अथैनमाचामति – तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते, मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा । भर्गो देवस्य धीमहि । मधु नक्तमुतोषसः,
मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् ।
मधुमान्नो वनस्पतिः, मधुमां अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति ।
सर्वा च सावित्रीमन्वाह, सर्वाश्च मधुमतीः अहमेवेदं सर्वं भूयासम्, भूर्भुवः स्वः
स्वाहा, इत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति ;
प्रातरादित्यमुपतिष्ठते – दिशामेकपुण्डरीकमसि, अहं मनुष्याणामेकपुण्डरीकं
भूयासमिति ; यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥ ६-३-६ ॥

Now comes the actual eating and while eating he has to chant these मन्त्रs. Four मन्त्रs are there and each मन्त्र ends with स्वाहा. After chanting स्वाहा he has to eat. These मन्त्रs are famous मन्त्रs. तत्सवितुर्वरेण्यम् that is the first पाद of गायत्री has to be chanted which is part of the गायत्री मन्त्र. सवितुः वरेण्यम् भर्गः. सविता means Sun god; वरेण्यम् means sacred or holy and भर्गः means effulgence. I meditate upon the holy effulgence of सूर्य देवता. The first part he has to chant तत्सवितुर्वरेण्यम्. Thereafter the मधु वाता ऋतायते is a famous मन्त्र called मधु मन्त्र. In every ritual it is chanted. Here the word मधु means sweet, beautiful, auspicious. Literally मधु means honey. Through this मन्त्र a person prays that let everything around me be holy and sacred and pleasing one. Let the weather be holy, let the water be sacred, let the people be sweet. Sweet means one who gives pleasure, happiness. Let everything in my life be a happy one, pleasing one. If we wake up in the morning with this thought how nice it will be. वाता ऋतायते let the wind blowing around me be sacred one and let it be unpolluted air. सिन्धवः मधु क्षरन्ति let the waters flowing

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in the rivers be good, sacred, holy, unpolluted life giving. ओषधिः माध्वीः सन्तु let all the plants be sacred ones, blessing ones. And भूः स्वाहा it is the first व्याहृति मन्त्र. Therefore first पाद of गायत्री and then मधु मन्त्र, then the first व्याहृति, then स्वाहा. Then comes the second mouthful. For that the second पाद of गायत्री he chants. भर्गो देवस्य धीमहि we meditate upon the effulgence of the Sun god. Then मधु मन्त्र continues. मधु नक्तमुतोषसः let both the days and the nights be holy, sacred, sweet. For some people day times are wonderful but they won't get sleep at night. Therefore it is a problem. Remember night is enjoyable only when you can sleep. So let the night be sacred which means may I get good sleep. For some other people night is wonderful but day time is horrible. So here a wonderful prayer. Let both the days and nights be welcome for me. I should be able to welcome happily the day and the night when they come. In fact life is nothing but a series of days and nights. If days and nights are welcome for me the whole life is welcome for me. What a beautiful prayer! Let the life be welcome for me. Then मधुमत्पार्थिवं रजः. पार्थिवं रजः means भूलोकः. Let the भूलोक, the world be auspicious for me. Not only let the earth be auspicious for me मधु द्यौरस्तु नः पिता let the sky be auspicious for me. In scriptures the earth is visualized as the mother and the sky as the father and we are all the products of the earth and sky. Therefore द्यौः पिता. And भुवः स्वाहा the second व्याहृति is uttered and the second mouthful is eaten. Then the third मन्त्र is chanted for eating the third mouthful. धियो यो नः प्रचोदयात् the third पाद of

गायत्री is chanted. The prayer is let the sun god activate, enliven my intellect. Let me have विवेक शक्ति, let me have मेधा शक्ति and let me have intelligence. Then the मधु मन्त्र continues. मधुमान्नो वनस्पतिः वनस्पतिः here refers to the सोम plant used in सोम याग. It is the name of a plant or a creeper nourished by the moon and it is called सोम लता. This सोम is considered to be the king among the plants. Why so? That is used in सोम याग, which is considered to be a very sacred ritual. Since the सोम plant is the king amidst the plants so it is given the title वनस्पतिः, the lord among the plants of the forest. Let वनस्पतिः be sweet, auspicious and sacred to us. And मधुमां अस्तु सूर्यः let the Sun be auspicious to me. When we talk about the Sun we get angry because this is a summer season. Remember सूर्य is also very important, even though it is very warm. Therefore सूर्य let it be auspicious. माध्वीर्गावो भवन्तु नः let the cows and all the other domestic animals be मधु, sweet. Then स्वः स्वाहा. Then the third व्याहृति is chanted and the third mouthful is eaten. What is to be chanted for the fourth mouthful? The उपनिषत् says सर्वा च सावित्रीमन्वाह for the fourth mouthful one has to chant the whole गायत्री. Not only that सर्वाश्च मधुमती the whole मधु मन्त्र is to be chanted. Thereafter he has to offer a special prayer, which is most important one. अहमेवेदं सर्वं भूयासम् let me become all. That means let me become one with समष्टि हिरण्यगर्भ. हिरण्यगर्भ ऐक्य प्राप्तिः. So you can see how nicely our scriptures takes us. First they ask for विशद् ऐक्य प्राप्तिः. Learn to identify with the समष्टि स्थूल प्रपञ्च, then you can learn to identify with the

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समष्टि सूक्ष्म, all the minds and then only you can think of identification with समष्टि ईश्वर. After successfully completing these three we can think of अहम् ब्रह्म अस्मि the चतुर्थ पाद ऐक्यम्. Therefore विश्व विराट् ऐक्य उपासना, तैजस हिरण्यगर्भ ऐक्य उपासना, प्राज्ञ ईश्वर ऐक्य उपासना, the one who has done all these aforesaid उपासनाs the तुरीय ऐक्य ज्ञानम् will be easier. If these उपासना portions are skipped वेदान्त will not enter or work. That is why in कर्मकाण्ड there is a prayer अहमेवेदं सर्वं let me become one with हिरण्यगर्भ. Finally भूर्भुवः स्वः स्वाहा. Here all the three व्याहृतिs are chanted and said स्वाहा. इत्यन्तत आचम्य with this प्राशन part is over.

Thereafter there is a formal conclusion of the ritual. The rules are given how to conclude the ritual. पाणी प्रक्षाल्य he has to wash the hands. जघनेनाग्निं he has to come to the western side of the होमकुण्ड. He has to spend the whole day there. He should not come out and then he has to sleep there only प्राविशराः संविशति keeping the head on the eastern side. प्रातरादित्यमुपतिष्ठते then having got up early morning he has to do all these ablutions and then he should do प्रातः सन्ध्या and while doing the सन्ध्यावन्दनम् a special prayer has to offered along with the सन्ध्यावन्दनम्. दिशामेकपुण्डरीकमसि you are like the most attractive lotus in the sky in all direction. It is like there are many flowers and each star is compared to a flower, and moon is like a flower, the quarters are like the waters and in the waters of the quarters many flowers are there but among all those flowers you are the outstanding flower,

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श्रीमन्थ ब्राह्मणम्

that is lotus flower. There is only one lotus flower, एकपुण्डरीकमसि. And पुण्डरीक is a name of the lotus which is white in color. सूर्य is also white and therefore you are outstanding outshining one lotus flower like the Sun. And अहं मनुष्याणामेकपुण्डरीकं भूयासम् let me also become an outstanding outshining personality like you. This is the extra prayer and remember in the society outstanding person is an emperor. So let me become an emperor, the greatest one in the world and also along with that let me have all the wealth. This is the prayer, which is done along with सन्ध्यावन्दनम् कर्म outside the होमकुण्ड. The next day he has to continue the होम. Therefore he says यथेतमेत्य जघनेनाग्निमासीनः he has to come to the western side of the होमकुण्ड once again. And seated there he has to chant the following मन्त्रs, which is the fourth stage of the ritual. वंशं जपति chanting the following मन्त्रs. The जप is called वंश जप. Here वंश refers to the गुरु परम्परा mentioning the names of the गुरुs. The गुरु of this particular ritual. The list is said given in the following मन्त्रs.

मन्त्र 6-3-7

तं हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ६-३-७ ॥

मन्त्र 6-3-8

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ६-३-८ ॥

मन्त्र 6-3-9

बृहदारण्यक उपनिषत्

श्रीमन्थ ब्राह्मणम्

एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ६-३-९ ॥

मन्त्र 6-3-10

एतमु हैव चूलो भागवित्तिर्जानकाय आयस्थूणायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ६-३-१० ॥

मन्त्र 6-3-11

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ६-३-११ ॥

मन्त्र 6-3-12

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ; तमेतन्नापुत्राय वान्तेवासिने वा ब्रूयात् ॥ ६-३-१२ ॥

So from these मन्त्रs from seventh मन्त्र onwards the जप starts which is up to the twelfth मन्त्र till पलाशानीति. The last sentence is not part of जप. He has to chant this and this is called वंश जप. In this two things are there – a list of गुरु परम्परा is given and also the glory of this ritual is given. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

श्रीमन्थ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this third ब्राह्मणम् of the sixth chapter the उपनिषत् is prescribing श्रीमन्थ कर्म, a ritual for श्री or prosperity. We saw that this ritual involves four stages. The first stage is सम्भारः stage of preparation; the second is the actual होम, i.e., the fire ritual; the third stage is प्राशनम्, eating that मन्थ the special paste in a religious way by chanting मन्त्रs etc., known as प्राशनम् and the fourth stage is वंश जप, after completing the ritual the next day the यजमान has to come to यागशाला or near the होमकुण्ड and has to chant the वंश मन्त्रs which are given from verse seven to twelve which we read in the last class.

In this मन्त्र two things are given. One is ऋषि वंश the names of the teachers who are responsible for the continuation of this particular ritual. श्रीमन्थ कर्म गुरु परम्परा. This is one thing, i.e., वंश or गुरु परम्परा and the second is the glory of this ritual the महिमा or श्रीमन्थ महिमा. And six गुरुs or the names of the six ऋषिs mentioned here. The first one is उद्दालकः, the second is याज्ञवल्क्यः, the third one is मधुकः, the fourth one is चूलः, the fifth one is जानकिः, the sixth one is सत्यकाम जाबालः. This is the परम्परा. सत्यकाम जाबाल taught to many students and hence the names have not been

mentioned here. We are supposed to remember the names of these ऋषिs as part of the वंश मन्त्र जप.

The second topic contained here is the glory of this and the glory is presented in a nice way which is repeated in all these मन्त्रs. यः एनं शप्के स्थाणौ निषिञ्चेत् जायेरन् शाखाः प्रयेहेयुः पलाशानि. This मन्थ paste which is made out of ten or more grains, honey etc., and upon this paste alone that extra sticking ghee has been trickled upon and this मन्त्र in the one in which the प्राण or हिरण्यगर्भ has been being invoked and therefore the मन्त्र is full of प्राण तत्त्वम् because during this ritual he has invoked the प्राण देवता in this मन्थ. The invocation comes in the fourth मन्त्र the यजमान invokes भ्रमदसि ज्वलदसि पूर्णमसि etc. Upon this paste the प्राण तत्त्वम् or हिरण्यगर्भ has been invoked and therefore it is full of प्राण देवता. The उपनिषत् says suppose there is a tree which is fading and which is dying, a dying tree and suppose we don't want the tree to die, then what we should do is that मन्थ or paste can be put at the root of the tree. Because the paste is full of प्राण देवता, that प्राण देवता will bless that dry tree, शप्के स्थाणौ, at the root of the dry stump of the tree suppose one puts that मन्थः निषिञ्चेत् जायेरन् शाखाः dead tree or almost dead tree will come to life slowly and the branches and shoots will be sprouting and finally प्रयेहेयुः पलाशानि all the leaves will come out. The leaves of any tree are called पलाश. This indicates that मन्थ is full of प्राण तत्त्वम्. This is the glory of मन्थः which will make a dead tree alive. With this वंश जप portion is also over. With this श्रीमन्थ कर्म is over.

Now at the end of the twelfth मन्त्र तमेतं नापुत्राय वान्तेवासिने वा ब्रूयात्. It is an incidental rule and it is said that this ritual can be taught only to two types of people. One can initiate this ritual only to two types of people one is पुत्रः and the other is अन्तेवासि. अन्तेवासि means शिष्य. Other than पुत्र and शिष्य this ritual cannot be initiated to any other person. With this the ritual part is over. Now comes the last concluding मन्त्र, number thirteen.

मन्त्र 6-3-13

चतुरौदुम्बरो भवति – औदुम्बरः सुवः औदुम्बरश्चमसः, औदुम्बर इध्मः, औदुम्बर्या उपमन्थन्यौ ; दश ग्राम्याणि धान्यानि भवन्ति – व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चति, भाज्यस्य जुहोति ॥ ६-३-१३ ॥

In fact this मन्त्र should be read in the beginning of this ब्राह्मणम् because it is part of preparation. Therefore along with सम्भार we have to add this also. The essence of this मन्त्र has been already given in the introduction. The मन्त्र says the materials used in this ritual must be made out of उदुम्बर tree or fig tree. Four items must be made out of this tree चतुरौदुम्बरो भवति. The first is सुवः the ladle with which the oblations are to be given. The next is चमस the bowl or the vessel in which the मन्थ or paste is to be made. The third one is इध्मः that means the fuel or twigs which are used for kindling the fire that also must be from उदुम्बरवृक्ष only. And the fourth one is उपमन्थनि the churning rod or the mashing rod whatever you call it should also be made of उदुम्बरवृक्ष.

Here two rods are mentioned. One rod is for making the paste initially and the second one is to mix the ghee after the ritual is over. During the ritual the ghee would have trickled and one should not use the earlier rod to mix it. Another rod should be used. In rituals no question should be asked and the ritual practise should be followed without any question. The rule is वचनात् प्रवृत्तिः or वचनात् निवृत्तिः. You do something because it is said. You don't do something because it is said. There is no logic at all. If you want to do it, do it according to the rule. But nobody says you have to do it. I use the fig tree because it is वचनात्, I don't use mango tree it is because वचनात्. These are the parts of preparation.

Then the next one is ten types of grains to be used are mentioned, दश ग्राम्याणि. ग्राम्याणि means they are cultivated grains and not wild ones. The names of the grains are given in the textbook. Rice, barley, sesamum, beans, millets, wheat, lentils, pulse and vetches etc. शङ्कराचार्य says you can add more allowed grains and not less. Then thereafter they must be पिष्टान् ground and the ground grains must be mixed with three things दधनि मधुनि घृते. It is curds, honey and ghee these three must be mixed and fruits are not mentioned in this thirteenth मन्त्र but they are mentioned in the first मन्त्र. They also must be उपसिञ्चति added and the paste is made and thereafter आज्यस्य जुहोति. He should have ghee to do the oblations. So this is also a part of सम्भार. If this is done the benefit is he will get ऐश्वर्य प्राप्तिः श्री प्राप्तिः and धन प्राप्तिः. This is the benefit of that. Why one should have धनम्? We have

seen the answer before. धनम् धर्मार्थम्, धर्म वित्तशुद्ध्यर्थम् वित्तशुद्धि ज्ञानार्थम् and ज्ञानम् मोक्षार्थम्. With this the third ब्राह्मणम् is also over. Since this ब्रह्मन् discusses श्रीमन्थ कर्म it is called श्रीमन्थ ब्राह्मणम्.

6.4 पुत्रमन्थ ब्राह्मणम्

Now we will go to the fourth ब्रह्मन् which deals with some गृहस्थाश्रम धर्मस, certain duties of a householder. Remember our वेदs consider गृहस्थाश्रम also as sacred and holy like सन्न्यासाश्रम. In the third and fourth अध्याय etc., सन्न्यास has been glorified as पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति. Now the वेद wants to point out that गृहस्थाश्रम also is as noble and as sacred and as holy as सन्न्यासाश्रम. Why does वेदs consider गृहस्थाश्रम as holy? It is because of several reasons. Firstly in गृहस्थाश्रम alone a person is qualified to do most of the *Vedic* rituals. In other आश्रमs he is not qualified to do ninty-five percent of the *Vedic* rituals. In ब्रह्मचार्याश्रम and वानप्रस्थ आश्रम rituals are very limited, in सन्न्यासाश्रम no rituals are there. A गृहस्थ alone is entitled to this वैदिक कर्मs which कर्मs are very important for the refinement of the spiritual personality. वित्तस्य शुद्ध्ये कर्म. we have seen before that कर्म itself is known by the technical word पाङ्क्तम्, the *Vedic* ritual is called पाङ्क्तम् which means that which involves five factors यजमान, पत्नि, पुत्र, दैवम् वित्तम्, मानुषम् वित्तम्. Of those five factors पत्नि is mentioned as one of the factors required for all *Vedic* rituals and therefore गृहस्थ alone has got all कर्म अङ्गानि. And therefore

गृहस्थाश्रम is sacred for he alone can do *Vedic* rites. It is sacred from another angle because in this आश्रम alone he becomes an active social member. The member of society in गृहस्थाश्रम alone and in all the other three आश्रमs he never takes any active role in society. ब्रह्मचारि goes to गुरुकुलम् therefore he is out of society. He is confined within four walls. What contribution he can do to society? Nothing. As वानप्रस्थ he is in forest and he is out of society. सन्न्यासि is no more a member of the society and even at the time of सन्न्यास ritual he says I am no more a member of a family or society or organization. He loses all his rights including the right of voting. Therefore in three आश्रमs his contribution to the society is very minimal therefore गृहस्थाश्रम alone makes him a member of society. He can follow वर्ण धर्मs completely in गृहस्थाश्रम alone. Whether it is ब्राह्मण धर्म, क्षत्रिय वैश्य or शूद्र धर्मs, he can fully follow only in the गृहस्थाश्रम. This includes the protection of three other आश्रमs by giving भिक्षा to them. This is another sacred गृहस्थाश्रम's social duty, he has to feed ब्रह्मचारिs and he has to feed वानप्रस्थs and he has to feed सन्न्यासिs for they have to live on भिक्षा and if they are to live on भिक्षा the fourth one has to give भिक्षा. The third reason is in गृहस्थाश्रम alone one is responsible for the next generation, the arrival of the next generation and also for the quality of the next generation. Arrival of the next generation is relatively easy but to make it qualitative the गृहस्थाश्रम alone is responsible and not any other आश्रमs.

Let us study this third aspect a little bit more. How do you say that गृहस्थाश्रम is responsible for the arrival and also for the quality of next generation? For this we should have some background. Now the scriptures point out that every human being should go through certain disciplines, rites, sacraments to refine his spiritual growth and spiritual personality. For the birth and growth of physical personality there is no problem. Eating and doing excersies will keep the body fit, that everybody knows. For intellectual personality one should go to school and colleges. But for the birth and growth of spiritual personality वेद prescribes certain rites called संस्कारs. And scriptures talk about forty संस्कारs which have to be followed throughout the life for the birth and growth of spiritual personality. And संस्कारs involve two things. One is दोष अपनयनम् and the second गुण आधानम्. The removal of obstacles for spiritual growth and the cultivation of virtues required for spiritual growth. To put in गीता language आसुरी सम्पत् अपनयनम् दैवि सम्पत् आधानम्. So they are called संस्कारs. Then only the spiritual personality will gradually grow and will become well defined. चित्रकर्म यथानेकैरङ्गैरुन्मील्यते शनैः ब्राह्मण्यमपि तद्वत् स्यात् संस्कारैर्विधिपूर्वकम्. Suppose a person is drawing a picture, initially he gives an outline of the picture he proposes to draw. And as even he adds one, one stroke, the bare elephant becomes more and more clear and when the final touch up is over it is a beautiful picture. Stroke by stroke the picture is formed. Similarly the scriptures say the ब्राह्मण्यम् or

ब्राह्मणत्वम् that is गुण ब्राह्मण्यम्, which is the spiritual personality has to be created stroke by stroke. A person can be born as जाति ब्राह्मण or a person can be कर्म ब्राह्मण that is not spiritual personality. A person has to become गुण ब्राह्मण, सत्त्व प्रधानः, दैवि सम्पन्नः. That is called spiritual personality which comes stroke by stroke. And each stroke is a संस्कार. It is an addition of one stroke after one stroke. He becomes gradually a ब्राह्मण in terms of गुण. So चित्रकर्म यथानेकैरङ्गैरुन्मील्यते शनैः. Just as a picture gradually gets shaped through various अङ्गs or limbs ब्राह्मण्यमपि तद्वत् स्यात् the ब्राह्मणत्वम् also has to be gained. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥ गुण ब्राह्मण निर्वेदमायात्, ब्राह्मण्यमपि तद्वत् स्यात्. How? संस्कारैर्विधिपूर्वकम्. Thus forty संस्कारs are mentioned and of these forty संस्कारs the first eight संस्कारs cannot be done by the individual for himself or by himself. It is because the individual is a child. As a child I don't know how to do the संस्कारs for I am too young to do that and therefore the first eight संस्कारs will have to be done by the parents alone. Parents do that for the benefit of the child. This is up to उपनयनम् starting from गर्भादानम्. Of these eight संस्कारs three are before birth, prenatal संस्कारs, and five are postnatal after birth. Through these संस्कारs parents become responsible for the quality of the next generation. Therefore they are गृहस्थाश्रम धर्मs. If the children are wild the society blames the parents only. If the शिष्यs are wild the गुरु is blamed. Therefore the first eight संस्कारs are the

responsibility of the parents and after उपनयनम् the child himself has to take the responsibility for the later संस्कारs. They are thirty-two संस्कारs which he has to do himself. Of these thirty-two also twenty-seven are to be done in गृहस्थाश्रम and five in ब्रह्मचर्याश्रम. Now we are not going to deal with thirty-two but the eight संस्कारs, which the parents have to do for the children. Therefore गृहस्थाश्रम becomes important because they are responsible for the quality of the next generation by way of performing or not performing these eight संस्कारs. Of these संस्कारs the present ब्राह्मणम् deals with three संस्कारs, viz., गर्भादानम्, conception of the child; the second कर्म is जात कर्म which is to be done immediately after the birth of a child; the third one is नामकरणम्. It is the naming ceremony of the child. Not that the other संस्कारs are not required but they are not dealt with here. as a sample these three are dealt with here. All these three कर्मs are connected with the birth of a child. पुत्र उत्पत्ति related rituals they are. Since पुत्र उत्पत्ति related ritual is the topic of this ब्राह्मणम्, this ब्राह्मणम् is called पुत्रमन्थ ब्राह्मणम्. The previous one is श्रीमन्थ dealing with property. Now while talking about गर्भादानम् or conception or as a part of conception or गर्भादानम् rite the उपनिषत् deals with स्त्री-पुरुष-संयोग or the conjugal union which is an अङ्गम् of गर्भादान संस्कार. The वेद considers this स्त्री-पुरुष-संयोग also as a sacred or holy rite because it is part of a संस्कार. This must be very clearly and carefully understood. What is the attitude of the Vedic culture towards स्त्री-पुरुष-संयोग? वेद looks upon it as संस्कार अङ्ग

and therefore sacred only which is totally different from some other religions and cultures wherein they look upon स्त्री-पुरुष-संयोग as sin. We do not look upon it as sin. If it is looked upon as sin then the husband will be a sinner, wife will be another sinner and the whole गृहस्थ life will be full of sins and children born to them will be embodiment of sin. Because it is a product of one sinner and another sinner born out of a sinful act in a place which is place of sin and therefore those religions can address the entire humanity as sinners for they are born out of sins. Remember *Vedic* tradition never calls us sinners. शृण्वन्तु सर्वे अमृतस्य पुत्राः, immortal children. Therefore we should remember स्त्री-पुरुष-संयोग is discussed in this chapter as part of गर्भादान संस्कार, which is a holy rite. That is why the life of a गृहस्थ is called आश्रम. If स्त्री-पुरुष-संयोग is a sin, it will not be called as an आश्रम. Just as सन्न्यास is called an आश्रम गृहस्थ's life is also called आश्रम. So this one point we should remember very clearly. And again because स्त्री-पुरुष-संयोग is not a sin, the discussion on स्त्री-पुरुष-संयोग is not considered as vulgar. Here the level of discussion is a totally different one. If स्त्री-पुरुष-संयोग is discussed as an instinctive process, then it has got a different name and in संस्कृत it is called पशु कर्म. Then it is a vulgar topic, which is not discussed in the शास्त्र. It is not only not discussed, it need not be discussed because what is instinctive will indistinctively happen. That is why शास्त्र does not address the cow about गर्भादान संस्कार. स्त्री-पुरुष-संयोग as a conscious spiritual process for a spiritual purpose is गर्भादान

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संस्कार. One स्त्री-पुरुष-संयोग is called पशु कर्म, it is vulgar and not discussed here but स्त्री-पुरुष-संयोग as a spiritual process for a spiritual purpose, as a संस्कार is not vulgar and therefore वेद in this fourth ब्राह्मणम् discusses in detail as गर्भादान संस्कार अङ्गम्. Because of this reason alone शङ्कराचार्य even though he is a सन्न्यासि he does not feel bad to write a commentary on that, आनन्दगिरि writes a commentary. विष्णु देवानन्द comments टीका तिप्पणि. All these are because it is गर्भादान संस्कार, which can be discussed by one and all including सन्न्यासि when it is relevant. Therefore it discusses गर्भादान संस्कार and as a part of that स्त्री-पुरुष-संयोग, thereafter जातकर्म, नामकरण. This is the topic of the fourth ब्राह्मण and it is called पुत्रमन्थ ब्राह्मण.

Now we will go to the text proper. The first twelve मन्त्रs deals with स्त्री-पुरुष-संयोग as a part of गर्भादान संस्कार. We will read the first twelve मन्त्रs and since it is not a *Vedantic* topic I am not going to the details and I will give a summary after reading the relevant portions.

मन्त्र 6-4-1

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥ ६-४-१ ॥

मन्त्र 6-4-2

स ह प्रजापतिरीक्षाञ्चक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियं ससृजे तां सृष्ट्वाध उपास्त तस्मात्स्त्रियमध उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्तेनैनामभ्यसृजत् ॥ ६-४-२ ॥

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान्ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहासं चरत्यासां स्त्रीणां सुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यास्य स्त्रियः सुकृतं वृञ्जते ॥ ६-४-३ ॥

मन्त्र 6-4-4

एतदद्ध स्म वै तद्विद्वान्कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ६-४-४ ॥

मन्त्र 6-4-5

तदभिमृशेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्तसीद्यदोषधीरप्यसरद्यदपः । इदमहं तद्रेत आददे पुनर्ममैत्विन्द्रियं पुनस्तेजः पुनर्भगः । पुनरग्निर्धिष्या यथास्थानं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥ ६-४-५ ॥

मन्त्र 6-4-6

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणं सुकृतमिति श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥ ६-४-६ ॥

मन्त्र 6-4-7

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात्सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥ ६-४-७ ॥

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव भवतः ॥

६-४-८ ॥

मन्त्र 6-4-9

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखं सन्धायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्सम्भवसि हृदयादधिजायसे । स त्वमङ्गकषायोऽसि दिग्धविद्धमिव मादयेमाममूं मयीति ॥ ६-४-९ ॥

मन्त्र 6-4-10

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखं सन्धायभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ ६-४-१० ॥

मन्त्र 6-4-11

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखं सन्धायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥ ६-४-११ ॥

मन्त्र 6-4-12

अथ यस्य जायायै जारः स्यात्तं चेद्विष्ट्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमं शरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूंस्त आददेऽसाविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम समिद्धेऽहौषीराशापराकाशौ त आददेऽसाविति स वा एष निरिन्द्रियो विसुकृतोऽस्माल्लोकात्प्रैति यमेवंविद्ब्राह्मणः शपति तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥ ६-४-१२ ॥

Up to this is the first portion. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

बृहदारण्यक उपनिषत्

पुत्रमन्थ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this fourth ब्राह्मणम् of the final chapter the उपनिषत् is dealing with some of the गृहस्थ धर्मस. Among the various धर्मस of a गृहस्थs three कर्मस are dealt with in this section, viz., गर्भादान संस्कार, जातकर्म संस्कार and नामकरण संस्कार. They are important from the standpoint of गृहस्थ himself and it is more important from the standpoint of the child, which is born and is growing, i.e., from the standpoint of future generation. Since these three कर्मस are primarily connected with पुत्र उत्पत्ति this ब्राह्मणम् is called पुत्रमन्थ ब्राह्मणम्. In this ब्राह्मणम् in the first portion the उपनिषत् elaborately deals with गर्भादान संस्कार and there also in the first twelve मन्त्रs the उपनिषत् deals with स्त्री-पुरुष-संयोग, the conjugal union of the husband and wife as an अङ्ग, part of गर्भादान संस्कार. Being part of a संस्कार, the उपनिषत् wants to show that स्त्री-पुरुष-संयोग also is sacred and therefore it discusses elaborately in the first twelve मन्त्रs. I will give you just a summary of this portion.

The वेदs prescribe two types of कर्मस. One type of कर्म is called अपूर्वम् कर्म, that is an action or a rite which is completely new to us, which we do not know at all like सन्ध्यावन्दनम्, अग्निहोत्रम् etc. These are all not naturally

known कर्मs. We come to know of this action only from the scriptures. They are called अपूर्वम् कर्म. अपूर्वम् means that which is not known before. This is one type of कर्म prescribed by वेदs. In fact, most of them are अपूर्व कर्मs.

There is a second type of कर्म called प्राकृतम् or स्वाभाविकम् कर्म. And as the name shows they are not new कर्मs, they are naturally followed by human beings. Scriptures need not teach these प्राकृतम् कर्मs because they are not अपूर्वम् but they are natural, instinctive. Therefore वेद does not ask a person to stop the प्राकृतम् कर्म because they are natural and instinctive but वेद prescribes the methods of transforming a प्राकृतम् कर्म into a संस्कृतम् कर्म. वेद wants to transmute, transform, evolve, refine the प्राकृतम् कर्म into संस्कृतम् कर्म. And how does this transformation takes place? 1) By proper attitude and 2) By proper discipline. Once the प्राकृतम् कर्म is refined by these two, attitudes and disciplines the very प्राकृतम् becomes a संस्कृतम् कर्म, it becomes a संस्कार and it is capable of elevating, directing a human being towards धर्म and मोक्ष. प्राकृतम् कर्मs direction is अर्थ काम but संस्कृतम् कर्मs direction is धर्म मोक्ष. In all संस्कृत कर्मs the कर्म itself is not new but only the attitudes and disciplines are newly presented by वेदs. Let us take a simple example. One of the basic प्राकृतम् स्वाभाविकम् कर्म is eating which starts right from the moment of birth. Mother need not even tell the child, instinctively the child goes for food. Therefore it comes under प्राकृतम् कर्म which continues until death. This being प्राकृतम् कर्म वेद does not want us to stop it but it wants us to convert

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पुत्रमन्थ ब्राह्मणम्

the प्राकृतम् कर्म of भोजनम् into a संस्कृतम् कर्म of याग and यज्ञ. प्राकृतम् कर्म of भोजनम् can be refined into संस्कृतम् कर्म of याग, which is given a very sacred name by the उपनिषत् as प्राणाग्निहोत्रम्. भोजनम् is called प्राणाग्निहोत्रम्. The difference between भोजनम् and प्राणाग्निहोत्रम् is while भोजनम् as प्राकृतम् कर्म is भोजनम् but the very same भोजनम् with attitude and discipline, भोजनम् plus attitude plus discipline is equal to प्राणाग्निहोत्रम्, संस्कृतम् कर्म, पुण्य सम्पादकम् कर्म leading to मोक्ष. Then what should be the attitude? The very word प्राणाग्निहोत्रम् indicates that it is offering of oblations into the प्राण अग्नि, the fire, which is in the form of समान प्राण in the stomach, वैश्वानर अग्नि to which we are offering प्राणाय स्वाहा, अपानाय स्वाहा. Now we have not made any change in our action. The change is only in the attitude. The moment it becomes a होमकुण्ड the food becomes हविस्, आहुति which is attitudinal change. Once भोजनम् is converted into a याग all the rules and regulations connected with याग will come for भोजनम्. Once the attitude has been changed the attendant rules also will become immediately operative. याग cannot be done without स्नानम्, which means भोजन रूप यागः प्राणाग्निहोत्र रूप याग also can be done only at the proper time after going through proper purification at proper place. The नैवेद्यम् to the Lord cannot be any stuff that I like, if प्राणाग्निहोत्र is offering of आहुति that आहुति द्रव्यम् must be मेध्य द्रव्यम्, यज्ञ योग्य द्रव्यम्. That which is allowed for the याग that alone can be used. Therefore the rules of what should be eaten, when should be

eaten, how should be eaten this becomes operative. Thus the attitudes and rules convert a प्राकृतम् कर्म into a संस्कृतम् कर्म, and finally once the rules have come naturally the शास्त्र has to provide प्रायश्चित्तम् for the violation of the rules. Once you draw a line for traffic rule then at once there should be प्रायश्चित्तम् or परिहारम् for violation. Therefore with regard to भोजनम् Thus the attitudes and rules come then at once परिहारम् also comes. In the daily सन्ध्यावन्दनम्, we make परिहारम् for any food taken in violation of the rules. A person is supposed to chant अघमर्षणसूक्तम् during स्नानम्, which is supposed to remove the पापम्s one of them being over eating पापम्. Therefore प्राकृतम् कर्म is associated with attitudes plus rules plus परिहारs and it is converted into संस्कृतम् कर्म. The same law is applied to स्त्री-पुरुष-संयोग also which is a प्राकृतम् कर्म and वेद converts this प्राकृतम् कर्म also into a संस्कृतम् कर्म. And once this transformation is intended by the वेदs, it should introduce three factors like attitude, rule and प्रायश्चित्तम्. And these three are the topics of these twelve मन्त्रs. This is with regard to प्राकृत कर्म, viz., the स्त्री-पुरुष-संयोग because of which it will be converted into संस्कृत कर्म. Therefore here the stress is not in the कर्म itself because कर्म is प्राकृतम् but it is upon the converting factors namely the mode – the attitude, the rule and the प्रायश्चित्तs. So with regard to these natural कर्मs, the कर्म itself is not धार्मिकम् or अधार्मिकम्. With regard to these प्राकृत कर्मs, instinctive actions the actions themselves are not called धर्म or अधर्म. But not following the disciplines becomes अधर्म and following the

disciplines becomes धर्म. Eating by itself is neither धर्म nor अधर्म but not following the discipline makes it धार्मिक and अधार्मिक कर्मस. वेद expects the minimum required for a human being to be a human being is conversion of प्राकृत into संस्कृत. It is not given as a choice. Conversion of प्राकृत कर्म into संस्कृत कर्म is not given as a choice but given as a compulsory prize that we have to pay for being born as a human being. According to वेद, प्राकृतम् कर्म as प्राकृतम् कर्म is अधर्म whereas प्राकृतम् कर्म as संस्कृतम् कर्म is धर्म. The same rule is applied with regard to स्त्री-पुरुष-संयोग also for which वेद prescribes the attitude. Here the attitude prescribed is looking upon it as a याग which शङ्कराचार्य in his commentary says as a वाजपेय यागः. While भोजनम् is visualized as अग्निहोत्रम् this स्त्री-पुरुष-संयोग is taken as वाजपेय याग, that means it is धर्म प्रधान, मोक्ष प्रधान it is for धर्म प्राप्तिः, it is for मोक्ष प्राप्तिः and it is not for अर्थ or काम. If it is a याग, whatever be the consequences, i.e., the birth of a child is also looked upon as the याग फलम्, which is धार्मिक पुत्र प्राप्तिः. स्त्री-पुरुष-संयोग is a याग and पुत्र is याग फलम्, it is as sacred as higher लोक, as sacred as धर्म. This is the attitude.

The second topic that is discussed here is the rules of स्त्री-पुरुष-संयोग. The first rule being one has to be a गृहस्थ. The others should not ask for this attitude. It is not for the other आश्रमिः. The second rule is chastity, the third rule is proper time and proper place etc., and the fourth rule is harmony between husband and wife because in the case of the भोजनम्

etc., it is a प्राकृत कर्म where only one person is involved. Cooking may involve many people but eating involves only one person. But here in this प्राकृत कर्म involves two people and therefore the attitudes, the disciplines etc., must be in both the husband and wife and therefore the वेद commands गृहस्थ, the husband to make sure that the wife also has got equal attitude and discipline. In the olden days the गुरुकुलवास was undergone by the husband therefore he knew how to convert प्राकृत कर्म into संस्कृत कर्म and since the wife did not know about it as she did not have गुरुकुलवास, she is supposed to become a disciple of the husband and therefore the relationship is not merely husband and wife but also गुरु and शिष्य. If they said husband is god remember husband is not god as husband but husband is god as गुरु, because गुरुर्ब्रह्म गुरुर्विष्णु गुरुर्देवोमहेश्वरः. When we say गुरु is like ईश्वर do we protest? But when we say if husband is god we do protest. Remember husband as गुरु if he had the knowledge, refinement, qualification etc., to become a गुरु then he is supposed to discipline and therefore the coordination in educating the wife also with regard to this कर्म. Not only that but also because of another reason since husband is taken as गुरु in the Vedic concept and wife is taken as शिष्य according to शास्त्र if wife commits any mistake the पापम् does not go to the wife but to the husband.

राजानं राष्ट्रजं पापं राजपापं पुरोहितम् । भर्तारं स्त्रीकृतं पापं शिष्यपापं गुरुं व्रजेत् ॥

राजानं राष्ट्रजं पापम् if a citizens commit mistake it goes to the king because he is the one who has to maintain the धर्म. राजपापं पुरोहितम् if राजा commits a mistake it goes to राजगुरु. All kings had गुरु as advisers. भर्तारं स्त्रीकृतं पापम् if wife commits a mistake the पाप goes to भर्ता and शिष्यपापं गुरुं व्रजेत् if a शिष्य commits a पाप it goes to the गुरु. Anyway I am not going to create a guilt or fear or anxiety in your mind but the idea is this person is responsible therefore the वेदs prescribes the husband has too educate the wife with regard to all the धर्मs and which includes this धर्म also by which प्राकृत कर्म gets converted into संस्कृत कर्म. These are the rules. So first is the attitude, the second is rule and the third and final one is the प्रायश्चित्त for the violation of the rules. Thus these three topics with regard to स्त्री-पुरुष-संयोग, प्राकृत कर्म, which is the अङ्ग of गर्भादानम् is the topic contained from verse one to twelve.

Now we will go to the next topic, मन्त्र thirteen. From the thirteenth मन्त्र up to the eighteenth मन्त्र the topic is गर्भादान व्रतम्. We have not yet come to the real संस्कारs, now the उपनिषद् is prescribing certain व्रतम्s, we will read those portions.

मन्त्र 6-4-13

अथ यस्य जायामार्तवं विन्देत्त्र्यहं कंसेन पिबेदहतवासा नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ ६-४-१३ ॥

मन्त्र 6-4-14

बृहदारण्यक उपनिषत्

पुत्रमन्थ ब्राह्मणम्

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्रीयातामीश्वरौ जनयितवै ॥ ६-४-१४ ॥

मन्त्र 6-4-15

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत् सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्रीयातामीश्वरौ जनयितवै ॥ ६-४-१५ ॥

मन्त्र 6-4-16

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदानुब्रवीत् सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्रीयातामीश्वरौ जनयितवै ॥ ६-४-१६ ॥

मन्त्र 6-4-17

अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्रीयातामीश्वरौ जनयितवै ॥ ६-४-१७ ॥

मन्त्र 6-4-18

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिङ्गमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदानुब्रवीत् सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्रीयातामीश्वरौ जनयितवा औक्षेण वार्षभेण वा ॥ ६-४-१८ ॥

Very interesting portion, गर्भादानम् व्रतम्. According to वेदs a couple have a choice to determine the type of child to be born. And if they want a particular type of child they have to follow a particular, relevant व्रतम्. The religious practice of the sacred व्रतम् can influence the birth of child as they want. व्रतम् is in the form of eating a particular type of food, which is prepared in a religious manner. I am not going to the details; like क्षीरौदनम्, दध्योदनम् you can understand milk and rice

mixed together or curds and milk mixed together. And what all things the couple can decide? They can decide the sex of the child. So दुहिता मे जायेत, whether girl or boy can be determined. Then the education. So whether the child should be educated in अपरा विद्या or परा विद्या, whether he should go to debate all over visiting professors and universities.

समितिङ्गमः he attends seminars, many should attend his talks. Whether he should be educated in one or two or many वेदs. Then the complexion. Should he be dark or fair or in-between. Then the color of the eyes. Whether it should be blue or yellow ख्यातः श्रीरामदूतः पवनतनुभवः पिङ्गलाक्षः शिखावन् । सीताशोकापहारी दशमुखविजयी लक्ष्मणप्राणदाता

॥ पिङ्गलाक्षः means eyes of golden color. So thus sex, education, complexion, color of the eye, all can be determined by following these व्रतम्s. Therefore the list is given, the व्रतम् is also given. Then the longevity is the general prayer in all of them because every couple would like to have a child of long life. But peculiarly शङ्कराचार्य prescribes a condition here. Since in this section प्राण उपासना is the primary topic with which this अध्याय started, the प्राण उपासना is the basic condition for all this. Therefore प्राण उपासक alone is qualified for both श्रीमन्थ कर्म as well as पुत्रमन्थ कर्म. These व्रतम्s also only a प्राण उपासक is entitled to follow and gain the benefits. If others follow the benefit may or may not be there and they are not guaranteed. This is the second idea to be noted. Because there is some eating is involved like क्षीरौदनम्, दध्यौदनम् etc., that is why this chapter got the title

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पुत्रमन्थ. Since गर्भादानम् व्रतम् involves the मन्थ preparation this is called पुत्रमन्थ व्रतम्. This ब्राह्मण got the name पुत्रमन्थ ब्राह्मणम्. So this is गर्भादानम् व्रतम् the second topic. Now we will go to the third topic, i.e., the गर्भादान संस्कार proper. This is from मन्त्र nineteen to twenty-two. We will read.

मन्त्र 6-4-19

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा, देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्यां सं जायां पत्या सहेति ॥ ६-४-१९ ॥

मन्त्र 6-4-20

अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्तय इति ॥ ६-४-२० ॥

मन्त्र 6-4-21

अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखं सन्धाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु । आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥ ६-४-२१ ॥

मन्त्र 6-4-22

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं हवामहे दशमे मासि सूतये । यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ ६-४-२२ ॥

From nineteen to twenty-two is the actual गर्भादान संस्कार. This portion discusses three topics. One is the fire ritual. The second is the rules. Once again स्त्री-पुरुष-संयोग is discussed along with rules, i.e., disciplines or नियमs. And the third is prayers, the प्रार्थनs to various देवताs. Thus there is a fire ritual involved, the details are given. I don't want to go to the details. Secondly the rules of the स्त्री-पुरुष-संयोग are talked about like the attitudes, rules, प्रायश्चित्तम्s etc. This is the second topic. And then the prayers. Some of the विवाह मन्त्रs are coming wherein the harmony between the husband and wife is repeatedly stressed and prayed for. So many comparisons are given like ऋग्वेद and सामवेद are harmonious. Because सामवेद is music and it has ऋग्वेद as lyric. Without relic the music is only sound and without the music the lyric is not very very beautiful to hear. Like day and night and earth and sky, music and lyric, various examples are given and harmony is prayed for and the importance of harmony we need not stress because now the broken families are increasing causing tremendous sociological problems. In broken family the psychological growth of the child is very much affected. Therefore वेद gives very much importance to the harmony. This is the second part. The third one is the prayer for having a healthy child. धर्म अभिवृद्ध्यर्थम् कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥ गीता १-४० ॥ They looked upon पुत्र वृद्धि as कुलधर्म परम्परा वृद्धि. Therefore let the child be healthy physically, mentally and above all let the child be a spiritual child. We think handicapped child is an exception but

if you go to the child's hospital and see the number of different handicaps and diseases possible then we will be definite that the healthy birth is rare rather than the handicapped. Therefore I am praying to all the देवताs for healthy children to be born. Also I am not responsible for the child, he says, let the अधिष्ठान देवता of procreation, viz., प्रजापति: be responsible for the child through me. Let me not be the creator but let प्रजापति be the creator through me. So that the child also will be like प्रजापति. It will be noble, धार्मिक, spiritual. These are the three topics given in this portion. With this गर्भादानम् व्रतम् is over. Twenty-two मन्त्रs have been dedicated for the गर्भादान संस्कारs and गर्भादान व्रतम्s and स्त्री-पुरुष नियमs. This indicates how the वेदs considers it as sacred one by converting प्राकृतम् कर्म to संस्कृतम् कर्म.

Now we will go to the next duty of a गृहस्थ, viz., जातकर्म. Literally गर्भादानम् means the transference of जीव from male to female. Refer to पञ्चाग्नि विद्या. From the fourth stage the जीव is transferred to the fifth stage. This is गर्भादानम्. Now the जातकर्म after the child is born. This is discussed from मन्त्र twenty-three to twenty-five.

मन्त्र 6-4-23

सोष्यन्तीमद्भिरभ्युक्षति । यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः । एवा ते गर्भं एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः । तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥ ६-४-२३ ॥

मन्त्र 6-4-24

बृहदारण्यक उपनिषत्

पुत्रमन्थ ब्राह्मणम्

जातेऽग्निमुपसमाधायाङ्क आधाय कंसे पृषदाज्यं सन्नीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे । अस्योपसन्धां मा च्छैत्सीत्प्रजया च पशुभिश्च स्वाहा, । मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा, । यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं सुहुतं करोतु नः स्वाहेति ॥ ६-४-२४ ॥

मन्त्र 6-4-25

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधि मधु घृतं सन्नीयानन्तर्हितेन जातरूपेण प्राशयति । भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवःस्वः सर्वं त्वयि दधामीति ॥ ६-४-२५ ॥

In these three मन्त्रs from twenty-three to twenty-five जातकर्म is discussed which is another संस्कार. It is to be done immediately after the childbirth. The moment the child is born this संस्कार is to be done is called जातकर्म. It is not primarily the purification of the father but it is to help the child. Up to उपनयनम् even though it is the duty of the parents, the benefit is primarily to the child. Parents do get the benefits as a bye-product. Therefore गर्भादानम् is also a संस्कार of the child and जातकर्म is also a संस्कार of the child and in in-between some more संस्कारs are there but वेद does not discuss it because this being an उपनिषत्, it only wants to show the sample. Now this जातकर्म involves a few stages, the details of which we will discuss in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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पुत्रमन्थ ब्राह्मणम्

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

In this fourth ब्राह्मण the उपनिषत् is talking about some of the गृहस्थ's duties towards the children in the form of संस्कारs. And of many संस्कारs to be done to the children three संस्कारs are highlighted here, गर्भादानम्, जातकर्म and नामकरणम्. Of them गर्भादान संस्कार we have seen. Now जातकर्म is pointed out in these three मन्त्रs twenty-three to twenty-five. We should remember that the उपनिषत् is interested only in giving the outline of these संस्कारs and if a person wants to do these संस्कारs he is to go by the original संस्कार discussion, which comes in कर्मकाण्ड, which is more elaborate and more specific. Here it wants to give the outline only and therefore some of these stages are not talked about and some of them are incomplete and it should not be used to perform the ritual. This is only to show that these portions are given. In the जातकर्म the उपनिषत् talks about the five stages of the कर्म. The first one is प्रोक्षणम्, then होम, then प्रार्थन, then कर्ण जपः, then प्राशनम्. प्रोक्षणम् is the thing to be done at the time of the delivery of the baby itself. At that time the husband has to sprinkle water on the wife who is going to deliver the baby and at the time of प्रोक्षणम्, the husband has to pray and the prayer is directed towards the प्राण शक्ति or प्राण देवता. According to शास्त्र the labour pain and labour

contractions of the body etc., for the sake of bringing out the child are caused by the प्राण शक्ति only. प्राण वायु which is responsible for all the physiological functions the same प्राण वायु is responsible for bringing out the body by causing labour pain etc. That faculty of प्राण is called प्रसूतिका वायु. Therefore at the time of delivery प्रोक्षणम् is done with a prayer directed to प्राण शक्ति, which has to function now as प्रसूतिका वायु and it is for the safe delivery of the baby without any harm to the mother. In that मन्त्र he addresses वायु O! वायो: Air you are producing waves in the ocean or lakes without destroying the ocean. You are responsible for the origination of waves in the ocean without destroying its source the mother of the waves i.e., the lake or ocean. In the same way this mother who is his wife is like the ocean that brings out the baby child wavelike child and therefore you be responsible for the arrival of the baby like the wave without destroying its source the mother. Here प्राण देवता is addressed as इन्द्र. This is the first stage, the प्रोक्षणम्. The second stage is होम. This is to be done immediately after the birth that is even before cutting the umbilical cord or as an option on the eleventh or appropriate day this home is to be done. This होम is also a prayer for the well being of the child. The होम details are not given in this portion. The third stage is प्रार्थन. That is keeping the baby on the lap the father has to pray to various deities for the longevity, healthy, prosperous life as well as the continuity of the परम्परा. Thousands of members should come in the family etc. continuity of the family, expansion of the

family, prosperity of the family are all prayed for keeping the baby on the lap of the father. And also he tells I am giving my प्राण शक्ति to you because you are going to represent me and also complete the tasks that I may leave incomplete. This is also a part of the प्रार्थन breathing life into the child. मयि प्राणांस्त्वयि मनसा जुहोमि. Mentally I offer my प्राण unto you. The fourth stage is कर्ण जप. The father utters the word वाक् three times into the right ear of the child. The word वाक् represents the वेद. वेद is शब्द प्रमाणम्. वेद is given out by the Lord and वेद is our guideline in our life. Therefore वाक् means वेद. Why it is repeated three times? That is to represent ऋग्, यजुर् and सामवेद. अथर्वण वेद is generally excluded because it deals more with लौकिक aspect of life. It is more secular than the other three वेदs. As the वाक् is uttered it is presumed all the वेदs enter the child and the child is purified and the child begins to get the faith in the वेदs. शास्त्र श्रद्धा is the most important thing for a नास्तिक all this becomes irrelevant. वेद is injected to prevent the child to become a नास्तिक. Now the idea is teh very वेद will create श्रद्धा in the baby. With this intention the father utters the word वाक् thrice. The fifth and final item is प्राशनम्. प्राशनम् means feeding the baby with a mixture of दधि, मधु and घृतम् which means curds, honey and ghee. Then it has to be fed with the help of स्वर्णम्, a piece of gold. This is supposed to be to give the spiritual, mental and emotional health of the child. At the time of प्राशनम्, the father says 'I am giving everything to you'. भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवःस्वः सर्वं त्वयि

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दधामीति. By placing the दधि part I give the entire भूलोकः, by placing the मधु part I place the entire भुवर्लोक and by placing the घृतम् in your mouth I place the entire सुवर्लोक and you should have all the three लोकs. This is an imagination that you should possess everything in life. With this the प्राशनम् part is also over. With this the जातकर्म part is over. Now we have to go to the third संस्कार namely नामकरणम्.

मन्त्र 6-4-26

अथास्य नाम करोति वेदोऽसीति तदस्य तदुह्यमेव नाम भवति ॥ ६-४-२६ ॥

Here नामकरण also is briefly given. नामकरण is not complete with this मन्त्र. Much more कर्मs are there and the उपनिषत् does not mention here and the details are given in कर्मकाण्ड portion of the वेदs. उपनिषत् gives only the outline. It points out that father should give one particular name to the child which is a secret name. It is common name to all the children. He should give the first name, which is a secret name. The first name is वेदः असि. The meaning of the word वेद is here it does not mean ऋग्, यजुर्, सामवेद the मन्त्रादि शब्दम्. The commentators say वेदः in this context means चैतन्यम्, ज्ञानम्, ब्रह्म. वेदोऽसि means clean महावाक्य. O child don't think that you are so and so, not a miserable child born to a miserable father like me, you are none other than ब्रह्मन्. Even though the child does not understand anything now itself let the संस्कार enter - अहम् ब्रह्म अस्मि. So that hopefully at some time in life he will understand. तदस्य तदुह्यमेव नाम भवति that name is गुह्यम् नाम it is the secret name because

the child does not understand the significance of that name. This secret name becomes meaningful only when the child becomes a शिष्य and studies the scriptures. Why this name is kept secret? This name cannot be used for व्यवहार, for transactions because this name is common to all. To avoid confusion we give a second name which is not mentioned in the उपनिषद् here and what name should be give and what all letters are allowed and what will do if odd numbers are there etc., there are rules for नामकरणम्. Those details उपनिषद् does not discuss but it mentions one thing that we are all वेद. With this, नामकरण part is over.

Now comes another one, which is not mentioned as a separate संस्कार but this has to be done along with नामकरण संस्कार or जातकर्म संस्कार. That is स्तन दानम्. This means giving the baby to the mother for suckling the baby or for feeding milk for the first time. Even though these are all natural process, the moment the baby is born the child goes to the mothe to suckle but even these natural processes are made conscious prayerful संस्कारs. When the child has to suckle for the first time there is a prayer and that is called स्तन दान मन्त्र. We will read.

मन्त्र 6-4-27

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा
वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥ ६-
४-२७ ॥

Now this prayer is chanted at the time of giving the baby to the mother and it is addressed to **सरस्वती देवि**. First he glorifies **सरस्वती** and how her blessings give all knowledge, all intelligence, all purity, all prosperity and all auspiciousness etc. He pleads to **सरस्वती** to give everything. Now you have to enter the body of the mother and if the mother is going to feed the child the human feeding will not make it very great and therefore O! **सरस्वती** I don't want the mother to feed the child but I want you to enter the mother and through the mother you have to feed the child. Like the **ज्ञानसम्बन्ध** who was fed by **पार्वती**. Similarly we want our children to be **ज्ञानसम्बन्ध**s. That is possible only if the universal mother feeds the child. Not only the child should be given knowledge but also **रत्नधा** give all prosperity etc. Nothing is done mechanically and every process is made sacred and holy. At the time of **गर्भादानम्** also the father made a prayer. He addressed **ब्रह्माजि** and said that let **ब्रह्माजि** enter me and let **ब्रह्माजि** produce the child through me. Now let **सरस्वती** feed the child. Therefore the child's father is **ब्रह्म** and mother is **सरस्वती**. Such a child will have to be a noble child. With this all the three **संस्कार**s are over. Now comes the **उपसंहार**.

मन्त्र 6-4-28

अथास्य मातरमभिमन्त्रयते । इलासि मैत्रावरुणी वीरे वीरमजीजनत् । सा त्वं वीरवती भव यास्मान्वीरवतोऽकरदिति । तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बत काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥ ६-४-२८ ॥

In this मन्त्र the father is glorifying the child and addresses the child that you are a great child. You are going to become more glorious than your father. Here father says that you are a great child that you are going to outshine me in glory. Not only you are greater than me, your father you are greater than your grand father also. You are great in our family and you are going to outshine all the others. How does the father know about the child? Remember these are based on psychology and if a strong autosuggestion and will is there what a person strongly wishes will certainly come true. As a person thinks so he becomes. So if a father strongly wills then the child will certainly come in that form. In fact, in the very नामकरणम् the rule is the meaning of the name should be according to what the parents want the child to become. If he wants the child to become a great wiseman he is given विद्यासागरः, ocean of knowledge. It is nothing but a name but the meaning is सर्वज्ञः. Every time somebody addresses you are सर्वज्ञः then those words are powerful and it can convert the child into that. Therefore he says you are greater than me and all others. The next is the congratulation of both the mother and father. Who is doing the job? The father himself. He addresses the mother and says that you have done a great job and you have become a great mother. After congratulating the mother he congratulates himself for doing a great job of becoming a father of a great child. With regard to gaining wealth, knowledge, personality etc., you will excel the father and the grandfather. So he congratulates the mother and himself. With

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this मन्त्र the संस्कारs are over. They are all part of other संस्कारs. With this fourth ब्राह्मणम् is also over. This ब्राह्मणम् is known as पुत्रमन्थ ब्राह्मणम्.

Now we will go to the last ब्राह्मणम् of the उपनिषत् and it is called वंश ब्राह्मणम्. It talks about the गुरु शिष्य परम्परा. We had this before also. At the end of मधुकाण्डम् we had वंश ब्राह्मणम्. At the end of मुनि काण्डम् we had वंश ब्राह्मणम्. Now at the end of खिल काण्डम् we have वंश ब्राह्मणम्. First two वंश ब्राह्मणs were same. Now this one is slightly different, we will read.

6.5 वंश ब्राह्मणम्

मन्त्र 6-5-1

अथ वंशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रो
गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्र
औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः
कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकीपुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च
वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥ ६-५-१
॥

मन्त्र 6-5-2

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः
पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो
वार्कारुणीपुत्राद्वार्कारुणीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्र
आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः साङ्कृतीपुत्रात्साङ्कृतीपुत्र
आलम्बायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो
जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो

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वंश ब्राह्मणम्

माण्डूकीपुत्रान्माण्डूकी पुत्रः शाण्डलीपुत्राच्छाण्डलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो
भालुकीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ
वैदभृतीपुत्राद्वैदभृतीपुत्रः काशिकीपुत्रात्काशिकीपुत्रः
प्राचीनयोगीपुत्रात्प्राचीनयोगीपुत्रः साञ्जीवीपुत्रात्साञ्जीवीपुत्रः
प्राश्रीपुत्रादासुरिवासिनः प्राश्रीपुत्र आसुरायणादासुरायण आसुरेरासुरिः ॥ ६-५-२ ॥

मन्त्र 6-5-3

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवेशेरुपवेशिः कुश्रेः
कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो
बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्कश्यपाद्धरितः
कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो
वागम्भिण्या अम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन
याज्ञवल्क्येनाख्यायन्ते ॥ ६-५-३ ॥

मन्त्र 6-5-4

समानमा साञ्जीवीपुत्रात्साञ्जीवीपुत्रो
माण्डूकायनेर्माण्डूकायनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो
माहित्येर्माहित्यिर्वामकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छण्डिल्यो
वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा
राजस्तम्बायनस्तुरात्कावषेयात्तुरः कावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म स्वयम्भु
ब्रह्मणे नमः ॥ ६-५-४ ॥

The ऋषि परम्परा is given through which परम्परा alone this बृहदारण्यक or the entire शुक्ल यजुर्वेद has been propagated. This ऋषि परम्परा is given for different purposes. Firstly the very chanting of ऋषि परम्परा is supposed to be receiveing the grace of those ऋषिs. Reading the ऋषि परम्परा is supposed to be पुण्यम् and it is like ब्रह्मयज्ञ, acknowledging the contribution of these ऋषिs therefore it will produce चित्तशुद्धि.

Secondly by giving the ऋषि परम्परा the उपनिषत् shows how ancient this wisdom is. It is the most ancient wisdom. Therefore it is a time-tested wisdom is indicated. Third purpose is to show that in this गुरु परम्परा the ultimate one is ब्रह्म i.e., the वेद रूप प्रजापतिः or ब्रह्म. So ब्रह्माजि or वेद is the first गुरु. हिरण्यगर्भ or वेद is the first गुरु which itself is स्वयम्भू, which means अनादि, ever existing, self-manifesting. Therefore the origin of this wisdom is the Lord himself and therefore it is अपौरुषेय प्रमाणम् and therefore it is reliable. Ultimately ब्रह्मणे नमः prostration to ब्रह्म the आदिगुरु or the ब्रह्म, the वेद itself. And here while talking about the परम्परा, the उपनिषत् points out that initially it was single परम्परा and at a particular place परम्परा was divided into two and so it spread. I do not want to give word for word meaning. First name is the गुरु and the second is the शिष्य. In the third मन्त्र the end portion, the last line it is said आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते. In this परम्परा याज्ञवल्क्य comes in the middle and he alone was responsible for the spread of this knowledge. Therefore only it is given the name वाजसनेयि संहिता. वाजसनेयि is another name of याज्ञवल्क्य. याज्ञवल्क्य is responsible for spreading the उपनिषत्. For this teaching the name is given by the उपनिषत् itself. शुक्लानि यजूंषि. The वेद itself gives the word शुक्ल यजुर्वेद. The name शुक्ल यजुर्वेद is not given by any of us. The biography of याज्ञवल्क्य is given in a very big book and I do not want to go to the story part. With this the fifth ब्राह्मणम् is also over and the sixth chapter is also over and

with this खिल काण्डम् is also over and with this बृहदारण्यकोपनिषत् is also over.

Thus totally there are six chapters. The first two chapters are called मधु or उपदेश काण्डम् and the third and the fourth chapters are मुनि or उपपत्ति काण्डम् and the last two chapters are called खिल or उपासना काण्डम्. Now I will quickly go through the summary of this chapter, which is not much.

Summary of the sixth chapter.

In this sixth chapter there are five ब्राह्मणम्s. The first one is called प्राण सम्वाद ब्राह्मणम् deals with the प्राण उपासना or हिरण्यगर्भ उपासना. There is not many important मन्त्रs worth remembering. In second ब्राह्मण we get the पञ्चाग्नि विद्या as the main topic. It is known as कर्मविपाक ब्राह्मण wherein various topics are discussed. Of these many topics पञ्चाग्नि विद्या as a topic is important and it has been repeated in छान्दोग्योपनिषत् also. The main मन्त्रs to be noted are occurring in fifteenth and sixteenth मन्त्र of second ब्राह्मणम्. They talk of शुक्ल and कृष्ण गति. The third ब्राह्मणम् is called श्रीमन्थ ब्राह्मणम्, which dealt with the ritual for prosperity. This will work only for प्राण उपासक. There is not much मन्त्रs worth remembering. The next fourth ब्राह्मणम् is पुत्रमन्थ ब्राह्मणम्, which deals with the संस्कारs to be done by parents as ones responsible for the next generation both in quantity and quality. It is sociologically relevant ब्राह्मणम्. These मन्त्रs shows the Vedic vision and how they converted even the natural things into conscious and sacred pursuits. Finally we

बृहदारण्यक उपनिषत्

वंश ब्राह्मणम्

get वंश ब्राह्मण, which talks about the गुरु शिष्य परम्परा because of which alone we are able to read this उपनिषत् today. The वेद itself is the author of the वेद and therefore we offer our prostrations to वेद as well as ब्रह्म and it is not only the offering of prostration but also the thanks giving to the Lord for successful completion of our study.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

In the स्वप्न also the आन्तर ज्योति helps देह व्यवहार, the physical activity. And the देह is helped and आन्तर ज्योति: is helper. Since देह is भौतिकम् physical body made of matter, the आन्तर ज्योति: also must be physical and material alone. He accepts ज्योति but he does not accept that it is connected with Consciousness principle. This is the argument of चार्वाक.

शङ्कराचार्य refutes this theory and says your law is not true.

Two members need not be of the same species for helping each other. And he gives various examples; one example is that the fire is generated with the help of the fuel and the fuel belongs to पार्थिवजाति (पृथिवीतत्त्वम्) and fire belongs to अग्नि तत्त्वम्. One is आग्नेयाम् and another is पार्थिवम् but still they help each other.

Each one belongs to different भूतs (elements) and then another example शङ्कराचार्य gives is lightening; lightening is the fire principle; and the lightening comes because of what? It comes because of rainy clouds, the water principle. The lightening is what fire principle. The water and fire are of

totally different nature; one is जल तत्त्वम् and another is अग्नि तत्त्वम् and still they help each other.

Finally, we human beings are there. We are helped by other members of the world; is it there all of them are human species. From cow we get the milk. It is different from human beings. It is not समान जाति. And for growing or nourishing the body you make use of food and the food does not come from मनुष्य.

We are eating plant species and therefore समान जातिय rule does not apply here. अभौतिक चैतन्यम् can bless भौतिक व्यवहार. And therefore देह व्यतिरिक्त आन्तर चैतन्यम् अस्ति. This is the brief discussion on चार्वाक मतम्, which comes in the sixth मन्त्र.

Now in the seventh मन्त्र there is an elaborate discussion on बौद्ध मतम्. And they also do not accept श्रुति प्रमाणम् and therefore we have to use logical discussion alone. And before entering into that, some basic principles of Buddhism I would like to mention not very elaborately but give some bare outline.

Buddhism has got four divisions. Number one is वैभाषिक मतम्; number two is सौत्रान्तिक मतम्; number three is योगाचार मतम्; number four is माध्यमिक मतम्. Of these, the first two are known as हीनयानम् and the last two are known as महायानम्. These four मतम्s have got subtle differences in different aspects. But I will discuss two aspects of these four मतम्s.

I will discuss one of their views regarding the objects outside. The other is their view regarding the subject. वैभाषिक मतम् says that the object is real and it is perceptible. According to them, the whole world will come under this category. It is real and perceptible.

सौत्रान्तिक मतम् says that the object is real and it is inferable. First one says the object can be seen; second one says that you cannot see the object with the eyes but you only infer it. The idea is that what I see is only my image in the mind. From the image in the mind, I infer the worldly objects. सौत्रान्तिक मतम् believes that the object is real and it is inferable. Then the third one योगाचार मतम् says the object is unreal. Then the fourth माध्यमिक मतम् says object is unreal.

Third and fourth are the same as far as the object is concerned. Even अद्वैतम् is the same as far as the object and Reality is concerned. These are the four views of the four मतम्s with regard to the objects.

Now we will go to their views regarding the subject (अहम्). Now we will talk about the experiencer or the observer. The वैभाषिक मतम् says that the subject is Consciousness. सौत्रान्तिक मतम् says subject is Consciousness. योगाचार्य मतम् says subject is Consciousness; and माध्यमिक मतम् says the subject is शून्यम् (vacuum or unreal or non-existent).

With regard to subject, the first three have got the same opinion. They uniformly declare विज्ञानम् आत्मा. The

Consciousness is the subject. They all agree. Whereas शून्य वाद says subject is शून्यम्. Now शङ्कराचार्य analyze the idea that the subject is Consciousness. शङ्कराचार्य discusses विज्ञान आत्मा वादः of वैभाषिक, सौत्रान्तिक and योगाचार.

As regards आत्मा there is uniform opinion. Only with regard to the object they have different opinions. शङ्कराचार्य asks them that the question as to what do you understand by the word विज्ञानम्. So they give their view, which is common to all the three.

They (three groups) say विज्ञानम् क्षणिकम्. क्षणिकम् means momentary or fleeting lasting for one क्षणम् only. So विज्ञानम् एकम् क्षणम् एव तिष्ठति. This opinion is common to all the three. That is the first and second thing is प्रवाह रूपञ्च. It is in the form of continuous flow. So विज्ञानम् क्षणिकम् विज्ञानम् प्रवाह रूपञ्च. According to all these people Consciousness will be there and that is the subject. The Consciousness will go in a moment and thereafter, another Consciousness come just as the river flows the Consciousness flows. When you refer to the river, even though you keep the name same, every second river is flowing. The water you show during the first moment is not the water that you show in the next moment. Every flow of water is the same river. Like that, I am the Consciousness before and after. The thing is, it is क्षणिकम्.

Now शङ्कराचार्य wants to establish that क्षणिक प्रवाह विज्ञानम् is not आत्मा and it is not the subject; but नित्य

निर्विकार विज्ञानम् is आत्मा. क्षणिक प्रवाह विज्ञानम् न आत्मा नित्य निर्विकार विज्ञानम् आत्मा. The common word here is विज्ञानम् आत्मा.

विज्ञानम् आत्मा we also say. We have no controversy regarding विज्ञानम् being the आत्मा. Our controversy is regarding the nature of विज्ञानम्. And what do we say about their view. We say the Buddhist has got confused. It is not that क्षणिकविज्ञानम् is absent. We accept क्षणिकविज्ञानम् is definitely there.

We say that क्षणिकविज्ञानम् is nothing but the वृत्ति ज्ञानम्. वृत्तिज्ञानम् means the knowledge or cognitions that takes in the mind in the form of thoughts. And we accept वृत्तिज्ञानम् is क्षणिकम् and वृत्तिज्ञानम् is प्रवाह रूपम्.

But what we contend is that even though there is a क्षणिक प्रवाह रूप वृत्तिज्ञानम् that is not to be taken as आत्मा. Even though क्षणिक प्रवाह विज्ञानम् वृत्तिज्ञानम् is there, it cannot be taken as the आत्मा at all. They have taken क्षणिक वृत्तिज्ञानम् as आत्मा. This is the confusion. Once they say क्षणिक प्रवाह रूप वृत्तिज्ञानम् there it cannot be आत्मा at all. Once you take क्षणिक प्रवाह वृत्तिज्ञानम् is आत्मा then it is as good as saying that बुद्धि is the आत्मा because वृत्तिज्ञानम् belongs to बुद्धि alone. So we can conclude that बुद्धि is the आत्मा for all these three people.

Now our debate is whether बुद्धि is the आत्मा or whether there is आत्मा other than the बुद्धि, which is the आत्मा. This is our debate. What is their conclusion? बुद्धि is आत्मा. But

remember when we say that they are saying बुद्धि is आत्मा, they don't use the word बुद्धि and they use the word विज्ञानम्.

They call विज्ञानम् आत्मा but that विज्ञानम् the final meaning we see is बुद्धि alone. Therefore our debate is whether बुद्धि is आत्मा or not. They are going to say बुद्धि is आत्मा. We will say बुद्धि is other than आत्मा. This is the discussion we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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